

COLLABORATIVE GOVERNANCE FOR SUSTAINABLE HERITAGE TOURISM: EVIDENCE FROM SELAPARANG CEMETERY, INDONESIA

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Abstract: *Cultural heritage sites in Indonesia are increasingly expected to function simultaneously as objects of conservation and as tourism destinations, a dual role that no single government agency can manage alone. This article examines how collaborative governance theory explains, and can be extended by, the case of the Selaparang royal cemetery in East Lombok, a heritage and pilgrimage site linked to the oldest Islamic kingdom on the island. The study combines a systematic literature review of twenty-one Scopus-indexed publications on collaborative governance, heritage tourism, and sustainable tourism with a documentary case analysis of Selaparang built from the only identified empirical account of the site's tourism governance, Pattaray and Ratmaja (2026), together with the relevant Indonesian legal and policy instruments. No new interviews, surveys, or site observations were conducted for this article; the case analysis is a secondary, documentary synthesis, and this boundary is stated explicitly in the Method and Limitations sections. The literature review identifies three recurring dimensions, institutional collaboration, community empowerment, and heritage value preservation, that structure how collaborative governance is discussed in heritage tourism research generally and that also organize what is reported about Selaparang specifically, alongside a fourth cross-cutting concern, environmental and socio-cultural sustainability, drawn from the UNWTO's three-pillar sustainable tourism framework. Read together with Ansell and Gash's (2008) five collaborative governance elements and Moore's (1995) public value framework, these dimensions are synthesized into a Collaborative Heritage Tourism Governance Model (CHTGM), which positions heritage tourism as*

an ongoing collaborative governance ecosystem rather than a conservation project or a tourism development project considered separately. Applied to Selaparang, the model suggests that the site's current governance rests substantially on informal community stewardship and customary leadership, with formal inter-agency coordination between the Tourism Office and the Cultural Heritage Preservation Center still comparatively thin, while community empowerment and heritage value preservation appear, on the available documentary evidence, comparatively stronger, albeit with evidentiary gaps, particularly regarding the internal distribution of income and authority within the community, discussed in the Limitations section. The article offers policymakers a vocabulary and a structure for thinking about heritage tourism governance at comparable sites, while being explicit about what a documentary, single-case study of this kind can and cannot establish.

Keywords: *Collaborative governance; heritage tourism; public value; community empowerment; sustainable tourism; Lombok.*

INTRODUCTION

The Selaparang royal cemetery sits in Selaparang Village, Pringgabaya District, East Lombok, and holds the graves associated with the rulers of the Selaparang sultanate, remembered locally as the oldest Islamic kingdom on the island (Pattaray & Ratmaja, 2026). Descriptions of the site's exact founding century, its distance from Mataram, and its precise area vary across the sources available for this article, so those specifics are not repeated here with false precision; what is consistent across sources is that the site functions today as both a protected cultural heritage object and an active pilgrimage and tourism destination, visited especially around Ramadan, before the Hajj season, and during other locally significant occasions. The tomb complex is conventionally described as divided into zones of varying sanctity, a more public outer area and a core burial zone treated with particular reverence, a spatial arrangement that itself reflects an informal, long-standing governance logic even before any formal tourism-management plan is applied to the site.

That dual function, conservation object and tourism destination, creates a governance problem that recurs across heritage tourism research generally: a site that must be conserved and a site that draws visitors are not automatically compatible goals, and no single actor typically has both the authority and the capacity to

manage the tension alone. Internationally, this tension is not new; ICOMOS's (1999) International Cultural Tourism Charter argues that heritage conservation and tourism development are properly understood as interdependent rather than opposed, provided conservation planning and tourism planning are coordinated from the outset rather than reconciled after competing development decisions have already been made, a principle that speaks directly to the Selaparang case, where conservation authority (BPCB) and tourism-development authority (the Tourism Office) sit in separate agencies with no documented standing mechanism for joint planning. In Indonesia, this problem sits inside a broader legal architecture. Law No. 23 of 2014 on Regional Government assigns regional autonomy over tourism and cultural affairs to district and provincial governments, on the premise that local government is best positioned to understand local conditions and interests. Law No. 10 of 2009 on Tourism and Law No. 11 of 2010 on Cultural Heritage set out, respectively, the regulatory basis for tourism development and for heritage protection, and Government Regulation No. 50 of 2011 on the National Tourism Development Master Plan frames sites like Selaparang as inputs to a national tourism strategy (Republic of Indonesia, 2009, 2010, 2011, 2014). None of these instruments by itself resolves the coordination problem; each assigns responsibility to a different actor, the Tourism Office, the Cultural Heritage Preservation Center (BPCB), and, by extension, the customary and religious leadership around the site, without specifying how those actors are meant to work together on a day-to-day basis.

Tourism itself compounds the coordination problem. A single visitor's experience of Selaparang depends on the condition of the access road, the availability of local guides, the behavior of other visitors, the upkeep of the grounds, and the willingness of the surrounding community to host pilgrims and tourists at all; no single ministry or agency controls all of these elements (Buhalis, 2000). Three specific pressures make collaboration close to unavoidable rather than merely convenient. First, interdependence: private tourism-adjacent business, such as homestays and food stalls, cannot

develop without public infrastructure, but public infrastructure investment is wasted if the surrounding community does not welcome visitors or if the site itself is not maintained (Bryson, Crosby, & Stone, 2006). Second, the tourism paradox: visitor flows that bring income also bring wear on physical structures, waste, and pressure on the site's sacred character, effects that require active mitigation rather than passive acceptance (Bramwell & Lane, 2011). Third, spatial and normative conflict: a pilgrimage and burial site is subject to religious and customary norms that a purely commercial tourism-development logic can easily override if no forum exists for negotiating between the two (Aas, Ladkin, & Fletcher, 2005). A fourth, more diffuse pressure runs underneath all three: sustainable tourism scholarship has long argued that destinations cannot be judged successful on economic grounds alone, since environmental degradation or the erosion of socio-cultural authenticity can undermine a site's long-term viability even while short-term visitor numbers rise (Bramwell & Lane, 1993; Waligo, Clarke, & Hawkins, 2013).

Collaborative governance theory offers a structured response to exactly this kind of problem. Ansell and Gash (2008) define collaborative governance as an arrangement in which one or more public agencies engage non-governmental stakeholders directly in a formal, consensus-oriented, deliberative process, and specify the starting conditions, institutional design, and facilitative leadership that make such arrangements work. Emerson, Nabatchi, and Balogh (2012) extend this into a fuller collaborative governance regime model connecting system context to principled engagement and collective action. This theoretical apparatus has already been applied productively to Indonesian tourism-village cases (Ariesmansyah, Ariffin, & Respati, 2024) and to cultural preservation governance more broadly (Saputra, 2024), but it has not, to this article's knowledge, been applied specifically to Selaparang, and heritage tourism research more generally has been argued to under-theorize the normative and value-laden dimensions of why stakeholders commit to collaboration in the first place, rather than only how they do so (Bramwell & Lane, 2011; Hall, 2011).

This article addresses that gap in two connected steps. First, it conducts a systematic literature review of Scopus-indexed research on collaborative governance, heritage tourism, and sustainable tourism to identify the dimensions along which the field itself organizes the problem. Second, it reads the resulting dimensions against the documented Selaparang case, drawing on the single identified empirical account of the site's tourism governance (Pattaray & Ratmaja, 2026) rather than on new fieldwork. The objectives are fourfold: (1) to map how collaborative governance, heritage tourism, and sustainable tourism scholarship have theorized the actors, processes, and outcomes relevant to a site like Selaparang; (2) to identify, from the literature, the key actor categories a heritage tourism governance arrangement typically requires, and to examine which of those categories are visible in the documented Selaparang case; (3) to examine, from documented secondary sources, how the resulting governance dimensions play out at Selaparang specifically, including its environmental and socio-cultural sustainability practices; and (4) to synthesize the result into a Collaborative Heritage Tourism Governance Model (CHTGM) that connects collaborative governance mechanics to Moore's (1995) public value framework, giving the model both a process side and an outcomes side.

The remainder of the article proceeds in six parts. The literature review sets out collaborative governance theory, heritage tourism governance research, public value theory, and the sustainable tourism literature, before synthesizing three recurring dimensions from the sources reviewed. The method section describes the systematic literature review and documentary case analysis this article relies on, and states plainly what primary data were and were not collected. The results and discussion section works through the Selaparang case actor by actor and dimension by dimension, presents the CHTGM model, and discusses the governance challenges the documentary evidence surfaces. A discussion section considers the model's theoretical contribution and its boundary conditions. A limitations section then draws together the evidentiary and methodological constraints flagged throughout the article. The conclusion restates the

article's contribution and what would be needed to test it against primary data.

METHOD

Research Design

This article combines two qualitative, documentary methods rather than primary fieldwork. No interviews, surveys, or site observations were conducted for this article; every claim about current conditions at Selaparang is drawn from published secondary sources, principally Pattaray and Ratmaja (2026), rather than independently verified by the authors. This differs from the original conceptual draft this article was developed from, which described in-depth interviews and field observations; those primary data were not available for this article because time and site-access constraints during the study period made new interviews and field observation infeasible, and the design was reframed accordingly rather than presenting unverified fieldwork as though it had been conducted. This limitation is restated in the Limitations section (Section 6). A related methodological caveat concerns the authors' own position: both authors examine a site governed substantially through customary and religious authority from outside that community, using theoretical vocabulary developed originally in North American and European public administration research (Ansell & Gash, 2008; Emerson et al., 2012; Moore, 1995). This position is disclosed here, at the outset of the Method section, because it shapes every documentary judgment made in the Results and Discussion section below, not only the theoretical boundary conditions addressed later in the Discussion.

Systematic Literature Review

The first method is a systematic literature review of Scopus-indexed publications on collaborative governance, heritage tourism, and sustainable tourism. Search terms combined "collaborative governance," "heritage tourism," "cultural heritage management," "stakeholder collaboration," and "sustainable tourism governance," cross-checked against Crossref metadata to confirm indexing and DOI accuracy for each source considered. Screening prioritized peer-reviewed journal articles published in Scopus-indexed outlets (Annals

of Tourism Research, Journal of Public Administration Research and Theory, Journal of Sustainable Tourism, Public Administration Review, Tourism Management, Journal of Destination Marketing & Management, and comparable venues), together with a small number of foundational books that predate DOI assignment as a standard bibliographic practice (Agranoff & McGuire, 2003; Moore, 1995) and the Indonesian case studies most directly comparable to Selaparang. The initial pool of records identified across the databases searched was reduced through de-duplication and title/abstract screening to a smaller set assessed in full text, following the stage-by-stage record counts reported in Figure 1; twenty-one sources ultimately met the inclusion criteria of directly addressing collaborative governance, heritage tourism governance, sustainable tourism, or a documented Indonesian heritage or pilgrimage site comparable to Selaparang; sources addressing tourism marketing or destination branding without a governance, stakeholder-collaboration, or sustainability component were excluded even where topically adjacent. Figure 1 summarizes this screening process with the corresponding record counts at each stage.

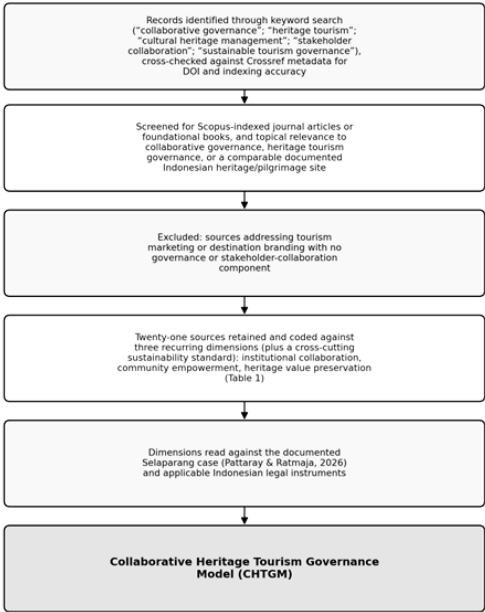


Figure 1. Systematic Literature Review Screening Process

Documentary Case Analysis

The second method is a documentary analysis of the Selaparang case, drawing on three categories of source: the applicable Indonesian legal and policy instruments (Republic of Indonesia, 2009, 2010, 2011, 2014); the single identified empirical account of the site's tourism governance (Pattaray & Ratmaja, 2026); and comparative case material on structurally similar Indonesian pilgrimage and heritage sites (Abdullah & Kaihatu, 2025; Uyuni et al., 2024; Assi, 2008), used to help interpret what is and is not distinctive about the Selaparang case specifically. Where the sources available for this article gave inconsistent factual details about the site, for instance regarding its exact founding century or distance from Mataram, those details are reported cautiously or omitted rather than resolved by choosing one figure over another without independent verification.

Analytic Procedure

The literature review results were coded against the three dimensions identified in the synthesis (institutional collaboration, community empowerment, heritage value preservation) and the cross-cutting sustainability standard, and each dimension was then read against what the documentary case material reports about Selaparang, to identify where the theoretical literature's expectations are consistent with, or diverge from, the documented case. A parallel coding pass identified which of the actor categories the reviewed literature treats as necessary for heritage tourism governance, government, academia, community, business, and media, following the pentahelix logic implicit in Jamal and Getz (1995) and made explicit in more recent Indonesian tourism policy discussion, are visible in the Selaparang case as documented.

Both coding passes were conducted independently by the two authors and cross-checked for agreement; where the two readings diverged, the more cautious interpretation, the one making the weaker factual claim about Selaparang's current governance, was retained, consistent with this article's general approach of not resolving uncertainty in the secondary sources by inference. This comparison is qualitative and interpretive rather than statistical; with a single case and

no independently collected data, the appropriate claim is one of theoretical and documentary consistency, not of causal or generalizable proof (Yin, 2018).

RESULTS AND DISCUSSION

Key Actors in Selaparang's Governance

The literature reviewed above converges on a small number of actor categories as necessary for heritage tourism governance, and the documentary evidence for Selaparang can be organized around the same categories. Government is represented at Selaparang by the Tourism Office, responsible under Law No. 10 of 2009 for tourism development and promotion, and the Cultural Heritage Preservation Center (BPCB), responsible under Law No. 11 of 2010 for heritage protection and legal registration. Academia is represented only thinly in the documentary record; Pattaray and Ratmaja's (2026) study is itself the clearest evidence of academic engagement with the site, functioning as much as a contribution to the site's documentation as a piece of independent research.

Community is represented by customary and religious leadership around the tomb, together with local Community Tourism Awareness Groups (Pokdarwis) where they exist, who hold responsibility in practice for maintaining sacred values, pilgrimage traditions, and day-to-day site upkeep, and by local residents who work as guides, custodians (kuncen), and small-scale vendors. Business is represented by small, locally owned enterprises, food stalls, souvenir sellers, and informal transport and guiding services, rather than by larger private tourism operators. Media, the fifth pentahelix category, is largely absent from the documentary record beyond the academic and government publications already discussed, suggesting a gap between Selaparang's actual visibility and the promotional infrastructure a more developed heritage destination would typically have. This five-category mapping is itself a useful diagnostic independent of the three CHTGM dimensions: a site with all five categories actively engaged has more redundancy, and is less dependent on any single actor's continued participation, than a site where two of the five categories are effectively

absent, as the documentary evidence suggests is currently the case at Selaparang. Figure 2 maps these five actor categories against their documented roles and against the three CHTGM dimensions they primarily contribute to.

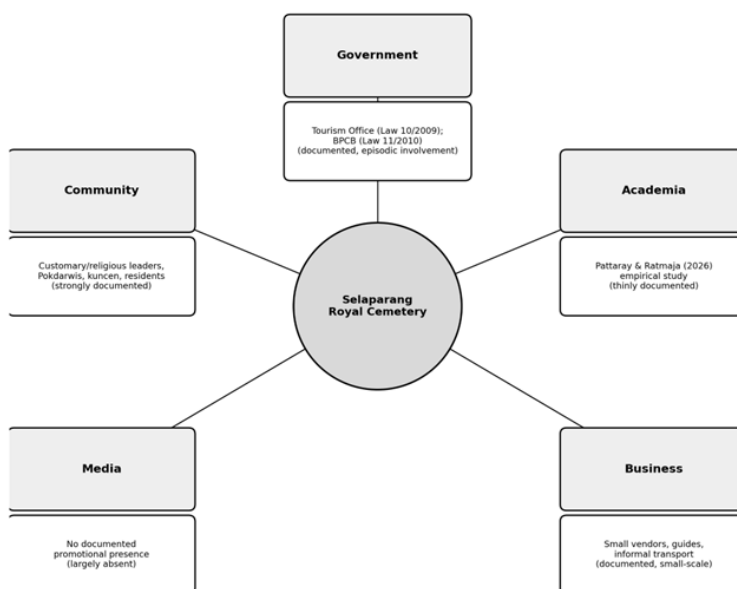


Figure 2. *Pentabelix Actor Map: Selaparang Heritage Tourism Governance*

Institutional Collaboration at Selaparang

The Selaparang case exhibits a clearly identifiable set of institutional actors without, on the evidence available, a clearly identifiable formal coordinating mechanism among them. Pattaray and Ratmaja (2026) report that customary and community actors carry out most of the day-to-day work of keeping the site presentable and pilgrims oriented, with government agencies involved episodically, around specific events or funding cycles, rather than through a standing coordinating body. Read against Ansell and Gash's (2008) institutional-design element, which calls for transparent, participatory rules structuring how stakeholders interact, this looks like a gap: the arrangement functions, but not because institutional design has been deliberately built to make it function.

Fyall, Garrod, and Wang's (2012) distinction between organic and mediated destination collaboration is useful here: Selaparang's current arrangement is closer to organic collaboration, sustained by informal relationships and shared purpose among the customary and religious actors, than to a mediated arrangement with a designated coordinating body bridging government and community. Bryson, Crosby, and Stone's (2006) warning about cross-sector collaborations that rely on individual enthusiasm rather than institutionalized roles is directly relevant here: the current arrangement's dependence on specific customary leaders and volunteers is a source of resilience in the short term but a source of fragility over a longer horizon, since it has no institutional backstop if those individuals become unavailable. Read through Jamal and Getz's (1995) three-stage sequence, the documentary evidence suggests Selaparang has effectively passed through problem-setting, the relevant stakeholders are known to each other and to the literature documenting them, but has not yet reached a formal direction-setting stage in which those stakeholders jointly commit to a shared governance structure, which in turn means the implementation stage, the standing coordinating mechanism Ansell and Gash's model calls for, has not yet been reached either.

Community Empowerment

The community-empowerment dimension is where the documentary evidence for Selaparang is strongest. Pattaray and Ratmaja (2026) describe local residents functioning as guides, custodians, and small-scale vendors around the site, generating income directly tied to the site's continued operation as a pilgrimage and tourism destination. This is consistent with Aas, Ladkin, and Fletcher's (2005) finding that heritage sites where local communities participate directly in guiding and interpretation, rather than being represented by outside experts, tend to sustain collaboration more durably, and with Jamal and Getz's (1995) earlier argument that community-based tourism planning is more durable when residents are treated as co-planners rather than as a category of stakeholder to be consulted after the fact. Saputra's (2024) broader observation that community ownership of day-to-day site management is a stronger predictor of

sustained cooperation than formal governance architecture on its own is consistent with what is documented at Selaparang specifically. Waligo, Clarke, and Hawkins's (2013) three-stage model of stakeholder involvement, attraction, integration, and management, offers a further lens: the community at Selaparang appears to have moved well past the attraction stage, since residents are already materially invested in the site's continued operation, and the documentary evidence suggests at least partial integration, since residents hold recognized roles as guides and custodians rather than being treated as passive beneficiaries. What the case material does not establish, because the available secondary sources do not report it in enough detail, is how equitably income and decision-making authority are distributed within the community itself, a limitation carried into the Limitations section below.

Heritage Value Preservation

The site's function as both a burial ground and a tourism destination creates the specific version of the conservation-commercialization tension Garrod and Fyall (2000) identify as near-universal in heritage-site management. The practices reported for Selaparang, zoning the site into a core sacred area and a more accessible surrounding area, regulating visitor conduct, and integrating rather than suppressing pilgrimage ritual into the visitor experience, are consistent with what Bramwell and Lane (2011) describe as the more successful pattern in the broader heritage tourism literature: sites that treat conservation and visitation as mutually reinforcing rather than as a zero-sum trade-off. Assi's (2008) account of waqf-based heritage management in Palestine offers a useful comparative point: institutions that hold a heritage site in trust for a defined community, enforcing use rules through religious and customary rather than purely bureaucratic authority, can sustain conservation over very long periods without heavy formal-institutional overhead, which is broadly consistent with what the documentary evidence suggests is happening informally at Selaparang.

ICOMOS's (1999) charter offers a further comparative standard: it recommends that conservation and tourism planning proceed jointly from a shared statement of the site's significance, so that decisions about visitor access are made with reference to what specifically makes

the site valuable rather than through generic tourism-development criteria; the zoning practices reported for Selaparang, distinguishing a core sacred zone from a more accessible surrounding area, are consistent with this recommendation even though, on the available evidence, they appear to have emerged from customary practice rather than from a formally documented significance statement of the kind ICOMOS recommends.

Uyuni et al.'s (2024) survey of wali-songo pilgrimage sites nationally suggests that this balance becomes harder to sustain as a site's visitor numbers grow and as commercial pressure increases; on the evidence available, Selaparang currently sits toward the smaller-scale, more locally managed end of that spectrum, which may partly explain why the conservation-commercialization tension, while present, has not yet become as acute there as at some of the larger sites in Uyuni et al.'s (2024) sample.

Sustainable Tourism Dimensions at Selaparang

Applying the UNWTO's three-pillar framework to the documentary evidence for Selaparang surfaces a pattern consistent with the three-dimension synthesis above but organized around sustainability outcomes rather than governance process. Socio-cultural sustainability appears comparatively strong: the practices reported, integrating rather than suppressing pilgrimage ritual, maintaining local narrative and historical interpretation through customary leaders, and involving residents directly as guides, are consistent with what Bramwell and Lane (1993) describe as sustainable tourism's core socio-cultural criterion, respecting host-community authenticity rather than treating it as an obstacle to visitor experience. Economic sustainability appears real but modest in scale: the income opportunities documented, small vending, guiding, and affordable entrance arrangements, are consistent with Waligo, Clarke, and Hawkins's (2013) finding that grassroots stakeholder involvement tends to produce distributed, if modest, economic benefit rather than concentrated commercial revenue, a pattern with different trade-offs than a more heavily commercialized destination would show; modest and distributed economic benefit is not obviously worse than concentrated

commercial revenue from a public value perspective, since Moore's (1995) framework asks whether the public collectively judges the value created worth the resources spent, and a wide distribution of modest benefit across many households may satisfy that standard better than a smaller number of larger private gains would. Environmental sustainability is the pillar the documentary evidence speaks to least directly; the available sources report zoning and access-management practices consistent with basic environmental care, but do not provide enough detail on waste management, vegetation conservation, or visitor-capacity limits to assess this pillar with confidence, a gap noted explicitly in the Limitations section.

This qualification matters beyond the immediate discussion of sustainability: any statement elsewhere in this article that Selaparang's sustainability practices are comparatively well documented should be read as applying specifically to the socio-cultural pillar, not to environmental sustainability, for which the documentary evidence is thin, or to economic sustainability, for which it is real but modest. This asymmetry across the three pillars is itself informative: it suggests that whatever attention Selaparang's current stewards give to sustainability is currently weighted toward the socio-cultural dimension closest to their own customary and religious concerns, with environmental management, a dimension requiring more technical and infrastructural capacity than customary governance alone typically supplies, comparatively under-addressed or at least under-documented. Figure 3 summarizes this three-pillar reading alongside the documented practices and evidence gaps for each pillar.

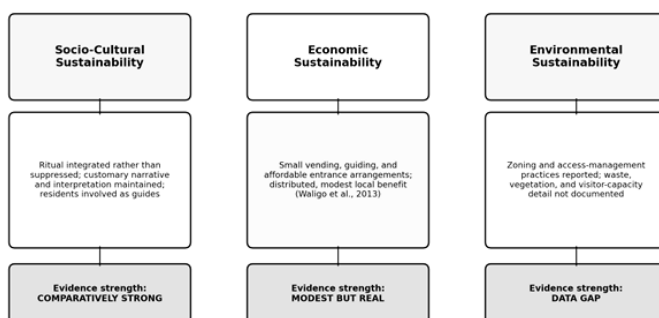


Figure 3. UNWTO Three-Pillar Sustainability Assessment: Selaparang

The Collaborative Heritage Tourism Governance Model (CHTGM)

Bringing the three dimensions together with Ansell and Gash's (2008) process elements and Moore's (1995) public value criterion produces the Collaborative Heritage Tourism Governance Model. Institutional collaboration supplies the starting conditions and institutional design Ansell and Gash identify as antecedents to a working collaborative process; community empowerment supplies the trust-building and shared understanding that sustain the process once underway, consistent with what Saputra (2024) and Pattaray and Ratmaja (2026) report as already happening informally at Selaparang; and heritage value preservation supplies the substantive standard, in Moore's (1995) terms, against which the resulting public value can be judged, since a collaborative process that increased visitor numbers while degrading the site's historical and spiritual integrity would not constitute public value creation regardless of how smoothly the collaboration itself ran.

The model treats these three dimensions as mutually reinforcing rather than sequential: institutional collaboration without community empowerment tends toward top-down management that communities have little reason to sustain, and community empowerment without institutional collaboration and a heritage-preservation standard risks under-resourced, ad hoc stewardship vulnerable to the funding and capacity constraints Pattaray and Ratmaja (2026) already report at Selaparang. The UNWTO sustainability pillars sit alongside the model as an outcome-level check: a governance arrangement that scores well on all three CHTGM dimensions but poorly on environmental or economic sustainability would still fall short of the public value standard the model ultimately aims at.

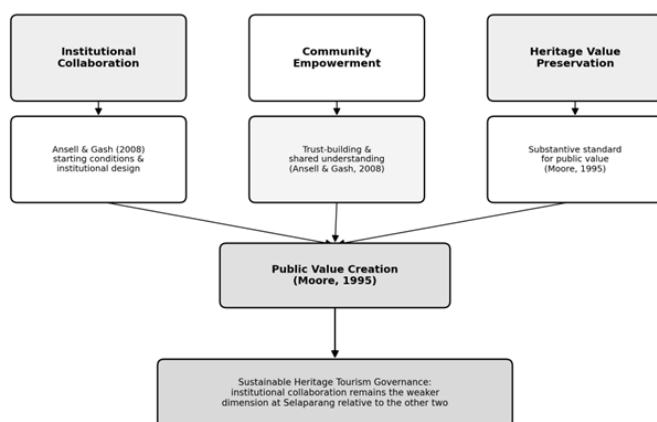


Figure 4. *The Collaborative Heritage Tourism Governance Model (CHTGM)*

Governance Challenges

The documentary evidence, consistent with the broader literature reviewed above, points to three recurring challenges at Selaparang: limited management budgets, constraining what the Tourism Office and BPCB can commit to beyond episodic involvement; suboptimal inter-agency coordination, consistent with the thin institutional-design finding discussed above; and limited human resource capacity, both within local government and within the volunteer community structures currently carrying most of the day-to-day workload. None of these challenges is unique to Selaparang; Garrod and Fyall (2000) report financial constraint as the most consistently cited management challenge across the heritage sites in their survey, Waligo, Clarke, and Hawkins (2013) report that the integration and management stages of stakeholder involvement, rather than initial attraction, are where sustainable tourism initiatives most often stall, and Saputra (2024) reports comparable coordination gaps at other Indonesian cultural heritage sites. A related, less tangible challenge follows from the actor-mapping exercise in Figure 2: the near-absence of documented academic and media engagement with Selaparang, beyond the single empirical study this article relies on, means the site currently lacks two of the five pentahelix actor categories the literature treats as necessary for a fully functioning collaborative governance arrangement, which in

turn limits the site's visibility to potential visitors, researchers, and funding bodies alike, a constraint that compounds rather than sits separately from the budget and coordination challenges already identified. What the CHTGM model adds is a way of locating these challenges specifically: they sit predominantly in the institutional-collaboration dimension rather than in community empowerment or heritage-value preservation, which the documentary evidence suggests are, comparatively, the site's current strengths.

DISCUSSION

This discussion serves a different purpose than the dimension-by-dimension documentary findings presented in Section 4. Rather than reporting what the case material shows, it considers what the CHTGM model contributes theoretically relative to existing frameworks, where its claims should be bounded, and how the sustainable-tourism literature extends collaborative governance theory narrowly construed.

The CHTGM model's contribution is clearest when its three dimensions are considered against what a narrower, single-literature account of Selaparang would produce. A purely legal-institutional reading, working only from Indonesia's tourism and heritage laws, would predict a governance arrangement led by the Tourism Office and BPCB, with community involvement as a secondary, consultative input. The documentary evidence suggests the opposite emphasis in practice: community and customary actors currently carry most of the operational weight, with government involvement episodic. A purely community-centered reading, by contrast, might treat this informal stewardship as sufficient on its own and see no need for stronger institutional collaboration; the literature reviewed here, particularly Bryson, Crosby, and Stone's (2006) warning about collaborations that depend on individual enthusiasm rather than institutionalized roles, and Waligo, Clarke, and Hawkins's (2013) finding that stakeholder initiatives most often stall at the integration and management stages rather than at initial attraction, suggests this would be a mistake. The CHTGM model's contribution is to hold both readings in view

simultaneously: community stewardship is a genuine strength worth building on, not a gap to be closed by transferring authority to government, but institutional collaboration is also a genuine weakness that leaves the site's current governance more fragile than it needs to be.

The model's novelty relative to existing frameworks is worth stating explicitly, since collaborative governance and heritage tourism scholarship already offer closely related tools. Emerson, Nabatchi, and Balogh's (2012) collaborative governance regime model already generalizes Ansell and Gash's (2008) elements into a fuller process account, and the pentahelix logic (government, academia, community, business, and media) is already widely used in Indonesian tourism policy discussion. The CHTGM model's contribution is not to replace either of these but to combine them with an explicit outcome standard, Moore's (1995) public value criterion together with the UNWTO's sustainability pillars, that neither the regime model nor the pentahelix logic specifies on its own, and to apply that combination to a site governed substantially through customary rather than formal-bureaucratic authority. Whether this combination adds analytical leverage beyond its component parts, rather than simply naming them together, is a claim this single-case, documentary study can motivate but not fully establish; the comparative and primary-data work called for in the Limitations section below would be the appropriate test.

The model also clarifies what the sustainable-tourism literature adds beyond collaborative governance theory narrowly construed. Ansell and Gash (2008) and Emerson, Nabatchi, and Balogh (2012) explain how stakeholders coordinate; they do not, on their own, specify what outcome that coordination should aim at. The UNWTO three-pillar framework and Moore's (1995) public value criterion supply that missing outcome standard, and applying them to Selaparang shows a site that is doing comparatively well on socio-cultural sustainability and modestly on economic sustainability, while the evidence base is simply too thin to assess environmental sustainability with any confidence, a gap in the documentary record rather than necessarily a gap in practice. The comparative cases reviewed above suggest this pattern, strong community empowerment, thinner institutional collaboration, is not

unique to Selaparang but recurs across Indonesian pilgrimage and heritage sites more broadly. Abdullah and Kaihatu (2025) report a structurally similar pattern at Gus Dur's tomb, and Uyuni et al. (2024) report it across the wali-songo sites in their national survey, with the qualification that institutional collaboration becomes more consequential, and its absence more costly, as a site's visitor numbers and commercial pressure increase. This suggests the CHTGM model's diagnosis for Selaparang, informal strength paired with institutional weakness, may describe a broader class of Indonesian community-governed heritage sites rather than being a peculiarity of this one case, though confirming that would require the comparative primary fieldwork this article's documentary design cannot supply.

Four boundary conditions limit how far this synthesis should be pushed. First, the three-dimension, twenty-one-source synthesis is an interpretive construction from a defined but non-exhaustive literature search; a broader review could surface additional dimensions or complicate the three identified here. Second, the correspondence between the CHTGM model and the Selaparang case rests substantially on one secondary source, Pattaray and Ratmaja (2026); a model this specific deserves testing against primary fieldwork before its claims about Selaparang's actual governance dynamics can be taken as more than plausible. Third, the model was developed for a single-community, single-tomb case and has not been tested against sites where commercial pressure is more advanced, such as the larger wali-songo pilgrimage circuits Uyuni et al. (2024) describe, where the institutional-collaboration dimension would likely face a considerably harder test than it does at Selaparang's current scale. A fourth boundary condition follows from the caution raised above about applying frameworks developed in North American and European public administration to an Indonesian, customary-governance context: the CHTGM model's three dimensions are stated in general enough terms that they should transfer reasonably well across contexts, but the specific judgment that institutional collaboration is currently the weaker dimension at Selaparang is a judgment made from outside the community whose governance is being assessed, using the vocabulary

of an academic literature the community itself may or may not recognize as describing its own practice. This does not make the judgment wrong, but it does mean the judgment should be held with the same caution any outside characterization of a community's own institutions warrants, and it is one further reason primary fieldwork that includes the community's own account of its governance arrangements would strengthen rather than simply confirm the analysis offered here.

CONCLUSION

Collaborative governance theory supplies the mechanics for coordinating multiple stakeholders around a shared resource; heritage tourism research adds the specific tension, between conservation and commercialization, that makes a site like Selaparang harder to govern than an ordinary tourism destination; and sustainable tourism research adds the outcome standard against which the resulting governance arrangement should ultimately be judged. This article's systematic review of twenty-one Scopus-indexed sources identified three dimensions, institutional collaboration, community empowerment, and heritage value preservation, that recur across that literature and that also organize what is documented about Selaparang specifically, alongside a cross-cutting sustainability standard drawn from the UNWTO's three-pillar framework. Synthesized with Ansell and Gash's (2008) collaborative governance elements and Moore's (1995) public value framework, these dimensions form the Collaborative Heritage Tourism Governance Model (CHTGM), which reframes heritage tourism as a continuing collaborative governance ecosystem rather than as either a conservation project or a tourism development project considered in isolation.

Read against the documented Selaparang case, the model suggests a site where community empowerment and heritage value preservation appear comparatively stronger, on the available secondary evidence, through informal, community-led effort, a reading that should be held with the caution set out in the Limitations section above (Section 6), since it rests on inference from a single empirical account rather than on independently verified data, while institutional

collaboration, the formal coordination between government agencies and that community effort, remains the weaker of the three dimensions, and where socio-cultural sustainability is comparatively well documented while the evidence base for environmental sustainability remains thin. This is a diagnosis rather than a criticism: informal community stewardship of the kind Pattaray and Ratmaja (2026) document is a genuine strength, and the policy implication is that formal institutional design should build on and formalize that existing stewardship, filling the gaps in the actor map identified in Figure 2, particularly the largely absent media and academic engagement, rather than attempt to replace community leadership with a top-down management structure.

Future research combining this documentary and literature-based analysis with primary fieldwork, interviews with the Tourism Office, BPCB, customary and religious leaders, Pokdarwis members, and the community members who currently carry out most of the site's day-to-day management, would test whether the CHTGM model's three dimensions, and the sustainability assessment in Figure 3, hold up as a description of Selaparang's actual governance dynamics. Such fieldwork would be particularly valuable for the two gaps this documentary design could not close: the internal distribution of income and decision-making authority within the community itself, and the site's actual environmental management practices, neither of which the available secondary literature addresses in enough detail to assess with confidence. Comparative work extending the model to other Indonesian heritage and pilgrimage sites, particularly sites further along the commercial-pressure spectrum Uyuni et al. (2024) describe, would test how far the model generalizes beyond this single, comparatively small-scale case, and would help clarify whether the institutional-collaboration weakness identified here is a stage most community-governed heritage sites pass through as visitor numbers grow, or a durable feature of sites that remain, as Selaparang currently does, governed predominantly through customary rather than formal-bureaucratic authority.

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