

The Role of Institutional Design and Enabling Environmental: Collaborative Governance of a Pilgrimage Tourism, Indonesia

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ABSTRACT

This article discusses the role of stakeholders from the descendants of Kings, who collaborated with the government and private sectors in managing of the pilgrimage tourism heritage site of the tomb of the Kings of Asta Tinggi, in Sumenep district. The purpose of this study was to investigate the various factors that influence stakeholder collaborations in the management of sustainable pilgrimage tourism and which stakeholder groups have a sustained traditional of authority. This qualitative research uses a case study approach and data collection through in-depth unstructured interviews and observations. This study seeks to take a new perspective in the analysis of the collaborative governance theory in the face of the social environment factor. The study results show that stakeholders, facilitative leadership, and enabling environmental factors become resources and strengths in the success of collaborative governance even though the role of private and government sectors are still limited. The findings reveal that stakeholders from the community, namely the traditional group as a companion of pilgrims, have an important role in collaboration, because they can only be replaced by the descendants, while the collaborative initiation comes from the community. We suggest the importance of government initiation to expand collaboration networks and facilitate the formation of the institutional administrator of Asta Tinggi site, through reconciliation which represents two descendants of Kings. The findings of this study are expected to enrich the theory of collaborative governance on the tourism sector.

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INTRODUCTION

Tourism is one of the important sectors. that supports economic development, jobs opportunity, and poverty alleviation and tourism is one of the most important industries that continues to grow to generate income (Egresi et al., 2012; Kato & progano nicolas, 2017; Kurniawan et al., 2012; Nouri Kouchi et al., 2018). In several countries

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there is a new paradigm, that religious travel is packaged as religious tourism by visiting holy places and other sacred places. Various countries have used cultural heritage to attract religious-based tourists, even religious tourism has attracted the attention of writers, consultants, destination marketing organizations, planners, filmmakers and academics (Shinde, 2012; Wantara, 2016)

According to the United Nations World Tourism Organization (UNWTO) estimates between 300-330 million people visiting the world's major religious sites every year (Al-Dalaeen, M. A. ; Alsarayreh & Saleh, 2011; Christie, 2019; Durán-Sánchez et al., 2019) This shows that the tourism and pilgrimage have great potential in most Muslim countries, because religious tourism aims to fulfill spiritual needs and strengthen faith by visiting places that have religious values such as: pilgrimage tourism, religious tourism, traveling to religious events and places of worship. Pilgrimage tourism is an important legacy to be preserved and developed because it has historical, artistic, architectural and cultural values. Therefore, pilgrimage as one of the basic and oldest population mobility in human life has implications for the economic, political, social and cultural sectors (Aukland, 2017; Costa et al., 2018; Farahani Zamani & Eid, 2016; Jawabreh, 2017; Mundt, 2016; Nouri Kouchi et al., 2018; Radisavljevi, 2014; Santos et al., 2013; Subianto & Kurniawan, 2021; Takdir Ilahi, 2016; Zamani-Farahani & Eid, 2016)

In the span of history, one form of movement that still exists today and in almost all parts of the Islamic world is traditionalism. Traditionalism emerged on the basis of a desire to preserve Islamic teachings based on the Qur'an and al-Sunnah, and traditionalism developed in the Middle East to Indonesia. Based on demographic factors, the potential for Muslim tourists is considered quite large because globally the world's Muslim population is very large, such as Indonesia, Malaysia, Brunei Darussalam, Turkey and the Middle East (Syam, 2018). The largest Muslim population in the world lives in Indonesia million Muslims (Adeney-Risakotta, 2016; Qomariyah, 2019). Referring to demographic data that Indonesia's population in 2016 amounted to 261.9 million and the Indonesian Muslim population is the majority or around 73.98% of the population (Statistics Indonesia (BPS), 2016).

In the context of modern Indonesia, Muslim saint pilgrimage (ziarah wali). It has become one of the religious traditions carried out by most Indonesian Muslims throughout a year, thus inspiring local governments to utilize it as a religious tourist destination. This can be seen in the practice of pilgrimage in Indonesia which is related to tourism (Masduki, 2018; Nashuddin, 2016). After the inauguration of the Suramadu bridge, interest in religious tourism visit to Madura Island increased. This is supported by the Madurese people's sense of obedience to seek religious leaders or clerics, even though the religious leaders are now gone, but obedience to the Madurese clerics is very large and the tomb of the Kiai (ulama) that is believed to be the most appropriate place in addition to praying for the spirits of the clerics and also to pray to God for a specific purpose (Farida et al., 2020; Suaibah, 2017; Wantara, 2016)

This study is conducted on pilgrimage tourism sites as the heritage of *Asta Tinggi* Kings' cemetery which is managed by the descendants of the Kings in Sumenep Regency, Indonesia. Unfortunately, the management still causes conflict in which the two descendants of the Kings manage the site for sustainability development. Moreover, its development was conducted through the collaboration between the local government: Sumenep Department of Tourism, Culture, Youth and Sports (Disparbudpora), the

private sector: street vendors and the community: YAPASTI, the management has experienced dynamics since 2006.

Table 1. The dynamic development of ownership and management in *Asta Tinggi* pilgrimage site

Year	Purposes	Results
1721-1744	<i>Prince Jimat</i> aspires to preserve the pilgrimage site	The availability of <i>Asta Tinggi</i> guards, soldier, and <i>Punggawa</i> of Sumenep Kingdom
2006	<i>Asta Tinggi</i> Management and Guard have the initiative to develop the site, acquire legal ownership and management of pilgrimage tourism	<i>Asta Tinggi</i> Guard Forum agreed to establish YAPASTI; Local government recognition as the guidance and advisor in order to provide facilities, subsidies, and maintenance of pilgrimage tourism
2014	To obtain legal provisions from the <i>East Java Provincial Government</i> regarding ownership rights and management of <i>Asta Tinggi</i> site.	YAPASTI received East Java Governor's Decree Number 188/250 / KPTS / 013/2014, <i>Asta Tinggi</i> is inherited and the administrator of a pilgrimage site
2019	The observation of ownership and management in <i>Asta Tinggi</i> site from YPS at <i>Surabaya High Court</i>	Surabaya High Court, Number 735 assigns the ownership and management of <i>Asta Tinggi</i> is to YPS, however, it is still managed by YAPASTI

Source: Processed by the authors (2022)

We found studies on cultural heritage pilgrimage tourism related to the role of stakeholders, local organizations and collaborative governance networks in the development of religious tourism in Northern Ireland and Lithuania, which has been done by [Simone-Charteris and Boyd, \(2010\)](#); and [Liutikas \(2020\)](#). The study conducted by Simone-Charteris and Boyd (2010) focuses on the collaboration of public and private sector stakeholders from the tourism industry, religious institutions and political parties in the development of religious/Christian cultural heritage tourism in Northern Ireland. [Liutikas \(2020\)](#) focus on pilgrim and stakeholder management: NGOs from the management of pilgrimage tourism through the historical and unique aspects of a network at several sacred sites in Lithuania. The different in this study and the previous one is related to Muslim pilgrimage tourism in Indonesia, analyzing the role of local stakeholders and investigating enabling environmental factors in collaborative governance of pilgrimage tourism in the cultural heritage of the tombs of Islamic Kings in Sumenep, Indonesia.

This article discusses the importance of evaluating collaborative networks on the practice of cultural heritage management organizations for religious tourism, through two related processes: The first is related to the main contribution of collaborative networks among stakeholders. This can be explored with the following question: "What is the main motivation of the collaborative network in *Asta Tinggi*". "Although environmental issues get attention in collaborative networks, institutional design aspects are still dominant." and "To what extent are environmental issues important in collaborative networks?".

The second is related to the characteristics of stakeholders in the enabling environmental. Stakeholders in the *Asta Tinggi* religious tourism cultural heritage have

the characteristics of specific local actors, namely *Loloran* and *Kabejen*. In this context, we will explore with the question: "Which actors from the stakeholders in *Asta Tinggi* have ongoing and irreplaceable authority from outside their descendants?"

METHOD

The study discusses the role of stakeholders, such as government, private, and community sectors. It also investigates the enabling environment factors in the collaborative governance perspective on pilgrimage tourism of *Asta Tinggi* Kings heritage cemetery in Sumenep in 2018, and 2019. Furthermore, the study uses a qualitative approach based on a case study. The study aims to investigate from the qualitative perspective. The determination of informants uses a snowball sampling technique which means the statements from the key informants will be developed extensively, This determination is used to choose those who are experts on the fields. The researchers are allowed to select the informants for the interview according to the purpose of the study (Creswell & Creswell, 2017). More clearly the research stages are in the Figure 1.

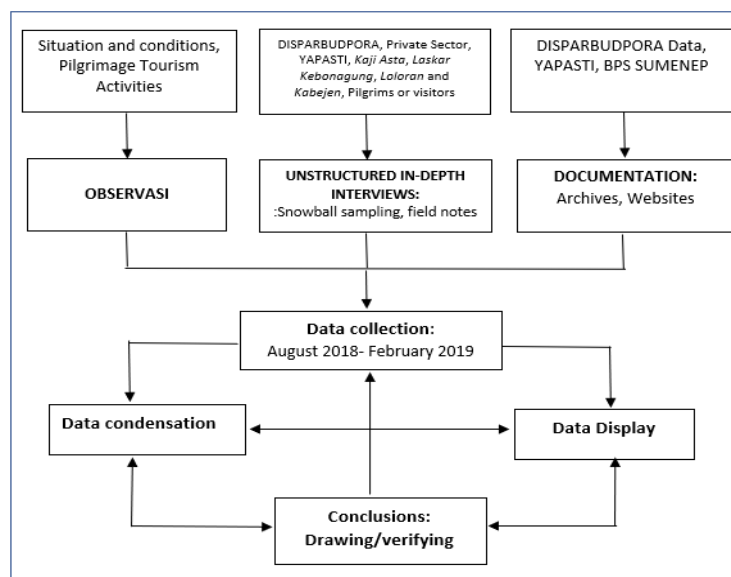


Figure 1. Research Stage in Visualization

Source: Analyzed by the authors and modified from Miles, M. B., Huberman, A. M., & Saldaña (2020)

There are fifteen major informants from the government, private sector and the community based on the experience, role, and influence in managing the pilgrimage tourism, such as senior official of tourism, culture, youth, and sports office in Sumenep (I-P-DPKO); private sector (Street vendor representatives) (I-S-PKL); Community: senior officials of Asta Tinggi Guard Foundation (YAPASTI) (I-M-YY), Kaji Asta representatives, Loloran and Kabejen (I-M-LK), Coordinator of Laskar Kebonagung (I-M-PL), local residents (I-M-P), and pilgrims or visitors) (I-M-W). The data is based on unstructured interview results, interviews and observations in six months from August 2018 to February 2019. The data consists of the information based on observation, in-depth interviews through Snowball sampling, field notes, archives, websites, and the findings which are from the author's interpretation or the result of an unstructured in-depth interviews. The findings are analyzed in four considerations according to (Miles, M. B.,

Huberman, A. M., & Saldaña, 2014). The analysis uses Mixing Theory: Collaborative governance theory from Ansell & Gash (2008), Collaborative Governance Regime from Emerson et al., (2012), and the elaboration of one of the main collaborations, namely the enabling environment from Collaborative theory by Roberts et al., (2016), as the theoretical basis.

RESULTS AND DISCUSSION

Sumenep and Asta Tinggi

Asta Tinggi is the Kings' and *Ulama* cemetery site as the descendant of Kings which is located in Sumenep district in Madura, East Java Province. The pilgrimage site of cultural heritage becomes the glory symbol of Sumenep and reflects the high value of art and culture in the past. The site is named as *Asta Tinggi* because it is the Kings' cemetery, located in *kebonagung* hills. In Madura language, *Asta* means the cemetery which is 112.20-meter x 109.25 meter and becomes the largest and greatest in Sumenep (I-M-LK-1). The cemetery area is the Kings (*Adipati* Sumenep), King's family, *Sentana*, and *Punggawa* in the sixteenth century which was built in 1695. Furthermore, there are four main areas which have *cungkup* (dome), such as the cemetery of *Prince Pulang Jiwa* (*Adipati* Sumenep 1672-1678), the cemetery of *Prince Ahmad* or *T.Aryo Cokronegoro* (*Adipati* Sumenep 1737-1744), the cemetery of *Bindara Saud* (*Adipati* Sumenep 1750-1762) and *RA Tirtonegoro*, the cemetery of *PanembahanSomala* (*Sultan* Sumenep 1762-1811), *Sultan Abdurrahman* (*Sultan* Sumenep 1811-1854). The area has two regions: the traditional Javanese architecture building is on the west. Meanwhile, Chinese, European, Arabic, and Javanese architecture buildings are on the east and become monumental work of the last dynasty of Sumenep King (1750-1929 AD)

The site is visited by local and international visitors to do the pilgrimage, to enjoy the splendor of the past, and to do research (figure 2).

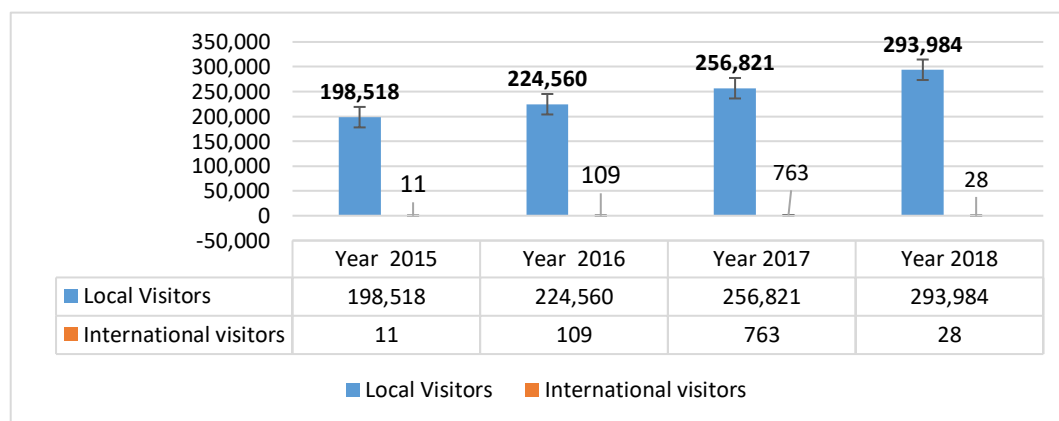


Figure 2. Data of visitors in *Asta Tinggi* in 2015-2018

Source: processed from Disparbudpora in Sumenep (2020)

This pilgrimage tourism is supported by other heritage tourisms, such as *Keraton* (The palace of Sumenep King), *Tamansari* (a bathing place for the princess), *Jamik Mosque* in Sumenep district, and *Asta Tinggi* which becomes the leading tourism (figure 3), as the following quote:

“*Asta Tinggi* becomes a religious tourism destination. This site is really good, unique, and interesting. The architectural of cemetery buildings is the combination of various cultures of some countries” (I-M-W-1).

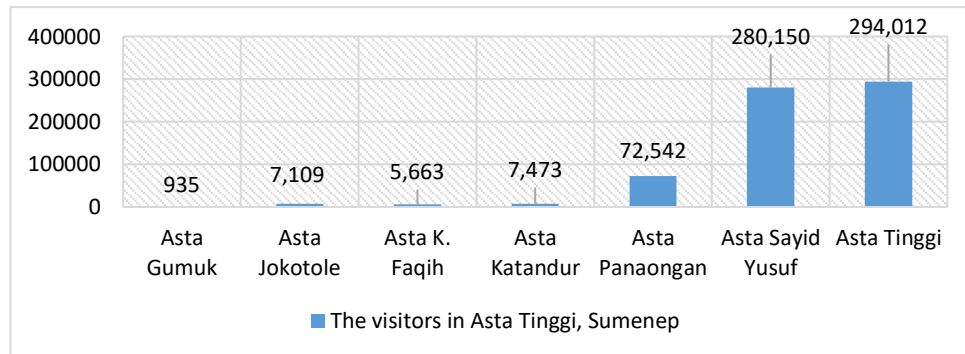


Figure 3. Data of visitors in *Asta Tinggi*, Sumenep, Year 2018

Source: processed from Disparbudpora Sumenep.

The Asta Tinggi Heritage Cemetery as Pilgrimage Tourism: Collaborative Governance perspective

Initial Condition of Collaboration

Since the old times, the guardians of *Asta Tinggi* were royal warriors who were rewarded by managing \pm 2 hectares (ha) land from the kingdom as an inheritance. If they were unable to do their duties, they were replaced by their descendants. *AstaTinggi* was guarded by eight guard groups of *Kaji Asta*, *Kaji Sengak*, *Kaji Buddhi*, *Kaji Nangger*, *Kaji Tomb*, *Kaji Jhaja*, *Kaji Jhaja Addur*, *Kaji Sekkar*, *Kaji Langghar*. The head of the Kaji group is called *Loloran* and the representative is called *Kabejen* (formed by *Prince Jimat*-the grandson of *Prince Pulang Jiwa/ Adipati Sumenep 1672-1678*), and the site is currently managed by a foundation (I-M-YY-1). In 2006, *Asta Tinggi* guards held a meeting and agreed to establish YAPASTI which aimed to manage and develop the sustainable *Asta Tinggi* site.

Institutional Design and facilitative leadership

At the beginning of the site management, there was a conflict between YAPASTI and *Panembahan SemoloFoundation* (YPS). YAPASTI is the descendant of *Prince Rama (Cakranegara 1)*, while YPS is the descendant of *Bindara Saod (Tumenggung Tirtonegoro)*, both parties were willing to manage *Asta Tinggi* site, as the following quote:

“There was a conflict between YAPASTI and YPS, both of them are the descendants of Sumenep Kings. However, the conflict is over nowadays, because of the decree from the East Java Governor” (I-M-PL-1).

The authority of pilgrimage tourism management has the authority to manage the 2 hectares *percaton* land, as the giving from the King to the guardians of the site to be used as a reward for maintaining the sustainability in *Asta Tinggi* (I-M-PL-2).The polemic is ended because of the Decree of East Java Governor No 188/250 /KPTS/013/2014, on April 10, 2014. The decree assigns YAPASTI as the administrator of the land and *Asta Tinggi* cemetery. YAPASTI receives facility support from Disparbudpora to manage the site. Moreover, the availability of culinary and traditional souvenirs from Sumenep is

facilitated by YAPASTI in collaboration with the Street Vendors (PKL) from the community, as the following quote:

“Asta Tinggi administrator always maintains traditional values and heritage burial buildings. We must be able to serve the pilgrims/ visitors well, so that they feel comfortable because many pilgrims/ visitors will have an impact for the street vendors’ income and parking area guards that involve the community” (I-M-YY-2).

“We as traders, supports the development of pilgrimage site because the assets must be maintained, if there are many pilgrims come to visit, then the merchandise is sold. We hope Asta Tinggi continues to exist” (I-M-PKL-1).

The parking facilities are managed by *Laskar Kebonagung* as the descendant of Sumenep Kings and as an effort to involve the descendants of the kings and the community (table 2 and table 3), as the following quote:

“Asta Tinggi has provided benefits and created jobs opportunity. The community activities are still as the descendants of the kings which are buried in Asta Tinggi, from the descendants of Prince Pandji Pulang Jiwa (Adipati Sumenep 1672-1678), the people manage the parking area” (I-M-PL-3).

“The youth are those who work alternately managing parking area because the pilgrimage site is open for 24 hours, the existence of pilgrimage tourism can increase the community income” (I-M-PL-4).

“There are 94 people guarding Asta Tinggi cemetery site which are divided into eight groups of Kaji Asta, each of whom has a decree from the Sumenep Kingdom on an ongoing basis, and there is a chairman called “Loloran” and his representative is called “Kabejen” (I-M-LK-2).

Table 2. Stakeholder activities in *Asta Tinggi* site, Governance Perspective

Stakeholders					
Party	Form	Factors	Status	Activity	
Government	Regional Apparatus Organization	Disparbudpora, Sumenep district: tourism sector	Advisor and Founder	Developing and facilitating assets	and tourism
Private Sector	Community organization	Street vendors	Store tenants	Selling culinary and souvenir	traditional and
Community	Foundation	YAPASTI	The site management institution and administrator of cemetery guards	To manage the activities on the pilgrimage site	the
		<i>Loloran</i>	The head of the traditional group in cemetery guards and pilgrims' companion	Maintaining the Kings' cemetery and traditional guards of pilgrims	
	Traditional institution as pilgrims' companion (<i>Kaji Asta</i>)	<i>Kabejen</i>	Vice-chairman		

Groups	<i>Laskar Kebonagung</i>	Parking area management coordinator	Managing the parking area
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Source: Analyzed by the authors (2020)

The collaborative governance of this site is supported by the stakeholders of descendants of the Kings includes YAPASTI, *Kaji Asta* which are divided into eight groups and they have Decree (SK) Appointment since the kingdom under the leadership of *Prince Azimat / Jimat*, and the Coordinator of parking area named *Laskar Kebonagung*, so that they are responsible towards the site sustainability. The leadership of stakeholders involved in the collaboration, each of which gives transparent access to its members to provide input, through internal meetings, coordination, and evaluation of site development. The Disparbudpora implements *Sapta Pesona Tourism Awareness and Action Movement* every quarter which involves the stakeholders in order to inform government policies (central, provincial, and district). This is the form of government commitment to the development of the tourism sector (table 3).

Table 3. Stakeholder communication activities in collaboration

Stakeholder	Communication intensity	The activity form
Government: Disparbudpora	Per month	YAPASTI guidance and assistance
Private sector: Street vendors	Per month	Coordination of land and store leasing to YAPASTI
Community: YAPASTI	Per day/month	The maintenance of tourism site; religious activities of pilgrims' guards (<i>Kaji Asta</i>) (per day); Coordination of <i>Laskar Kebonagung</i> with YAPASTI (per month)

Source: Analyzed by the authors (2020)

The collaboration is conducted formally and informally, such as *Sapta Pesona Tourism Awareness and Action Movement* by Disparbudpora, which is held for tourist destinations involving managers, stakeholders, tourism industry, and community. Disparbudpora does monitoring in order to acquire input, evaluate the development of tourism objects, and increase the awareness of the importance of the tourism sector as the source of community income. Stakeholders involved in the collaboration are given the authority to determine policies autonomously and coordinate with competent authorities because *Asta Tinggi* site is a provincial level inheritance (table 4) (I-M-YY-3) as the following quote:

"Sapta Pesona 2018 event was held by Sumenep Disparbudpora and attended by the members of Commission X of Indonesian Legislative Assembly; and the Deputy for Industrial and Institutional Development in the Ministry of Tourism. The activities are expected to increase awareness of the potential benefits of tourism" (I-P-DPKO-1).

Table 4. Authority of stakeholders in the control of resources and empowerment

Stakeholder	Authority	Control of resources	Empowerment
Government	Disparbudpora: Advisor and Founder	Responsible for development control, and tourism destination	Intensifying tourism-aware movements that involve administrator, stakeholder, supporters of tourism facilities and the community
Private sector	Street vendor: Supporting culinary & souvenir	Tenants of land for traditional culinary and souvenir trade	Developing business management, creativity, and diversification of souvenir products and traditional culinary
Community	YAPASTI: The tourism administrator <i>Kaji Asta:</i> <i>Loloran</i> (Chairman) and <i>Kabejen</i> (Vice-chairman) and the <i>Kaji Asta</i> members <i>Laskar Kebonagung:</i> Coordinator	Managing the tourism site, 2006-2019; East Java Governor Decree Number 188/250/KPTS/013/2014 Accompanying the Pilgrims/traditional guards Managing parking area of the site	Increasing the capacity of management institution in order to develop the potential of the site, through the production of <i>Asta Tinggi</i> history books, improving tourism facilities, like traditional souvenirs street vendors and public facilities

Source: Analyzed by the authors (2020)

Based on table 4, the stakeholders from the community are entirely descended from the kings, however they are only from one of the descendants of the kings.

The Enabling Environmental factors in collaboration

The foundation's activities managing the *Asta Tinggi* complex, *Kaji Asta* carries out pilgrimage and tomb guards, while *Laskar Kebonagung* is responsible for managing the parking lot at the site complex. Thus, the *Kaji Asta* group has an important role in preserving sustainable religious and cultural values at the *Asta Tinggi* grave heritage site, so that they cannot be replaced by other parties, except from the descendants of *Kaji Asta* members (tabel 5).

Table 5. The legal basis of the offspring of kings in collaborative governance

Region and Function	Stakeholder Community Element (YAPASTI)	Elements	Total	Status	Legal basis
Manager of site complex & Land of <i>Percaton</i> (royal assets)	Foundation	Guidance, supervisor, Chairperson, Secretary, Treasurer, Chairperson of the tomb	6 person	Managing activities in <i>Asta Tinggi</i> site and <i>Percaton</i> land as the royal asset	East Java Governor Decree (SK) Number 188/250/KPTS/013/2014

A traditional companion for pilgrims to grave kings	<i>Kaji Asta: 8 group of the tomb guards of kings: Kaji Sengak, Kaji Buddhi, Kaji Nangger, Kaji Makam, Kaji Jhaja, Kaji Jhaja Addur, Kaji Sekkar, Kaji Langghar.</i>	Loloran Kabejen	94 person	Chairman of the cemetery guards/pilgrims'guards Vice-chairman of cemetery Guards/Pilgrims' guards	<i>Kaji Asta has a Decree (SK) Appointment from the Kingdom under the leadership of Prince Azimat/Jimat</i>
Parking area manager of the site area	<i>Laskar Kebonagung</i>	The coordinator & the officer	7 person	Parking area coordinator (except for holidays given to other parties)	Letter of appointment from YAPASTI

Source: Analyzed by the authors (2020)

Impact of Collaborative Governance

The collaboration between stakeholders in supporting the management of pilgrimage tourism is informal, as follows:

“There are no written rules like the Regional Regulation, but we realize that Asta Tinggi site is an asset that must be preserved, especially those who manage the site are the foundations and the members are still the descendants of Sumenep Kings” (I-P-DPKO-2).

Since the beginning of the collaboration, each stakeholder has had their respective roles and responsibilities, so that they still need synergy to develop sustainable pilgrimage tourism. The site management collaboration has an impact on increasing the number of tourists and stakeholder confidence to continue the collaboration (table 6), as the following quote:

“The local government facilitates the pilgrimage tourism because it is the leading tourism in Sumenep and visited by the many visitors/ pilgrims, thereby increasing Regional Original Revenue (PAD) from hotel, consumption, souvenirs and transportation revenues” (I-P-DPKO-3).

“This pilgrimage tourism is visited by many pilgrims/ visitors, especially during the holidays. The community here has an idea to open the business and cooperate with YAPASTI. Currently, there are people who become culinary street vendors, traditional souvenirs and participate in managing parking area, so that it will increase the community income” (I-M-P-1).

Tabel 6. Benefits and impact of collaboration for stakeholders

Stakeholder	Activity	Incentives	Impacts
Government: Disparbud-pora	Facilitating and developing tourism assets	The realization of Vision and Mission of Sumenep district in 2016-2021; the improvement of Regional Original Revenue (PAD) in tourism sector.	The tourism sector is growing; an increase in the number of visitors; an increase in regional income of tourism sector

Private sector: Street vendor	Souvenirs merchandise trade	Business activity in the pilgrimage tourism is increasing	The increase of business activities in the tourism sector; the business climate supporting tourism activities is increasingly conducive; the increase in demand for traditional products for visitors/ pilgrims
Community: YAPASTI; <i>Kaji Asta</i> ; <i>Laskar Kebonagung</i>	YAPASTI: managing activities in <i>Asta Tinggi</i> site and royal land assets <i>Loloran</i> : Head of the cemetery guards/ pilgrims' guards <i>Kabejen</i> : Vice-chairman of cemetery Guards/ Pilgrims' guards <i>Laskar Kebonagung</i> : managing parking area (except religious holidays)	Cultural heritage and tradition, and religious aspects remain sustainable; job opportunities:foundations' administrator, parking lots administrator, street vendors Traditional and religious values are maintained The communities are employed	The pilgrimage tourism of the royal heritage is preserved; traditional values and religious communities are still exist

Source: Analyzed by the authors (2020)

The results of collaborative governance perspective on pilgrimage tourism sites in *Asta Tinggi* cemetery indicate that the stakeholders directly involved in the collective decision process are one or more public institutions as non-governmental stakeholders. It is also considered as a collaborative governance perspective [Ansell and Gash, \(2008\)](#) which does not specifically affirm who the stakeholders are. However, constructively beyond the boundaries of public institutions of government, private sector and civil society, as it is mentioned in the perspective of collaborative governance regime ([Emerson et al., 2012](#)). This case study shows that stakeholders involved in the collaboration are the three pillars of governance, namely the government sector: Disparbudpora in Sumenep district; private sector: the street vendors; the community: YAPASTI, *Kaji Asta (Loloran and Kabajen)*; *Laskar Kebonagung*: parking area administrator.

In collaborative governance ([Ansell & Gash, 2008](#)), a collaboration initiated by the government aims to manage the public sector. The study shows that collaboration initiation comes from the community, such as YAPASTI. In addition, stakeholder collaboration is informal. The collaboration between stakeholders can be realized because of enabling environmental factors as one of the main factors of collaboration. [Roberts, Van, & Dhanpat \(2016\)](#) state that similarities in the family of Kings' descendants are YAPASTI, *Kaji Asta: Loloran and Kabejen*, and the coordinator of *Laskar Kebonagung*. The similarities become cultural bonds that support conducive collaboration.

The initial condition of collaboration, the driving factor that influences the parties

to participate in the collaboration, is that the parties involved get benefits/incentives (table 6). Meanwhile, the obstacle insite management: the existence of groups of descendants of kings from different parties who have not been involved in collaboration. Facilitative leadership: *Asta Tinggi* managers have provided opportunities for local people outside of the descendants of kings to contribute to supporting pilgrimage tours (table 2). Institutional design: it is still constrained that an agreement between the two descendants of kings has not been reached to jointly manage the high *Asta Tinggi* as a form of maintaining the greatness of ancestral values, so it requires the involvement of the local government to facilitate the formation of a high *Asta Tinggi* management institution involving two descendants of kings. Collaboration process: still informal, so the institutionalization of collaboration with the stakeholders involved is needed to ensure the sustainability of high *Asta Tinggi* management. The final result, the collaboration carried out gives the final result, namely an increase in the quality of life of the local community and pilgrims (table 6).

Significance of the study also indicates that collaborative governance of pilgrimage tourism is based on classical tourism patterns, although it is suitable as tourism destination, it still needs development based cultural resources and heritage. Liutikas (2020) shows that pilgrimage management needs a new strategy in developing tourism products. The inhibiting factors for the development of this site are the institutional aspects of the management that requires more analysis. The cause is the existence of Kings' descendants from other parties that have not been accommodated and the limitation of the cooperation network.

This finding is different from the results of Erkuş-Öztürk & Eraydin (2010) that economic considerations are more dominant than the environmental aspect in the network practices.

The finding of this study indicates that collaborative governance of pilgrimage tourism which involves government, private sector, and the community is implemented successfully. However, the development of collaborative governance for pilgrimage tourism sustainability needs the following innovation models (table 7).

Table 7. Innovative development of collaborative governance in pilgrimage tourism of *Asta Tinggi* heritage cemetery

Aspect	Innovation proposal	Stakeholder	Explanation
Institutional	Strengthening the management institution by involving the two descendants of the kings	Government	Facilitating the establishment of representative site management institution; involving provincial and central government
		Private sector	Developing private sector synergy and responsibility towards the preservation of the heritagesites.
		Community	To conduct a reconciliation of the two descendants of Kings in order to create sustainable pilgrimage tourism
Cooperation network		Government	Becoming leading sector and the expert of heritage collaboration
		Private sector	Supporting the fund of Corporate Social Responsibility (CSR)

Expanding the Community
cooperation
network

Involving some elements: higher
education, mass media, and heritage
observers

Source: Analyzed by the authors (2020)

The implications of the results of this study reveals that the legally determined party is one of the descendants of the kings as managers. However, the institutional management of cultural heritage tomb sites that are only managed by one of the descendants of the Rajas has the potential to cause conflict in the future, which has implications for harmonization of site development management, as well as the chronological dynamics of successive site managers.

This research is limited to governance practices related to the tourism sector. The scope of the study is limited to the governance, especially the cultural heritage sites of the cemetery of the Kings, so they do not represent all types of cultural heritage tourism, as well as other types of tourism. Therefore, the development of cultural heritage cemetery tourism is not only an aspect of stakeholder cooperation, but also requires government policies to ensure the sustainability of cultural heritage cemetery sites through the governance of site management institutions that accommodate local values.

We suggest that to ensure sustainable collaborative governance, it is necessary to consider several aspects: first, the management of the Asta Tinggi cultural heritage site need to involve two descendants of the Kings; secondly involving stakeholders from traditional pilgrim companions, local government (Disparbudpora) and the community around the Asta Tinggi cemetery; third, in order to better facilitate tourists, the number of stakeholders involved needs to be expanded.

CONCLUSION

Asta Tinggi site is managed collaboratively between the regional government; private Sector; and society. In fact, there are the descendants of the kings who have not been accommodated by the site management, so that it still causes a problem. The study shows that stakeholder factor, facilitative leadership, and enabling environmental factors become the resources and strengths to support successful collaborative governance. However, the role of the private sector and local government are still limited. The inhibiting factors of collaborative governance perspective in pilgrimage tourism, namely the institutional aspects of the manager and the limited cooperation network. The initiation in collaboration comes from the community, not from the government in governance perspective. The findings show that stakeholders from the descendants of Kings in the traditional group of pilgrim guards, *Kaji Asta (Loloran and Kabejen)*, have an important role in preserving religious and cultural values. The cause is the responsibility of this group to maintain sustainable pilgrimage tourism and they can only be replaced by the descendants.

The findings indicate that a collaborative governance perspective in pilgrimage tourism is still based on classical tourism patterns. Although this site is still suitable for pilgrimage destinations, it requires sustainable development based on cultural resources and Madura cultural heritage, and some efforts are needed to give memorable experiences during the visit for the pilgrims. In addition, the role of regional government is still limited; therefore, it requires the important role of local government in facilitating and consolidating the formation of institutional pilgrimage management and has a wide

and integrated cooperation network. Furthermore, we suggest the importance of a collaborative pilgrimage tourism management establishment in order to accommodate two descendants of the Kings in preserving the development of a sustainable pilgrimage tourism site. Based on Surabaya High Court Decree in 2019 mentions that ownership and management of *Asta Tinggi* heritage cemetery become the authority of YPS, however, it is still managed by YAPASTI in reality.

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