

Community Based Tourism in the Development of Peneleh Heritage Tourism Village in Surabaya City

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ABSTRACT

The city of Surabaya is one of the regions in East Java Province that is rich in tourism potential. From natural attractions to heritage sites, this region has it all. One of them is Peneleh Heritage Tourism Village. Development efforts continue to be directed at developing tourist attractions, increasing promotional activities, and increasing community participation. However, the government's efforts to continue developing Peneleh Heritage Tourism Village have not gone as expected due to low community participation in the tourism management community. Therefore, the community based tourism approach needs attention because this concept actively involves the community as part of the tourism management community. The purpose of this study is to realize community based tourism in the development of Peneleh Heritage Tourism Village in Surabaya. This study uses a qualitative descriptive method with data collection techniques using observation, interviews, and documentation. The results of the study show that the implementation of community based tourism in the development of Peneleh Heritage Tourism Village has had a positive impact on the community, namely an increase in the pride of the tourism management group and the surrounding community in Peneleh to be able to participate in every tourist activity in Peneleh Village to support the sustainability of tourism village development, Even tough all member of the community ar not able to participate.

Keywords : Community Based Tourism, Tourism Village, Peneleh Village

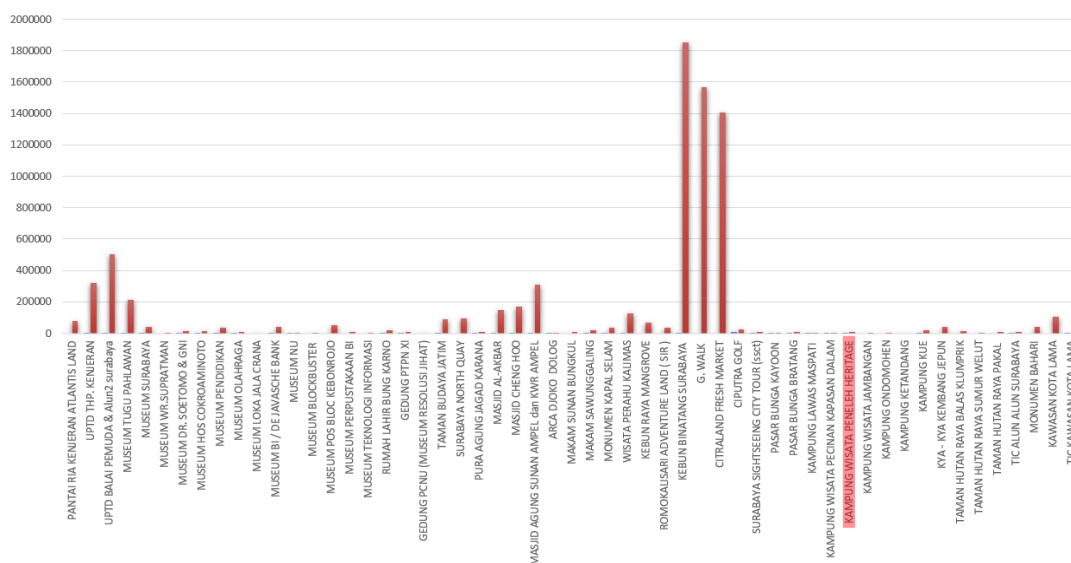
INTRODUCTION

Low community participation in the management of cultural heritage-based tourist destinations is a real challenge faced by many regions in Indonesia, including the Peneleh Heritage Tourism Village in Surabaya. In fact, within the framework of regional autonomy as regulated in Law Number 23 of 2014 on Regional Government, sustainable development requires active collaboration between the government and local communities so that a region’s potential can be developed independently. Without strong participation from the local community, the tourism sector’s performance tends to stagnate, and its economic benefits are not distributed evenly.

Community-based tourism is a strategic solution to these issues. This concept emphasizes the involvement of local communities not as objects of development, but as managers and direct beneficiaries of tourism activities. Suansri (2003) defines community-based tourism as a form of tourism that integrates environmental, social, and cultural sustainability into community governance, while also serving as a means of community empowerment and environmental conservation. This definition is reinforced by Giampiccoli & Mtapuri (2013), who assert that effective community-based tourism requires a fair distribution of power between local and external stakeholders. Meanwhile, Dangi & Jamal (2016) argue that sustainable community-based tourism must integrate principles of equity, justice, and governance dimensions that remain underdeveloped.

The implementation of this theoretical framework can be observed in community-based tourism practices across various cultural heritage sites in Indonesia, one of which is the city of Surabaya. As one of the largest cities in East Java Province, Surabaya actively promotes cultural heritage tourism as part of its urban development strategy. One area that has become a focus of development is Peneleh, which has now been designated as a cultural heritage conservation area and is managed by Pokdarwis in collaboration with the local community through a community-based tourism approach. This area holds significant national importance as it is home to various historical landmarks, such as the birthplace of President Soekarno, the residence of H.O.S. Tjokroaminoto, the Jobong Well Majapahit era and several historic mosques.

Picture. 1
Summary of tourist attraction visitors in Surabaya in 2024



Source: Processed by the Author, 2025

Based on the 2024 tourist visitation data the city of Surabaya presented in picture 1, there is a disparity among destinations. The Surabaya Zoo destination recorded 1,854,278 visits, while the Peneleh Heritage Tourism Village received only about 11,290 visits. In fact, the Peneleh Heritage Tourism Village possesses significant historical value and cultural uniqueness. Referring to Ritchie & Crouch (2010) framework of destination competitiveness, this disparity is better explained as an indication of structural barriers in destination management, rather than merely a difference in the attractiveness of the attractions themselves.

The obstacles stem from three interrelated internal issues. First, the management of Pokdarwis is dominated by members aged 40–60 who are less responsive to the preferences of today's tourists, particularly the younger generation. Second, local businesses have not been formally integrated into tour packages, resulting in experiences that lack diversity and competitiveness. Third, community participation remains fragmented and voluntary, rather than structured and systematic. This situation aligns with Wearing & McDonald (2002), who note that community inclusivity is a critical factor for the sustainability of community-based tourism. Consequently, Peneleh's historical potential has not yet been successfully into a tourism experience capable of attracting sustainable visitor numbers.

The performance gap observed in Peneleh has not yet been fully explained by previous studies. Previous studies have generally focused on policy frameworks in general Nur et al., (2022) or analyzed only one dimension of stakeholder participation Widya & Santoso (2024) without delving deeply into how the principles of community-based tourism are operationalized on the ground and at which points their implementation falls short. This study serves to fill that gap by systematically evaluating the implementation of community-based tourism in Peneleh using the six indicators proposed by Yaman & Mohd (2004), while also situating its findings within a broader theoretical discussion of tourism governance, power relations, and the equitable distribution of benefits to local communities.

This study aims to, (1) evaluate the implementation of community-based tourism in the Peneleh Heritage Tourism Village using the six indicators proposed by Yaman & Mohd (2004); (2) identify operational weaknesses in the management of the Pokdarwis and the integration of local businesses; and (3) formulate policy implications for strengthening participatory governance in urban cultural heritage destinations. Theoretically, this study contributes to the development of the literature on community-based tourism by integrating perspectives on collaborative governance and institutional capacity-building approaches within the context of urban heritage tourism in Indonesia. Practically, the findings of this study are expected to serve as a foundation for formulating more responsive community-based tourism regulations at the city and provincial levels, as well as to serve as a reference for policymakers.

Method

This study employs a qualitative approach using a single-case study design, as developed by Yin (2018), which is considered appropriate for an in-depth analysis of the dynamics of community-based tourism in the Peneleh area. The case study design was chosen because it allows the researcher to understand contemporary phenomena in their real-world context, particularly regarding stakeholder engagement, the sustainable use of local resources, and the complex and contextual nature of tourism management processes.

This study was conducted at two main locations. First, the Peneleh District in Surabaya, which was selected based on the status of the area as a cultural heritage site officially designated by the Surabaya City Government and documented as a cultural heritage site of national historical significance. This area contains a number of significant historical sites, including the birthplace of

President Soekarno, the residence of H.O.S. Tjokroaminoto, and the Jobong Well Majapahit era, making it an authentic representation of community-based cultural heritage tourism. Second, the Surabaya City Tourism Office was selected for its institutional role as a facilitator, coordinator, and regulator of sustainable tourism policies that directly influence the governance of the Peneleh District.

Informants were selected using purposive sampling with explicitly defined criteria, namely: (1) having direct involvement in the management or utilization of community-based tourism in the Peneleh Area; (2) having been involved for at least one year in tourism activities or related policies; and (3) being willing to provide information openly. Based on these criteria, the research informants consisted of the board members and active members of Pokdarwis Peneleh as the primary destination managers, employees of the Surabaya City Tourism Office responsible for tourism village development, residents of the Peneleh Area involved in tourism activities, and tourists who had visited the area at least once. The informants were selected based on the principle of data saturation, that is data collection was halted when the information obtained no longer yielded new themes or categories. To expand the network of informants, the snowball sampling technique was applied by following recommendations from initial informants to reach relevant actors who had not been identified from the beginning.

Data collection was conducted using three main techniques. First, semi-structured interviews were conducted using an interview guide developed based on the dimensions of community-based tourism, including participation, benefit distribution, resource management, and institutional roles. Each interview session lasted between 45 and 90 minutes and was recorded with the informants' consent. Second, participatory observation was conducted during several field visits to directly observe tourism activities, interactions among stakeholders, and the physical conditions of the area. Third, a documentary review included official documents, government archives, local regulations related to tourism, and relevant reports on tourism village development.

Data analysis followed the interactive analysis model proposed by Miles et al., (2014), which consists of four stages that proceed simultaneously. The first stage is data collection, during which all interview transcripts were transcribed verbatim and field notes were systematically organized. The second stage is data condensation, which involves the initial coding (open coding) process to identify units of meaning, followed by the grouping of codes into more abstract categories and themes through axial coding. The third stage is data display in a descriptive narrative format and thematic matrices to illustrate patterns of stakeholder interaction and the dynamics of local resource management. The fourth stage is conclusion drawing and verification, which is conducted continuously throughout the analysis process.

Data validity was assessed through triangulation, which was applied operationally in three forms. Source triangulation was conducted by comparing information obtained from Pokdarwis, department staff, residents, and tourists to identify both consistency and differences in perspective. Methodological triangulation is conducted by cross-referencing interview data with field observations and official documents. Temporal triangulation is conducted by collecting data over different time periods to ensure the consistency of the information.

The entire research process was conducted in accordance with the principles of research ethics. Each informant was provided with a thorough explanation of the research objectives, procedures, and use of data before giving consent to participate, either verbally or in writing. The informants' identities were kept confidential in the data reporting. Informants were also given the right to refuse to participate without any consequences.

Results And Discussion

Peneleh Heritage Tourism Village offers four types of tour packages designed to provide an experience of local history and culture. Visitor data from 2024 shows significant differences in the uptake rates of each package, which directly reflects disparities in the distribution of economic benefits to the community.

1. Walking tours packages were the main attraction, with a total of 11,290 visitors throughout 2024. These tours are guided by Pokdarwis, a community-based tourism management organization officially established by Decree Number 188.45/9263/436.7.16/2024 of the Surabaya City Tourism Office. The route includes the Sumur Jobong well Majapahit era, Bung Karno's birthplace, the residence of H.O.S. Tjokroaminoto's residence, the Peneleh Mosque, and the European Cemetery. Ticket prices vary by visitor segment: IDR 150,000 for international tourists, IDR 35,000 for the general public, and IDR 25,000– IDR 28,000 for students from both within and outside Surabaya. This price differentiation indicates an effort toward inclusivity, but it is not yet accompanied by mechanisms to ensure that the financial benefits flow evenly to all local economic actors along the tourist route.
2. The live-in package is offered at IDR 400,000 for a person, including a guided tour, one night's accommodation, a local breakfast, and a souvenir. Although this package has great potential to generate a more significant economic impact for local residents, visitor interest in it is very low. This low demand is not solely a matter of price but reflects a structural issue, which is the lack of integration between the live-in program and local businesses, such as food stalls and artisans so that the added value offered is not yet strong enough to justify the price compared to nearby commercial accommodation options.
3. Free tourism allows for independent visits without an admission fee. As a result, Pokdarwis loses a direct source of revenue, while the number of visits cannot be accurately counted because there are no ticket transactions. The inability to track these visits is a managerial weakness that prevents data-driven planning.
4. The museum package provides free admission to the Bung Karno Museum, while the H.O.S. Tjokroaminoto Museum charges an admission fee of IDR 5,000 through the tiketwisata.surabaya.go.id platform. Data from 2024 shows 19,891 visitors to the Bung Karno Museum and 16,364 visitors to the H.O.S. Tjokroaminoto Museum. These museum visitation figures exceed those of the walking tour, but direct revenue from this package to the community remains minimal because museum management is outside the control of Pokdarwis.

Overall, the data on these tour packages indicate that high tourist visitation numbers have not yet been able to generate stable income for the community. This finding serves as the starting point for an analysis that will be conducted using six community-based tourism indicators, as outlined by Yaman & Mohd (2004).

Analysis of the Implementation of Community-Based Tourism Government Support

Yaman & Mohd (2004) define government support for community-based tourism not as direct control, but rather as a facilitative role that strengthens the community's capacity to manage its tourism potential independently. In this context, it is important to differentiate between support which builds community independence and support that actually creates dependency.

In Peneleh Heritage Tourism Village, government support is manifested through a series of formal policies. The designation of the district through Mayor's Decree Number 188.45/310/436.1.2/2009 (H.O.S. Tjokroaminoto) and Number 188.45/57/436.1.2/2021 (Bung Karno's Birthplace) provides legal legitimacy that serves as a crucial foundation for the destination's development. The official establishment of the Pokdarwis in 2019 through a decree from the Tourism Office strengthened the community's position as a managing actor, rather than merely an object of the program. Additionally, the Surabaya City Tourism Office actively facilitates partnerships with travel agencies to attract international tourists and promotes collaboration with Bank Indonesia through a Corporate Social Responsibility program involving the installation of directional signs and building renovations.

However, some of the support provided warrants further attention. First, infrastructure funding sourced from Bank Indonesia's Corporate Social Responsibility program is temporary and not tied to long-term commitments. Reliance on Corporate Social Responsibility funds without being balanced by the development of independent funding sources creates structural fragility that could threaten the sustainability of destination maintenance. Second, the power dynamics that have emerged still tend to be top-down. The government designates areas, establishes institutions, and designs programs, while the space for communities to take the initiative and negotiate on an equal footing remains limited. This situation aligns with the findings of Azinuddin et al., (2022), who emphasize that the government's commitment to community institutional capacity is not merely about physical development but is a key prerequisite for the success of community-based tourism in cultural heritage destinations. Third, the effectiveness of the promotional website managed by the Department of Communication and Information Technology has not been supported by measurable digital visitation data, making it difficult to evaluate its actual impact on increasing tourist numbers.

Thus, government support in the Peneleh area has led to significant achievements in terms of regulation and infrastructure, however there is still a need to change from a top-down approach to a more equitable partnership model in order to meet the facilitation standards outlined by Yaman & Mohd (2004).

Stakeholder Involvement

Yaman & Mohd (2004) emphasize that the success of community-based tourism requires the involvement of multiple stakeholders including local communities, the government, and the private sector in all stages of planning, management, and development. Sumarto (2003) adds that effective stakeholders are those who share a common commitment to collaboratively developing programs, not merely those who are present within the formal structure.

The stakeholder engagement process in the Peneleh Heritage Tourism Village began with a bottom-up initiative by the Begandring Soerabaia Community, which was founded in 2018. This community consists of individuals with a deep commitment to the preservation of Surabaya's cultural heritage, who played a crucial role in documenting Peneleh's historical potential and advocating for it to the City Government, including coordinating directly with the Head of Bappeko Surabaya, a position held at the time by Eri Cahyadi. This bottom-up initiative is what sets Peneleh apart from many other cultural heritage destinations, whose development is entirely government led.

Picture. 2
Guide Book Peneleh Heritage Tourism Village



Source: Pokdarwis Peneleh Heritage Village, 2025

Pokdarwis plays a central role in managing tourism initiatives. The existence of a professionally designed guidebook reflects Pokdarwis's ability to present tourism information in a structured manner from location maps and visiting hours to recommendations on what to wear and how to prepare for the weather. This demonstrates that tourism management is not merely spontaneous but is well-planned and documented as a means of communication with visitors.

Picture. 3
Financial Support From Bank Indonesia



Source: Author Documentation, 2025

The information boards, directional signs, and building renovations shown in the photo are tangible examples of Bank Indonesia's contributions through its Corporate Social Responsibility program over the past five years. This visual evidence underscores that external financial support has been channeled into improving the quality of physical infrastructure, the benefits of which can be directly felt by both visitors and the area's management.

Picture. 4
Cleanup Activities In The Peneleh Heritage



Source: Pokdarwis Peneleh Heritage Village, 2025

The documented mural painting and community service activities show that stakeholder involvement is not merely administrative or financial in nature, but also involves a physical presence on the ground. Furthermore, the resulting murals serve to beautify public spaces while also acting as a medium for visual education about the historical values of Kampung Peneleh for the general public.

Nevertheless, there is an imbalance in the distribution of power among stakeholders that warrants attention. External actors such as the government and Bank Indonesia possess far greater financial and institutional capacity than Pokdarwis and local communities. Without equitable negotiation mechanisms, there is a risk that communities will be reduced to mere implementers of external agendas rather than decision-makers. This gap between policy and practice must be addressed structurally so that stakeholder engagement truly reflects the principle of equitable power distribution, as emphasized by Giampiccoli & Mtapuri (2013)

Profit Sharing

According to Yaman & Mohd (2004), equitable profit-sharing is a critical indicator that determines whether community-based tourism truly empowers or exploits local communities. Rusyidi & Fedryansah (2018) add that income from tourism should not only improve individual well-being but also be used to protect and preserve culture and the environment.

Field findings reveal a serious gap between these normative principles and the reality in the Peneleh area. First, all members of Pokdarwis work on a volunteer basis without a fixed salary, so the sustainability of the management relies entirely on individual moral commitment. Revenue from walking tour ticket sales is volatile and increases during the holiday season or when important guests visit, but overall it remains very small and has not yet been able to provide significant economic benefits to the broader community.

Second, although there are a variety of food and beverage businesses in the vicinity of the tourist area, these businesses have not yet been integrated into existing tour packages. There is no system in place to guide tourists on walking tours through the Peneleh heritage tourism village to shop at local businesses, so the potential for significant economic activity remains unrealized. Third, revenue distribution is heavily concentrated during specific events, such as the Peneleh Festival, bazaars, and visits by international tourists, and thus does not provide a stable source of income for the community on a day-to-day basis.

This situation directly contradicts the principles outlined by Yaman & Mohd (2004), which emphasize the fair and maximized distribution of economic benefits as the key to the sustainability of community-based tourism. Structural reforms are needed in the form of concrete

models for integrating local businesses, for example making the purchase of local products, such as traditional snacks, Peneleh batik, or handicrafts, a mandatory part of walking tour and live-in packages, with a transparent profit-sharing scheme between Pokdarwis and local businesses.

Utilization of Local Resources

The sustainable use of local resources is one of the key strengths of the tourism sector. Yaman & Mohd (2004) emphasize that local natural and cultural resources should not be exploited solely for economic gain, but must also be managed to preserve the environment and empower local communities. This principle is reflected in the responsible management of physical assets as well as the preservation of inherited social and cultural values. Therefore, sustainable tourism development must be able to balance environmental, social, cultural, and economic impacts in a holistic manner both for present and future generations, and for local communities as well as visitors Aristawati et al (2024).

Picture. 5
Utilization of Historic Buildings In Peneleh Heritage



Source: Pokdarwis Peneleh Heritage Village, 2025

In terms of physical assets, the Peneleh Heritage area possesses remarkable historical wealth, encompassing the House of H.O.S. Tjokroaminoto, the Birthplace of Bung Karno, the Dutch Cemetery, the Jobong Well from the Majapahit era, the Jami Peneleh Mosque as the second oldest mosque in Surabaya, and the Dukur Kayu Mosque. These physical assets serve not merely as tourist attractions, but also function as educational museums that offer visitors a direct and meaningful learning experience. Furthermore, the presence of these historic buildings has opened avenues for collaboration between the tourism sector and the academic community, as evidenced by the selection of Peneleh as the site for the 2025 Summer School program involving international academics. This demonstrates that the utilization of local resources in Peneleh Heritage Tourism Village extends beyond tourism visits alone it actively contributes to cultural preservation, the strengthening of educational values, and the elevation of Indonesian cultural heritage on the international stage. Collectively, these outcomes serve as concrete indicators of sustainable tourism principles in practice, thereby reinforcing the central argument of this study that heritage-based local resource utilization can simultaneously drive economic, educational, and cultural development.

Picture. 6
Peneleh Heritage Village Tourism Activites in Surabaya City



Source: Pokdarwis Peneleh Heritage Village, 2025

In terms of human resources, the active involvement of the local community constitutes a crucial element that distinguishes Peneleh Heritage Tourism Village from conventional tourist destinations. Local residents participate actively in a wide range of tourism activities, including welcoming guests with traditional dance performances, batik training, puppet making, and traditional games. Moreover, community members also serve as tour guides who go beyond merely conveying historical facts they bring cultural narratives to life, thereby creating a more authentic and meaningful experience for visitors. This active engagement reflects that tourism management in Peneleh does not rely solely on the richness of its physical assets, but also on the empowerment of the local community as the primary agents of tourism which stands as one of the fundamental pillars of sustainable tourism development, and thus strengthens the central argument of this study.

However, there are two structural challenges that need to be highlighted. First, cultural attractions such as art performances and craft demonstrations are held only on special occasions, such as visits by important guests or international tourists, and are not available on a regular basis to daily visitors. This creates a gap between the potential that is promoted and the experience that ordinary visitors can actually enjoy. Second, the majority of the community involved in tourism activities is between the ages of 40 and 60, and there are no structured succession programs to engage the younger generation. Without deliberate intervention, the sustainability of this destination faces a real demographic threat in the medium term.

Strengthening of Local Institutions

Yaman & Mohd (2004) define local institutional strengthening as the process of establishing tourism management organizations run by the community, accompanied by capacity building through training to manage interactions between the community, resources, and visitors in a professional manner. Aliim & Darwis (2024) expand on this perspective by emphasizing the importance of transparency, inclusivity, and the organization's ability to bridge the interests of the community with those of external stakeholders.

Picture. 7
Strengthening of Local Institutions Pokdarwis Peneleh Village



Source: Pokdarwis Peneleh Heritage Village, 2025

The Surabaya City Tourism Office has organized a series of training sessions designed to address the specific needs of the Pokdarwis, covering human resource management, destination marketing, visitor services, and the development of sustainable tourism products. These training sessions aim to produce skilled and professional tourism managers, ensuring that destination management can be carried out effectively and efficiently. In addition, the Tourism Office conducts routine monitoring and evaluation through periodic field visits that include monitoring visitor numbers, tourism promotions, and sanitation conditions.

Nevertheless, training programs designed entirely by the Tourism Office without a co-design process involving the community risk producing a curriculum that is less relevant to the actual needs of Pokdarwis on the ground. In addition, the lack of a self-funding mechanism limits Pokdarwis's ability to operate consistently and professionally outside of government programs, especially since all of its members work on a volunteer basis. Institutional strengthening is not just a matter of technical training, but also includes granting fiscal autonomy and greater decision-making authority to the community.

Linkages With Regional and National Levels

Yaman & Mohd (2004) emphasized that the linkages with regional and national levels in tourism development highlights the importance of collaboration and support between government levels and institutions so that tourism development can be efficient and sustainable. At the national level, the government acts as a provider of facilities, policy maker, and comprehensive support, while at the regional level, the main focus is on the implementation and direct management of tourism potential in accordance with local characteristics. Nur et al., (2022) added that local governments have the duty to make and implement policies in the tourism sector, by preparing a good development plan so that all tourism potential can be managed effectively and sustainably.

Picture. 8
Media Promotion in Village Peneleh Heritage



Source: Author Documentation, 2025

Pokdarwis Peneleh actively leverages social media through its official Instagram account, @kampungheritagepeneleh, as a digital promotional platform that consistently reaches both local and international audiences. The content shared including photos, videos, event schedules, and cultural narratives functions not merely as a marketing tool, but also as a medium for preserving and disseminating Peneleh's cultural heritage values in the digital age. This promotional effort is further strengthened through the organization of a photography contest involving students from Airlangga University, which reflects two important dimensions simultaneously: first, as a form of cultural education that engages the younger generation; and second, as an effective visual marketing strategy that expands the destination's reach to a broader demographic. The combination of social media-based promotion and academic community involvement demonstrates that the management of socio-cultural resources in Peneleh Heritage Village is conducted in an inclusive and sustainable manner ultimately reinforcing the central argument of this study that heritage tourism can serve as a powerful instrument for local community empowerment while simultaneously enhancing the destination's competitiveness at the global level.

Picture. 9
Integration Tourism in Peneleh Heritage



Source: Pokdarwis Peneleh Heritage Village, 2025

At a more strategic level, the utilization of local resources in the Peneleh Heritage area extends beyond the community scale and has become embedded within regional and national development agendas. This integration is evident through Peneleh's active participation in several key initiatives of the Surabaya City Government, including the Apeksi National Congress, the Literacy Tour, and Meet Up Nusantara. Involvement in these national forums directly enhances Peneleh's visibility among stakeholders from across Indonesia, while simultaneously generating a promotional multiplier effect that would be unattainable through local efforts alone. This

strengthens the central argument of this study that the sustainability of heritage-based tourism requires a synergy between the management of local resources and broader policy support at regional and national levels enabling its economic, social, and cultural impacts to be realized in a simultaneous and mutually reinforcing manner.

However, reliance on event-based promotions has its limitations, as visibility increases sporadically rather than consistently. Therefore, a more structured digital marketing strategy is needed with a planned content schedule, regularly evaluated account analytics, and collaborations with travel content creators to ensure that regional and national engagement leads to a sustained increase in visits, rather than just a temporary spike following the event.

Policy Implications and Recommendations

The Peneleh Heritage Tourism Village has made tangible progress in terms of institutional support, multistakeholder engagement, and alignment with the national agenda, but faces significant structural challenges regarding profit sharing, human resource sustainability, and the community's financial independence.

The biggest gap lies in the discrepancy between economic empowerment policies and practices. Data shows that although the number of visits in 2024 was quite high reaching more than 47,000 visits when all packages are combined the economic benefits flowing to local communities are not proportional to that figure. Pokdarwis operates without fixed compensation, local businesses are not integrated into tourism packages, and ticket revenue is seasonal, making it unreliable as a source of subsistence.

Based on these findings, several operational recommendations are proposed. First, the concrete integration of local businesses into tour packages; each walking tour package should be redesigned to require visits to at least two local businesses, such as traditional food stalls and batik craft shops in Peneleh, with a transparently established profit-sharing scheme. Second, the establishment of a self-reliance fund for Pokdarwis through an initial government subsidy scheme that is gradually replaced by independent revenue from tourism fees, with a financial reporting mechanism that is accountable and transparent to the public. Third, a structured regeneration program involving local students and youth as tour guides, social media influencers, and digital content managers, with incentives in the form of honoraria and competency certifications. Fourth, regulations governing cultural attractions that require art performances and craft demonstrations to be available on a regular schedule accessible to all visitors, not just during VIP visits. Fifth, periodic evaluations based on measurable indicators including visitor numbers, community revenue, youth engagement levels, and visitor satisfaction to serve as the basis for more evidence-based decision-making.

CONCLUSION

Overall, this study shows that community-based tourism development in the Peneleh Heritage Tourism Village has progressed quite well, particularly in terms of government support and the active participation of stakeholders in planning, management, and cultural preservation. The roles of various institutions such as the city government, the Tourism Awareness Group (Pokdarwis), the local community, and external partners have successfully fostered the creation of a collaborative and sustainability-oriented tourism ecosystem. Furthermore, the utilization of local resources including historic buildings and the community's capacity as tourism practitioners along with institutional strengthening through training and evaluation, demonstrates systematic efforts to improve the quality of tourism destinations and services. Integration with regional and national programs also reinforces Peneleh's position as part of a

broader tourism network. However, this study also reveals several significant challenges that need to be addressed immediately, particularly an unstable profit-sharing system which has not yet generated sustainable economic impacts for the community and the suboptimal and inconsistent implementation of cultural attractions. Reliance on specific events indicates that the tourism management model is not yet fully economically mature. Therefore, a more structured strategy is needed to diversify tourism products, strengthen fair benefit-sharing schemes, and improve the consistency of community empowerment programs. In this way, community-based tourism sustainability in Peneleh will not only be realized socially and culturally but will also generate inclusive and sustainable economic impacts.

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