



## COLLABORATIVE GOVERNANCE IN LOCAL WISDOM-BASED TOURISM DEVELOPMENT IN BAU-BAU CITY

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### Abstract

The cultural and historical heritage of the past Buton Kingdom/Sultanate in Baubau City and the coastal and hilly areas is truly an extraordinary gift from God. This city has also grown as a modern city wrapped in local wisdom and has become a great narrative for many people that Baubau is a cultural tourism city with its stunning natural panorama. However, this great gift has not made the tourism sector a mainstay for obtaining Regional Original Income. This is the main basis for researchers to seek, find and provide solutions to this problem. The collaborative governance theory approach from Ansel and Gash is a basis for viewing the initial conditions of Baubau City tourism management, then the design formula for its development, collaboration techniques, and leadership commitment in the area. This telescope shows that there is a relationship of power and knowledge in viewing this problem, so that the views of philosopher Michel Foucault also become a struggle of thought for researchers to trace the traces of thought about solving various problems with a philosophical approach and way of thinking. The accumulation of thinking between collaborative theory with discourse of power and knowledge related to the utilization of local wisdom and brilliance of Buton society such as sarapataanguna values, limbo system, directs this research to find the governance of Baubau City tourism development with a 'panopticon' design as a new paradigm for tourism development in this city. At the same time, it is found that the momentum of tourism based on local wisdom in Baubau City has benefits for humanity and the environment universally.

**Keywords:** Buton, Bau-Bau, Sarapataguna, Limbo, Collaboration, Panopticon, Tourism.

## INTRODUCTION

After World War II, tourism emerged as a strategic sector to support global economic growth. Many countries, including Indonesia, have developed policies to harness the potential of tourism as a major contributor to national revenue. Indonesia regulates this sector through Law No. 10 of 2009, strengthened by Government Regulation No. 50 of 2011 concerning the National Tourism Development Master Plan (Ripparnas) 2010–2025. Ripparnas outlines five key priorities: strengthening industry structure, enhancing product competitiveness, fostering business partnerships, establishing business credibility, and promoting environmental responsibility (Kaelany, 1997).

Indonesia boasts unique tourism assets, including breathtaking natural beauty, rich cultural heritage, and unparalleled biodiversity. Often referred to as a "slice of heaven," the country captivates international tourists with its enchanting landscapes and cultural diversity.



Additionally, Indonesia ranks third globally in biodiversity after Brazil and Colombia. However, despite its vast potential, Indonesia has not yet entered the list of the top 10 countries with the highest international tourist arrivals. This challenge underscores the need for more effective strategies to maximize the tourism sector's contribution to the national GDP, which currently accounts for approximately 18% (Luhut, 2022).

At the local level, Baubau City in Southeast Sulawesi exemplifies a region with extraordinary tourism potential. With its cultural and historical heritage, such as Wolio Fortress—the largest fortress in the world—and the local philosophy "Bhinci-binciki Kuli," which reflects local wisdom values, Baubau has substantial potential to become a leading tourist destination. However, in reality, the number of tourist visits and the contribution of tourism to Baubau's local revenue remain very low. This is attributed to inadequate promotion, suboptimal infrastructure, and weak management that fails to fully engage all stakeholders (Desideria, 2023).

In the context of tourism management, the *Collaborative Governance* approach is crucial. This approach emphasizes synergy between the government, private sector, community, academics, and media to design inclusive policies and programs. Ansell and Gash (2008) highlight that effective collaboration requires three main elements: supportive initial conditions (*starting conditions*), inclusive institutional design (*institutional design*), and facilitative leadership (*facilitative leadership*). By adopting this approach, tourism in Baubau can be developed sustainably, not only increasing tourist visits but also preserving the cultural and environmental values of the region.

The implementation of collaborative governance in developing tourism based on local wisdom can also serve as a relevant model for other regions in Indonesia. With an integrated strategy and strong collaboration among stakeholders, tourism can become a vital instrument for supporting economic growth, equitable development, and the preservation of culture and the environment at both local and national levels.

## LITERATUR REVIEW

### Government Management

Ermaya (1998:5) puts forward the meaning of government management as follows: "Government management is the process of providing leadership guidance, regulation and control related to the process of organizing government through the activities of other people to achieve government goals." In every government movement, it must focus on satisfying the needs of the community in order to realize the national goal of creating a just and prosperous society, materially and spiritually in the territory of the Republic of Indonesia. In other words, the government at all levels has the same goal, which is to prosper the entire community with the functions of service, empowerment and development. This means that as the holder of government power, it is a monopolistic organization where all activities of fulfilling needs and providing satisfaction to the community to be able to live properly and decently are the tasks of the government that cannot be avoided. Wasistiono (2002:27) put forward several Dominant Factors that influence Regional Government Management with the implementation of the



Regional Government Law, namely: "Changes that occur in regional government management are influenced by many factors, both internal and external. However, there are three dominant factors that need to be considered, namely structural factors, functional factors and cultural factors". In relation to multicultural management, Ansari and Jackson (1996:20) stated the need to accept the reality of cultural diversity in the work environment. Cultural diversity needs to be managed in order to increase the competitiveness of the organization. This change concerns the structure of the relationship between members of the organization. In another dimension, there is a tendency for changes in the structural relationship between the government and the governed society.

### **Good Governance**

In good governance, it is no longer the government (state) that plays the main role, but civil society and especially the private sector also play a role in governance. This is also due to the change in development paradigm with a review of the role of government in development, which originally acted as a regulator and market player, to become a creator of a conducive climate and make infrastructure investments to support the business world. This can be done if society and the private sector themselves are increasingly empowered. Tussman (1989) stated that, "Governance is not by the best among all of us but by the best within each of us". What he meant was that governance should be carried out not by the best people among the state apparatus, but rather by the best abilities of each individual state apparatus concerned. This is a consequence of a public administration system that functions entirely to provide services and guidance to the community. The definition of "Good Governance" according to Healy and Robinson (1992:64) states that "good governance means a high level of organizational effectiveness in relation to policy formulation and policies that are actually implemented, especially in the implementation of economic policies and their contribution to growth, stability and people's welfare". Governance will be meaningful when there is accountability, transparency, participation and openness in the implementation of government. The more fundamental thing in the implementation of regional autonomy is towards the realization of good governance.

### **Collaborative Governance**

Ansell and Gash (2007: 544) also expressed their opinion regarding Collaborative Governance, as follows: "A governing arrangement where one or more public agencies directly engage non-state stakeholders in a collective decision-making process that is formal, consensus-oriented, and deliberative and that aims to make or implement public policy or manage public programs or assets". The definition emphasis by Ansell and Gash on six important criteria of Collaborative Governance includes: (1) Collaborative forums are initiated by public institutions (government) that have authority; (2) Participants involved in collaboration can come from non-government institutions; (3) participants are directly involved in decision making, not just playing a role in consultation with the government; (4) organized, officially regulated and the schedule is regulated collectively; (5) forums are aimed at decision making/consensus; (6) The focus of collaboration is on the public. Based on the above view, an important component in government collaboration is in the hands of the government, this is based on the view that the



government plays an important role because the legal regime, rules and even court decisions are the authority of the government in limiting, determining and enabling the provision of goods and services to the public. There are 4 (four) major dimensions in collaboration, which consist of: starting conditions, institutional design, leadership, and collaborative process. In detail, Ansell and Gash explained that the collaboration process is an important core influenced by three other dimensions with their respective roles. The Leadership dimension is used in the model because it has an important contribution in the collaboration process that will take place as an important facilitator and mediator for the collaboration process.

### **Tourism**

Tourism is "a journey undertaken temporarily, organized from one place to another, with the intention not to do business or earn a living in the place visited, but solely to fulfill various desires" (Yoeti, 1996: 116). Goeldner and Ritchie (2012:3) state that when we think of tourism, we think primarily of people who are visiting a particular place for sightseeing, visiting friends and relatives, taking a vacation, and having a good time. They might spend their leisure time engaging in various sports, sunbathing, talking, singing, taking rides, touring, reading, or simply enjoying the environment. Article 6 of Law Number 10 of 2009 mandates that tourism development is carried out based on the principles as referred to in Article 2 which are realized through the implementation of tourism development plans by taking into account the diversity, uniqueness, and distinctiveness of culture and nature, as well as human needs for tourism. Furthermore, Article 7 mandates that tourism development includes; (a) Tourism industry; (b) Tourism destinations; (c) Marketing; and (d) Tourism institutions. Conceptually, tourism can be described as a complex phenomenon, but can be described briefly as a management that combines components in a tourism system that allows tourism to encompass the essence of a travel experience, also describing the complexity of the relationships that are woven into the complex tourism phenomenon, the relationships between many more related tourism components.

### **Local Genius**

Local genius is a term that was first introduced by Quaritch Wales. Anthropologists have discussed the meaning of local genius at length. Among others, Haryati Soebadio (in Ayatrohaedi, 1986:18-19) said that local genius is also cultural identity, the identity/personality of a nation's culture that causes the nation to be able to absorb and process foreign cultures according to its own character and abilities. F.D.K Bosch (1952) defines local genius as the ability possessed by a cultural supporter to prove how strong the foundations of his cultural personality are when facing cultural acculturation. This local ability is interpreted by several experts as local wisdom, namely everything possessed by the local community in a certain area which is a characteristic of the authenticity and uniqueness of the area without any influence or mixed elements from other areas. In general, local wisdom is divided into two, namely local wisdom that can be seen with the eye (tangible) such as cultural objects, historical cultural heritage and religious activities; and local wisdom that cannot be seen with the eye (intangible) in the form of values or meanings of an object or cultural activity. In this study, local genius can



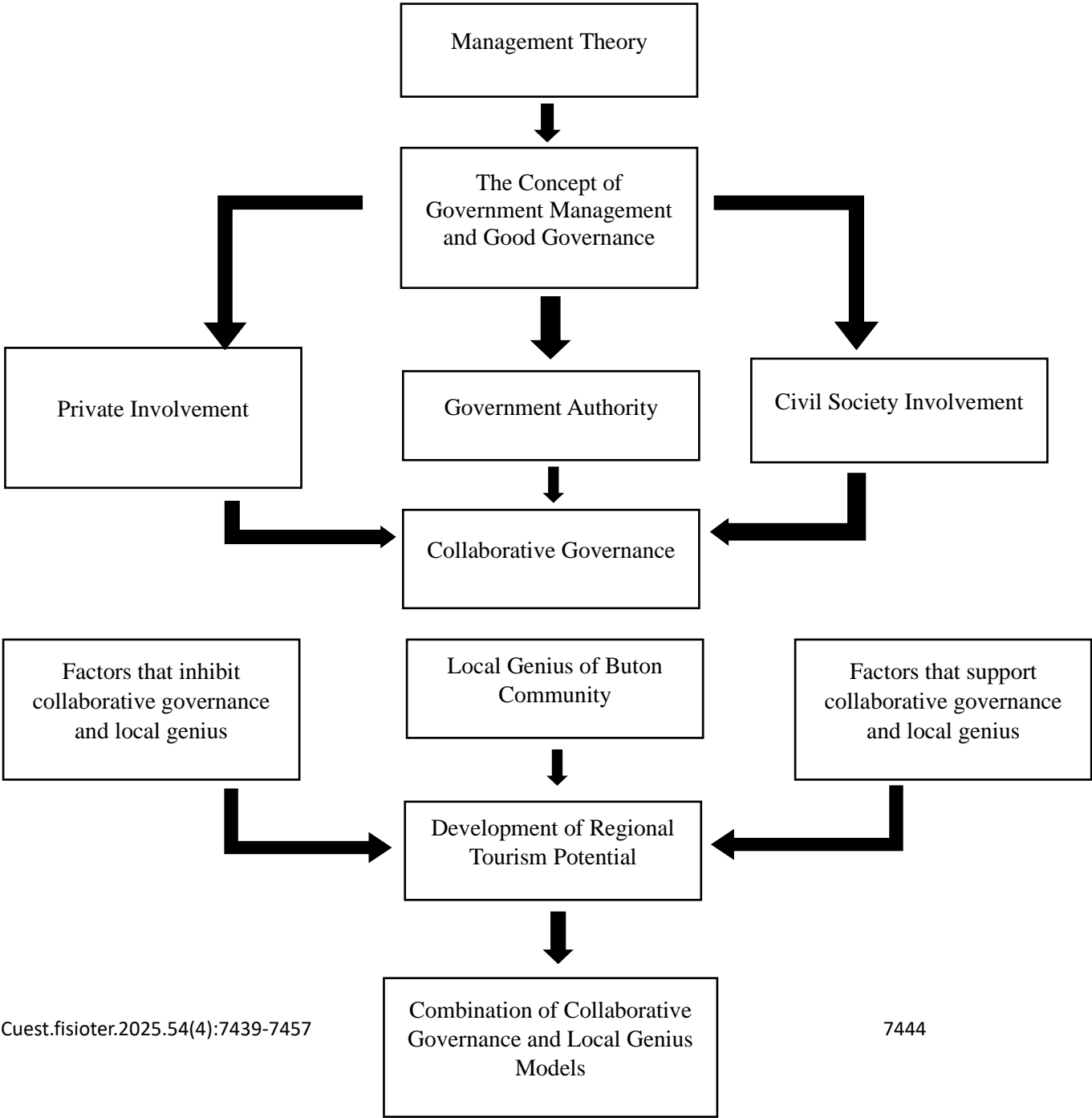
be interpreted as the ability, wisdom and intelligence of local or local people to manipulate the influence of external culture and existing culture into a new form that is more beautiful, better and harmonious according to local tastes and at the same time is a specific form or identity of the region itself.

### **Local Genius In Buton Society**

In the life of the Buton community, there are 4 (four) norms and values that are preserved in the memory of its people, which are called "Sara Pataanguna", which in terms means 4 (four) Norms which then become the local genius values of the community's culture. The cultural values of Sara Pataanguna, in the context of the law of the Buton Sultanate government are called bhinci-bhinciki kuli according to E.A. Moh. Saidi BcAP (Wolio Molagi, 1998) in (Tahara, Munafi and Malim, 2019) are the basic principles that gave birth to four legal bases called "Sara Patanguna", namely Pomae-maeka, meaning mutual fear between fellow members of society, Popia-piara, meaning mutual care between fellow members of society, Pomaa-maasiaka, meaning mutual love between fellow members of society and Poangka-angkataka, meaning mutual respect between fellow members of society. The existence of Sara Pataanguna cultural values to build and maintain a balanced and solid social order, so that social life must be viewed as a social system. Referring to the concept of Talcott Parsons, a social system is a relationship of interdependence between parts/components with cultural values that regulate the processes of interdependence that form a social unity of the community. In essence, the socio-cultural system of society always aims to maintain a state of balance and solidity as well as dynamics in living together in a strong and dynamic society, therefore, it is certainly determined by the social system and its cultural values that function well, on the other hand if the social system is fragile due to cultural values that do not function well, of course it will cause the situation and condition of society to be full of disharmony, unrest, and even violence and horizontal and vertical social conflicts in various forms which automatically hinder the process of implementing development in all areas of life. This phenomenon has recently characterized Indonesian society since the last few decades in Baubau City.



Figure 1 Conceptual Framework





## **RESEARCH METHODS**

This research was conducted in Baubau City, Southeast Sulawesi, which was chosen because it has great tourism potential and various problems that need to be studied academically. The research lasted for six months, with the first four months used for data collection and processing, while the next two months were for data analysis and presentation. This research uses a constructivist paradigm, which emphasizes that social reality is the result of individual construction and is relative.

The research design used is a descriptive qualitative method, which aims to explore in-depth phenomena related to Collaborative Governance and Local Genius in tourism development in Baubau City. The conceptual framework of this research is based on three main concepts, namely tourism development according to Cooper, which includes aspects of attraction, access, amenities, and ancillary service, the theory of Collaborative Governance from Ansell and Gash, which includes starting condition, institutional design, facilitative leadership, and collaborative process, and the concept of Local Genius from F.D.K. Bosch, which explains how local culture survives and adapts to the influence of external cultures.

The data collected in this study are qualitative, with data sources consisting of primary and secondary data. Primary data were obtained through interviews with government officials, regional apparatus related to tourism, and community leaders who play a role in tourism development in Baubau City. Meanwhile, secondary data were obtained from official documents, reports, and relevant literature. Data collection techniques were carried out through literature studies, field studies that included interviews, observations, and documentation to obtain comprehensive information.

As a qualitative study, the main instrument in this study was the researcher himself, who played a role in collecting, analyzing, and interpreting data. Data analysis techniques were carried out through several stages, namely editing, classification, data tabulation, and interpretation. To ensure data validity, this study used the triangulation method by comparing various data sources. In addition, the analysis was carried out continuously from the beginning of the study until the final conclusion was obtained. Through this approach, this study seeks to provide a deep understanding of the dynamics of Collaborative Governance and the role of Local Genius in supporting tourism development in Baubau City.

### **Operational Definition Of Variables**

The Tourism Development Concept presented by Cooper consists of Attraction, Access, Amenities and Ancillary Services.

The Collaborative Governance Theory presented by Ansell and Gash consists of: Starting Condition, Institutional Design, Facilitative Leadership and Collaborative Process.

The concept of local genius according to F.D.K Bosch (1952) is to capture the phenomenon of cultural supporters to prove how strong the foundations of cultural personality are when facing cultural acculturation and the intelligence of the community supporting the culture.

## **RESEARCH RESULT**

### **About the Baubau City Tourism Office**





This study found that Baubau City has great potential in the tourism sector with a variety of nature-based, cultural, historical, and culinary destinations. However, the management of this sector still faces various challenges, including suboptimal infrastructure, limited marketing strategies, and minimal involvement of the private sector in tourism investment. The Baubau City Tourism Office has been actively involved in tourism development since its establishment in 2001. Changes in the organizational structure of this office in 2018 separated the cultural sector and focused on the management and development of the tourism industry. However, the contribution of the tourism sector to the Baubau City Regional Original Income (PAD) is still relatively small, ranging from 3-4% of the total PAD per year. This figure is much lower than Wakatobi Regency, whose tourism sector contributes up to 45% of PAD. To increase competitiveness, the Baubau City Government has implemented various development strategies, including: Arrangement and development of tourist attractions, Strengthening digital-based tourism marketing, Development of the creative economy related to the tourism industry. Increasing the capacity of human resources (HR) in the tourism sector.

### **Limbo Travel Category**

Limbo Tourism is divided into two main categories: Limbo Priority is a tourism area that has been developed with full support from the government, including mentoring, funding, and HR training. Research findings show that several Priority Tourism Limbos that have been developed have unique characteristics based on their potential, including:

- a. Limbo Wolio itself is a tourist area within the scope of the Wolio Buton Palace fortress and its surrounding area located in Melai Village, Murhum District. This area is a historical area and has been designated through the Baubau Mayor Regulation (Perwali) Number 179 of 2022 establishing the Wolio-Buton Fort as a Special Area in Baubau City. The Limbo Wolio profile is recorded in the following notes: Limbo Wolio Tourism Village in the Buton Palace Fort Area (Wolio Fort) Limbo Wolio is the popular name for a Tourism Village which is administratively located in Melai Village, Murhum District, Baubau City, Southeast Sulawesi Province. The geographical location of the Limbo Wolio Tourism Village is in the Buton Palace Fort Area (Wolio Fort) of Baubau City with the following boundaries: to the north it borders Wajo Village, to the south it borders Baadia Village, to the west it borders Lamangga Village, and to the east it borders Bukit Wolio Indah Village. The name Limbo Wolio given to Melai Village has its own historical meaning. The existence of Melai Village where the Buton Palace Fort is located was not formed suddenly. Traditionally, this area is called Wolio which is the center of the kingdom and the Buton Sultanate. Therefore, the area which is administratively today called Melai Village has gone through a long historical process as old as the history of Wolio itself. The basis for determining Wolio Village as Limbo Wolio Tourism Village is of course to become a Strategic/Priority Tourism Attraction in Baubau City, because it cannot be separated from the long history of the existence of Buton Palace Fort (Wolio Fort) as Cultural Tourism of Baubau City. During the reign of Sultan Buton IV named La Elangi or Sultan Dayanu Ikhsanuddin, the fort in the form of a pile of stones was made into a permanent building. During the heyday of the Buton Sultanate, the existence of the Buton Palace Fort (Wolio Fort) had a major influence on the existence of the Kingdom. In a period of more than four centuries, the Buton





Sultanate was able to survive and avoid enemy threats. From the edge of the fort that still stands strong to this day you can enjoy the view of the city of Bau-Bau and the ships going back and forth in the Buton Strait clearly from a height. The Buton Palace Fortress (Wolio Fortress) has 12 gates called Lawa and 16 cannon emplacements they call Baluara. Because it is located on a fairly high hilltop with a fairly steep slope, this place is the best place of defense in its time.

- b. Limbo Batusorisal name Batu Sori from a sunken stone with the name in Buton language (Batu Mo Tosore). Recorded in the following writing: Batu Sori is located in the bay of Baubau City, with extraordinary regional potential, Limbo Wisata Batu Sori is adjacent to the Baubau-Raha-Kendari shipping route, has a small island like Tanah Lot Bali. On this beautiful small island, a theatrical stage and photography destination are built that can record all the beauty of the surrounding nature without limits. This small island is connected to the mainland of Buton Island by a winding bridge for tourists to enjoy by taking selfies against the backdrop of green cliffs and clear, clean, blue sea water. You can see pelagic fish and squid that occasionally emit silver colors from the seabed. The blood of anglers must be rippling if they are here, especially at night. Batusori, not an ordinary tourist area, it is indeed a concern of the central and regional governments to boost the welfare of the surrounding community, plus the Regional Original Income (PAD) of Baubau City in the coming year. That is why, the budget for infrastructure development in 3 budget years since 2022, 2023 and 2024 has reached more than IDR 10 billion through the Special Allocation Fund (DAK) of the Indonesian Ministry of Tourism. Idrus Taufiq's statement said that the central government's attention to Batusori is not only targeting the tourism industry but has a multiplier effect or impact that occurs when increased spending results in a change in GDP that is greater than the amount spent. The reason is that this area is in the spatial planning of the golden triangle area in the north of Baubau City, which is in the same area as the planned construction of the Tona Bridge, connecting Buton Island and Muna Island; also in the same area as the Palabusa Pearl Industry which is the best pearl producer in Indonesia that has been established since the Japanese colonial era. Even in the surrounding waters, divers have found shipwrecks left over from World War II. Batusori is not only classy, it is also historical.
- c. Limbo Wantiro is a Tourism Village which is administratively located in Kadolomoko Village, Kokalukuna District, Baubau City, Southeast Sulawesi Province. The geographical location of Limbo Wantiro Tourism Village is on the coastal line of Baubau City with the following boundaries: to the north it borders the Buton Strait, to the south it borders Kadolokatapi Village, to the west it borders Batulo Village, and to the east it borders Waruruma Village. The total administrative area of Limbo Wantiro Tourism Village is 72.25 ha/m2, with a population of 4,454 people with details; 2,231 men and 2,223 women, while the number of RT is 12 and RW is 4. Further explanation about Limbo is outlined in the following notes: The determination of Kadolomoko Village as a Tourism Village based on the Decree of the Mayor of Baubau Number 27 of 2020 with the name Limbo Wantiro. The name Limbo Wantiro given to Kadolomoko Village has the following meaning; Limbo means Village while Wantiro is looking down, according to the geographical conditions along the coast which are passed by



high cliffs and hills. The aim is to provide a clearer direction of development for Kadolomoko Village as Wantiro Tourism Village. By having a clear direction of development, the focus of the village is to build together with the community to make their area a Strategic Tourism Destination Area in Baubau City. Based on the potential and policy of determining the Tourism Village, the direction of developing Limbo Wantiro as a Tourism Destination Area with the character of a Tourism Village is in the future directed to become a Tourism Destination Area that is friendly with waste, meaning that waste will be part of the program in its development to be able to provide added value to the community of Limbo Wantiro Tourism Village. Located in a very strategic area, it is not difficult to find souvenir shops/gift shops, there are 2 souvenir shops/gift shops typical of Buton located in the Limbo Wantiro Tourism Village area which is approximately  $\pm 1$  km from the center point (village office) and can be accessed using public transportation or online. Other supporting amenities include ATM facilities and a prayer room which can be found not far from the center point of the Limbo Wantiro Tourism Village. In addition to the natural tourist attractions that are the mainstay of the Limbo Wantiro Tourism Village, events are often held, namely "festivals, traditional dances, traditional rituals and beach clean-up actions" which are scheduled as annual events in December involving the community, stakeholders and visiting tourists.

- d. Limbo Wasamparona is one of 13 Limbos located in Baubau City, Southeast Sulawesi Province. The area of Limbo Wasamparona, Kaisabu Baru Village is 38.00 KM<sup>2</sup> and is the capital of Sorawolio District. Limbo in Wolio language means Village or Village while Wasamparona is the local language which means "Splash of Water". More in the following article: Limbo Wasamparona or Kaisabu Baru Village is quite close to Baubau City Center (approximately 12 km), as well as the City Center of Buton Regency and South Buton Regency (approximately 20 km). From Betoambari Airport, it can be reached as far as 15 km with a travel time of approximately half an hour. Limbo Wasamparona in Kaisabu Baru Village is a strategic area from the perspective of forest and agricultural nature tourism interests. The uniqueness of Limbo Wasamparona is that it has a variety of tourist attractions ranging from cultural tourism, nature tourism to artificial tourism. In developing its tourism products, Limbo Wasamparona has the tourist attraction of the Wasamparona Pine Forest, several traditional rituals as a form of local wisdom in the utilization of agricultural natural resources and the Biodiversity Park as a leading tourist attraction that offers the beauty and biodiversity found in the Forest and agricultural potential managed by the local community and managed both modernly and traditionally with a mutual cooperation planting pattern. The utilization of the tourist attraction of the Pine Forest that has been explained above, in terms of its development, has been carried out by the Baubau City Government and the management of the area is carried out by the Karang Taruna Kaisabu Baru and the Samparona Tourism Awareness Group, including tourist attraction businesses, management of outbound game rides and camping areas.
- e. Limbo Topa is one of the Limbo Topa tourist villages which is a Weaving Village that has its own characteristics and is also one of the places that has exotic natural tourism and cultural tourism that is still natural and preserved until now. About the 'Topa'



Weaving Village is contained in the following writing: Weaving is a technique for making cloth by combining threads lengthwise and crosswise. Woven cloth is usually made of wood fiber, cotton, silk, and others. Traditional cloth in Indonesia which has its own unique motifs and shapes, which still maintains manual weaving techniq Buton's typical woven craft is one of them. Buton's typical woven cloth usually has attractive colors in arranging its motifs which usually depict natural objects around them and over time have experienced motif development according to the era.ues in the process of making the cloth. In the Sulaa Weaving Village, visitors can witness firsthand the production or process of weaving yarn into cloth and can buy it to take home as a souvenir. Or visitors can just take pictures, because some corners of this village have cool and instagrammable paintings. According to Haji Iynu, one of the community leaders in Topa Village, weaving has been a habit since their ancestors and has been carried over until now. "So since our ancestors, they have been weaving sarongs in Topa or in Sulaa Village," said Haji Iynu, when interviewed by kendarinfo.com, Tuesday (4/27/2021). He also explained that in the past, their ancestors still used cotton yarn to weave because there was no yarn like today. "In the past, the yarn was still made of cotton and the results were thick, but not as beautiful as today," he explained. "In this case, tourists who visit Buton, Mr. Saidu's wife always introduces that there (Topa) is a weaving center. So at that time, as long as there were tourists coming, they always visited Sulaa, they saw the weaving results," he continued. He also added that the next Regent's wife, Amirul, also played a role in further introducing Sulaa or Kampung Topa as a Weaving Village. "It was named Kampung Tenun after it was introduced by Mrs. Saidu and Mrs. Amirul at that time," he added. Then, in 2018 it became a Colorful Village after the entire village was painted and painted with colorful murals. "A few years ago, in Sulaa Village, suddenly there was another Colorful Village, sponsored by a paint company together with the Baubau City Government and local residents, this village was transformed to look colorful," he concluded.

- f. Limbo Liwuto Makasu in Liwuto Village and Sukanaeyo Village, Kokalukuna District. This Limbo is actually a portrait of tourism on Makasar Baubau Island and its surroundings, where in the dialect of the Wolio Buton people - Makasar Island is usually called Liwuto. The story of this island is recorded in the following notes Makasar Island (Puma) in Baubau City has a long history related to the Gowa-Buton conflict in the 17th century. The name of the island is thought to have originated from the presence of 5,500 Gowa troops who were captured after losing a battle against the Company and Arung Palakka troops in 1666. Liwuto, the original name of the island, was later changed to Makasar because the prisoners came from Makassar and many chose to settle there. Administratively, Puma consists of two sub-districts, Liwuto and Sukanayo, which were formerly part of the Wolio District. The island has several historical sites, such as the tomb of Sultan Buton VIII Mardan Ali (1647-1654) and the Liana Binte Sacred Cave, which is believed to have been used as a place of meditation. In addition, the island is known for its carpentry crafts and high-quality Baana Bungi sand for building materials. Although Puma is located in the Baubau City area, the island still maintains a natural feel with minimal motorized vehicles and modern infrastructure. Access to the island only takes less than 30 minutes by motorboat from



Baubau City. Its potential as a tourist destination continues to grow, especially with the Makasar Island Water Festival, which is part of the national tourism program Visit Indonesian Years.

### **Limbo Tourism Development Strategy Strategy**

The tourism development strategy of Baubau City with the Limbo Wisata model generally also refers to the marketing communication strategy in its efforts to brand Baubau as a Tourism City with the 7P concept, with the following explanation:

1. Product, namely by utilizing branding or the predicate that the Buton Palace Fortress already has as the largest fort in the world
2. Price, namely the government and the Baubau City Tourism Office do not impose a nominal value on the public to consume the product, meaning that the Buton Palace Fort area is open to the public.
3. Place, the location of Benteng Keraton Buton has a fairly strategic location. This is an opportunity for the government, especially the Baubau City Tourism Office, to attract tourists from various regions.
4. Promotion, the Baubau City Tourism Office continues to strive to carry out various forms of promotion from various lines and to cooperate with parties that have a similar orientation. Specifically, the type of promotion carried out is by implementing integrated marketing communication activities or IMC.
5. People & Process, the Baubau City Tourism Office always strives to continue to improve services and quality of resources and to carry out its responsibilities as much as possible as stated in its vision and mission, namely developing local tourism potential and being competitive which is able to synergize the development of tourism destinations, tourism marketing and the tourism industry.
6. Physical Evidence, the Baubau City Tourism Office will continue to make maximum efforts to maintain and preserve all local cultural and traditional riches. One of them is by maintaining the artistic form of traditional buildings. So that this area will continue to have its own concept and characteristics that distinguish it from other areas.

The Baubau City Tourism Office implements an Integrated Marketing Communication (IMC) strategy based on the 7P concept to enhance the region's tourism appeal. In terms of advertising, the office collaborates with various media outlets to cover local tourist attractions and produces promotional materials such as brochures, leaflets, and short films. These materials are then distributed to hotels and showcased at various exhibitions and tourism events as part of the direct marketing strategy. Additionally, during events, the Tourism Office actively provides in-depth presentations about local attractions to visitors and participates in studies and inter-regional collaborations, aligning with the personal selling concept. Beyond promotion, the office also plays a direct role as a technical organizer in various tourism events, thereby implementing sales promotion strategies to attract more tourists. To expand its network and strengthen promotional collaborations, the Baubau City Tourism Office fosters relationships with various stakeholders, including government agencies and the Indonesian Heritage Cities Network (JKPI), as part of its public relations (PR) strategy. Furthermore, to adapt to the digital era, the office leverages websites and social media to maximize promotional reach, applying internet marketing



strategies. Through this comprehensive approach, the Baubau City Tourism Office aims to increase tourist visits and solidify the city's reputation as a leading travel destination at both national and international levels.

### **Supporting and Inhibiting Factors for Branding Baubau City as a Tourist City**

The Baubau City Tourism Office has an active role in various events as a technical implementer and is at the forefront of promoting leading tourist attractions through inter-regional cooperation (KAD). In addition, this office collaborates with the government, the Indonesian Heritage City Network (JKPI), and various media to expand the reach of promotion. The launch of the big screen film "Barakati" is an important momentum in increasing the visibility of Baubau tourism. The main obstacles faced are the lack of expert human resources in the field of marketing and the lack of strategic programs that can provide high prospects for staff, so that there is a risk of reducing work motivation. From the external side, the rapid development of tourism in other areas is a challenge for Baubau City. If the management of tourism assets is not carried out with the right strategy, it is feared that Baubau will be left behind in the competition and experience negative impacts in the tourism sector.

### **Condition of Tourism Governance in Baubau City**

Tourism governance in Baubau City still faces many challenges, especially in terms of collaboration, infrastructure, and promotion. However, the city has great potential in cultural and maritime tourism, which can be developed through digital promotion strategies, infrastructure improvements, and strengthening collaboration with various parties. The Baubau City Government needs to optimize local wisdom as the main attraction and improve the continuity of cultural events in order to compete with other tourist destinations. With a Pentahelix approach and a more aggressive marketing strategy, Baubau City has the opportunity to become a leading tourist destination in Southeast Sulawesi.

### **Collaborative Governance and Panopticon Model in Baubau City Tourism Management**

Tourism management in Baubau City is still dominated by the local government, particularly the Tourism Office, with limited human resources and budget allocation. Despite having 140 tourism attractions, only Benteng Keraton Buton and Batu Sori contribute to the Local Revenue (PAD). Collaboration in the sector remains temporary and incidental, lacking sustainable policies and strategic involvement from various stakeholders. To address these challenges, this study proposes the implementation of Collaborative Governance through the Pentahelix Model, which involves government, academia, businesses, communities, and media. Additionally, the Panopticon Paradigm is introduced as an innovative solution to establish an integrated and self-monitoring tourism management system, ensuring that all stakeholders develop a collective awareness of their roles in tourism development. A reclassification of tourism site management is necessary to enhance governance and encourage community involvement in tourism operations. Local wisdom, such as the Sarapataanguna philosophy and Butonese traditional rituals, should be optimized as key attractions for cultural tourism. With these strategies, Baubau City has the potential to become a leading cultural and heritage-based tourist destination, enhancing its competitiveness and attracting more domestic and international visitors.





## CONCLUSION

That the governance of tourism development in Baubau City is implemented through effective collaboration with a pentahelix approach based on local wisdom and local genius, namely by prioritizing the philosophy of sarapatanguna which contains the values of the divine dimension, namely Poromu yinda saangu, pogaa yinda kolota (united not united, separated not divorced) which contains: Yinda-yindamo Arata somanamo Sara (there is no wealth as long as there is self), Yinda-yindamo Karo somanamo Lipu (there is no self as long as there is a country), Yinda-yindamo Lipu somanamo Sara (there is no country as long as there is a government), Yinda-yindamo Sara somanamo Religion as long as there is no government as long as there is religion). Meanwhile, the values of the human dimension are called Bhinci-binciki Kuli (tolerance) which contains: Pomaa-maseaka (loving and caring for each other), popia-piaraka (caring for each other), Pomae-maeaka (protecting each other's sense of shame) and Poangka-angkataka (lifting each other up or respecting each other).

That the management of Baubau City tourism is built on the basis of an area called Limbo Wisata as an embodiment of the arrangement of the location of Tourist Attraction Objects (ODTW) to harmonize the terminology of tourist villages and sub-districts developed by the Ministry of Tourism and Creative Economy of the Republic of Indonesia. Limbo is the smallest territorial unit during the Buton kingdom.

In order to realize the governance of Baubau City tourism, the 'panopticon' model becomes a reference and new paradigm in the development of Baubau City tourism. Panopticon is a format of power and knowledge relations, which contains the values of social control, supervision, and community psychology. In the modern context, the concept of panopticon is applied to various aspects of life like CCTV (Closed-Circuit Television), interpreted as a camera system used to monitor and record activities in an area.

The Panopticon Model of Tourism Development in Baubau City has been supported and sustained by basic urban infrastructure, strategic geographical conditions, availability of traditional and cultural institutions, and the involvement of Baubau City in regional and national tourism networks.

Further research is needed on tourism governance from a more specific perspective related to innovative and environmentally friendly tourism products.

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