



Inclusive Development in a Multicultural Society in the Tourism Sector in Yogyakarta, Indonesia

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Abstract

The purpose of this research is to examine inclusive development in a multicultural society in developing tourism. The Collaborative Governance theory by Ansell and Gash (2008) was used to analyze the collaboration process of the multicultural community in Yogyakarta, Indonesia. The research method used was qualitative exploratory through interviews, observations, and document studies as data collection methods. The results of the study showed that the government and the community with a marginal culture have been able to establish a good relationship. The success of this collaborative governance lies not only in inclusive decision-making but also in the ability to appreciate and utilize the uniqueness of each group. By involving the Chinese community, Madurese, and students from outside Java in the tourism development process, Cokrodiningratan becomes an attractive tourist destination with a more inclusive, appreciative, and empowered society. The role of leaders from marginalized communities and open-minded government officials also supports the success of the collaboration process. This serves as a real example of how tourism can function as a tool to empower local communities, preserve cultural diversity, and support sustainable development.

Keywords: *Collaborative Governance; Inclusive Development; Multicultural; Tourism*

Introduction

As a global economic force, tourism occupies a strategic position. In 2015, this sector was recorded as the third highest category of export revenue in the world, contributing 10% to the global GDP, 30% of service exports, and providing 1 in every 10 vacancies worldwide. Tourism has also become one of the priority sectors in driving national economic growth. Based on the World Economic

Forum (WEF) report released on May 24, 2022, Indonesia's tourism competitiveness position has significantly improved. Out of 117 countries, Indonesia rose from the 44th position in 2021 to 32nd place in 2022 in the Travel and Tourism Development Index. From a regional perspective, Indonesia ranks among the top ten countries with a rapidly growing tourism sector in Asia. In this group, Indonesia ranks 6th after Japan, Singapore, China, South Korea, and Hong Kong—all of which are developed countries. This rank surpassed Thailand, Malaysia, Vietnam, and India (ekbis.sindonews, 2022).

One of the tourist destination cities in Indonesia is Yogyakarta. Yogyakarta is deemed as Indonesia's miniature because of its diversity. There, exists a multicultural society consisting of various ethnicities, cultures, and religions (kesbang.jogjakota.go.id, 2025). As an area with plenty of distinctiveness, Yogyakarta faces challenges to include all elements in the development process. These differences have the potential to produce minority, vulnerable, and marginalized groups, making them susceptible to discrimination, violence, and oppression in the implementation of development.

Cultural marginality is evident in the condition of minority communities living in Yogyakarta, such as the Chinese and Madurese communities. This is in accordance with Billson's statement (in Dennis, 2005) which revealed that cultural marginality refers to the dilemma of cross-cultural contact and assimilation that dominates classical statements. Race, ethnicity, religion, and other cultural differences are determining variables in this type of marginality, which usually stems from hierarchical judgments of the two cultures in which the individual participates. The blending of cultures, races, and ethnic groups continues to weave an important part of contemporary society and stimulates the study of marginalized people. Cultural marginality exists in every modern society because not all individuals or groups share equally in the common culture (Endruweit, in Dennis 2005). With the redrawing of political boundaries, mixed marriages, the flow of immigrants and refugees across international borders, and frequent internal migration, cultural marginalization is everywhere and critical to understand in the context of majority/minority relations, racism, ethnocentrism, prejudice, stereotypes, and intergenerational cultural change. In tourism development, marginalization of different community cultures is evident in Bello's (2021) research, which showed that local communities (as minority culture societies) have a very low understanding of issues related to tourism planning based on protected areas in the Majete Wildlife Reserve in Malawi. Due to limited capacity, the local community mostly becomes the passive actor in the entire process.

A similar situation is observed in Sapa, Vietnam. Nguyen et al. (2020) revealed that tourism planning is viewed as a top-down approach, and certain tribal communities (with minority cultures) have very limited participation in tourism planning activities. The Kinh ethnic group and other ethnic groups in the study were less involved in tourism planning. Several barriers to local community involvement in tourism development are apparent in most developing countries. In Zimbabwe, the barriers to local community involvement include the absence of a legal system that defends community interests, lack of capacity, failure to delegate power and authority to local communities, domination by a handful of elites, lack of community involvement in decision-making, financial constraints, time limitations, and apathy (Gohori and van der Merwe, 2024). In the occurrence of marginalization, the inclusive development paradigm is used as an approach to build and develop an increasingly open environment; inviting and involving everyone with various backgrounds, characteristics, abilities, status, conditions, ethnicity, culture, and other attributes. An inclusive environment is a social environment that is open, friendly, barrier-free, and pleasant because every member of the community, without exception, respects and embraces every differences. Being open in the concept of an inclusive environment means that everyone who lives, resides, and engages in activities within the family, school, or community feels safe and comfortable in obtaining their rights and fulfilling their obligations (Lenoir, in Warsilah, 2015).

Inclusive development is a way to achieve sustainable development goals (SDGs). Braun and Gatzweiler (2014) mentioned that demarginalization or social inclusion requires the creation of physical infrastructure and institutional arrangements that can help overcome barriers to access, exchange, and

communicate, as well as involve marginalized groups in the process. In a broader context, social inclusion will not only benefit those who are marginalized and discriminated against but can also provide a foundation for sustainable development and even the achievement of the SDGs 2030 targets. This happens through a process of bringing people closer together or, conversely, preventing the widening of gaps, eliminating discrimination, and reducing poverty with the slogan "leaving no one behind": "As a universal goal, it (social inclusion, pen.) aims to achieve an inclusive society that entails respect for human rights, cultural diversity, and democratic governance, and upholds principles of equality." (Esuna, 2015)

In its implementation, inclusive development in the tourism sector will involve many parties (multistakeholder). Tourism development cannot be carried out by just one party. Support from all involved parties is necessary, especially if the tourist attraction is at the village/sub-district level (Hernimawati & Dailiati, 2022). Multistakeholder involvement is something that needs to be considered. The collaborative role of multistakeholder is key to the successful implementation of every development program. According to Davis (2008), multistakeholder participatory communication binds the mental and emotional involvement of participants to contribute in the form of exchanging ideas and concepts in the development process. Multistakeholder participation becomes a very fundamental part in supporting the success of development while binding the community to play a role and contribute as active development actors (Herutomo and Istiyanto, 2021). Collaboration among stakeholders is crucial for supporting community development. Kriyantono and Sa'diyah (2018) stated that the determinant of a good relationship between collaborating institutions the perception of culture as a form of knowledge, and this culture becomes the foundation that needs to be known and understood by the institutions. However, communication among stakeholders requires certain conditions for it to be effective. Based on Gandasari et al. (2015), communication among stakeholders demonstrates participation and equality in the form of sharing opinions, asking questions, reaching agreements, reducing tension, being friendly and amicable, eventually enhancing similarities and unity.

One of the areas in the City of Yogyakarta that is a multicultural community is the Cokrodiningratan Urban Village located in the Jetis District. The area is a hotspot for multiple cultures because it contains dormitories for students from outside Yogyakarta (Lampung, Central Kalimantan, East Kalimantan, South Kalimantan, and Aceh), Madurese residents, and Chinese residents who occupy the region. There are approximately 100 Madurese residents, 100 Chinese residents, and 200 students from outside Java living there (interviews with Chinese ethnic, Madurese ethnic, and students from outside Java living in the Cokrodiningratan Urban Village, 2025). The migrant communities also contribute to the development of their local cultures and participate in the agenda of Cokrodiningratan Tourism Village. Cokrodiningratan Tourism Village, commonly known as Kasaningrat, is a manifestation of the mandate from the Yogyakarta Mayor's Regulation Number 115 of 2016 concerning the Implementation of Tourism Villages. Currently, there are 25 out of 45 sub-districts in Yogyakarta that have tourism villages.

This research focused on the process of collaborative governance in inclusive development in the tourism sector in Cokrodiningratan. Within a multicultural society, a diverse dynamic was expected. In collaborative governance, there were processes of collaboration as well as negotiation in achieving multicultural tourism. In addition, obstacles and solutions in the process of inclusive development communication were examined. Thus, the focus of this issue was analyzed and researched in depth.

Research Method

This research used an exploratory qualitative approach, which is considered more suitable for depicting field facts and examining how the dynamics of collaborative governance form multicultural tourism. This approach also sought to deeply understand the outcome that emerged from various

interactions and activities among multistakeholder, as well as to measure the depth of a phenomenon to acquire hidden data. Creswell (2017) described exploratory qualitative research as an approach to exploring and understanding the meanings of individuals or groups in response to social or human issues. Furthermore, Howitt (2010) explained that exploratory qualitative research attempts to generate information and knowledge in areas that have previously been under-researched. This approach seeks fundamental knowledge and ideas in the new field. In the process, this exploratory qualitative research used open-ended questions and was complemented by observations.

The data collection methods were divided into two and they are primary and secondary data sources. Primary data was obtained from in-depth interviews, while secondary data was obtained from observations and document studies. Administratively, this research was conducted in Cokrodiningratan Urban Village, Jetis District, Yogyakarta City, Special Region of Yogyakarta Province. The determination and selection of key informants in this study used several criterias including: 1) research relevance; 2) diversity of informants; 3) accessibility; 4) trust and confidentiality; 5) appropriateness and satisfaction; 6) representativeness; and 7) expertise and experience (Merriam & Tisdell, 2015; Miles, n.d.; Neuman & Robson, 2014). On top of that, informants possess information related to the formulation, planning, and implementation of multicultural tourism in the City of Yogyakarta. The sources for the in-depth interviews were the Head of Cokrodiningratan, the Head of Kasaningrat, representatives of the Chinese community (head of the Kranggan Chinatown), representatives of the Madura community (head of the Darah Madura Sejati community), representatives of the Lampung student dormitory (head), and representatives of the Central Kalimantan student dormitory (head). Data analysis in this research was conducted systematically using a qualitative approach. The process of information analysis was carried out through an interactive cycle that continued at every stage of the research, until the data reached an adequate level of saturation. The data analysis process followed the Miles and Huberman (2009) pattern, which includes: data collection, data reduction, data display, and conclusion drawing or verification. The data analysis process began with reflecting on all the collected data and writing down important notes. In addition, efforts to collect field data were implemented through certain techniques, such as observation results, field notes, interviews, and documentation from several relevant sources, with the aim of obtaining very detailed data that aligns with the research focus. The validity and reliability of the data in this study were ensured using data triangulation techniques. In this study, triangulation involved several aspects, including methods and data sources. Triangulation method was used to obtain a comparison of data and information between interview methods, observation, and documents. Triangulation of data sources in this research was conducted by involving the use of several data sources or methods to confirm, verify, or complement the research findings.

Results and Discussion

In this section, the process of Collaborative Governance in Cokrodiningratan Urban Village is examined. With the diverse condition of the community, the process of collaborative governance in each of the community groups in the village is discussed. The collaborative governance model by Ansell and Gash (2008) is used as a basis for analyzing the existing processes. According to Ansell and Gash (2008), collaborative governance is a control model where a public institution directly involves non-state stakeholders in the formal collective decision-making process in the formulation and implementation of policies and public programs. Furthermore, Agrawal and Lemos (in Subarsono, 2016) defined collaborative governance as involving stakeholders consisting of government and non-government entities and "multi-partner governance" which includes the private sector, society, and civil communities. The collaboration is built on the synergy of stakeholder roles and the development of hybrid plans similar to public-private-social cooperation.

Ansell and Gash (2008) stated that the criterion for collaboration is consensus, an agreement that is based on mutual interests. Consensus becomes important because governance involves the interaction

of at least two parties. The more parties involved, the more dynamic the consensus that occurs. No decision is made by only one or a group of parties. According to Provan and Kenis (2008), consensus-based problem-solving is preferred to avoid conflicts. In addition, collaboration-based relationships are prone to conflict, thus consensus must be prioritized.

This section explains the process of collaborative governance in each community with minority cultures living in Cokrodiningratan Urban Village. In this area, the communication process to achieve collaborative governance is not conducted comprehensively in one forum (Chinese community, Madurese community, and dormitories for students from outside Java), instead it is done separately within each community with a marginal culture.

Based on the concept of Ansell and Gash (2008), the implementation of collaborative governance includes four dimensions: Starting Conditions, Institutional Design, Facilitative Leadership, and Collaborative Process. The collaboration process between the Cokrodiningratan government and each minority community provides a similar condition, hence able to be explained through the Ansell and Gash model.

Collaborative Governance in the Chinese Cultural Minority Community

In Cokrodiningratan Urban Village, there are at least 100 Chinese residents who live there and have Cokrodiningratan ID cards. Most of them work as traders or entrepreneurs. In the process of collaborative governance, the Cokrodiningratan government is represented by the Cokrodiningratan Tourism Village or commonly known as Kasaningrat. The explanation of each stages is as follows.

• Starting Conditions

The indicators at this stage are resources, initial knowledge, and the history of conflict/cooperation of each party involved in the collaboration. In the Chinese cultural minority community in Cokrodiningratan, commonly known as Kampung Pecinan Kranggan, the resources they possess include cultural potential, leadership strength (figures), and economic power as well as networks. The cultural potential they possess includes the art of Barongsai and Liong, as well as a building with Chinese architecture, namely the Poncowinatan Temple, located in front of the Kranggan Market, Cokrodiningratan. Until now, the temple is still actively used for worship by the Buddhist community. The strength of the leadership lies with the vice chairman of Kampung Pecinan Kranggan, who is very active in preserving Chinese culture. As for the strength of the network and economy, it is handled by the chairman of Kampung Pecinan Kranggan (interview with the vice chairman of Kampung Pecinan Kranggan, 2025).

As for Kasaningrat, the resources they possess are regulatory authority and an advanced tourism village, thus depicting a good tourism management. Furthermore, Kasaningrat received an award from the Yogyakarta City Tourism Office in the Awarding Assessment for the Indonesian Tourism Village Award (ADWI) 2025 for best evaluation in the digitalization category. For the initial knowledge and history indicators, it will be based on the history of the Chinese ethnic group in Yogyakarta.

The history of the Chinese community in Yogyakarta began with the establishment of the Yogyakarta Sultanate in 1755. Sri Sultan Hamengku Buwono I warmly welcomed the arrival of the Chinese people by granting them permission to reside in settlements near the palace. Despite only contributing to the 758 or 0.36% of the total population in Yogyakarta, the Sultan and Javanese nobles valued the Chinese population skills in intermediary trade. According to the Resident of Yogyakarta, John Crawford, Chinese tax collectors were known to be strict, meticulous, and uncompromising (Carey, 2008). Therefore, the Sultan and royal nobles have relied on the Chinese as tax collectors for the market and toll gates, which became

the sultanate's largest source of income from the beginning. They had built a good relationship during the era of Hamengku Buwono I and Hamengku Buwono II, being trusted as tax collectors, medical practitioners, and martial arts instructors equipped with stick weapons for those included in the Yogyakarta palace troops (Prasetyo, 2020). However, the situation changed in the early 19th century when a Chinese Captain named Tan Jin Sing, the first Chinese regent in the Sultanate of Yogyakarta, was involved in the Geger Sepehi incident. It was an event where British forces invaded the Yogyakarta Palace. When most Chinese people withdrew from Yogyakarta, Tan Jin Sing ensured the supply of food and other provisions for the British-Indian troops (Carey, 2015). In addition to providing rice for the food needs of the British troops, he also took the initiative to provide bamboo ladders to aid the British troops in breaching the fort (Hageman, in Fathoni et al., 2024). It cannot be denied that Tan Jin Sing and the Chinese community's active involvement in the political turmoil in Yogyakarta following the successful attack sparked anti-Chinese sentiment in Yogyakarta. The nobles of the *kasepuhan* class accused Tan Jin Sing of being a wolf in sheep's clothing.

With the historical condition of the Chinese in Yogyakarta that once fostered an anti-Chinese mindset, it turns out that this does not apply to the Cokrodiningratan Urban Village. Even Kasaningrat itself has adopted the tagline "Preserver of the Environment and Guardian of Diversity". The history of the past did not cause the Cokrodiningratan government to distance itself from the Chinese community, but rather the government (through Kasaningrat) made those differences and diversity a potential for tourism. The openness of the government supports the implementation of collaboration (interview with the chairman of Kasaningrat, 2025).

• Institutional Design

Institutional design has indicators of inclusive participation, clear basic regulations, transparency in implementation, and limited forums. In the collaborative process between Kasaningrat and the Chinese community, inclusive participation is evident from the involvement of the Chinese community, a culturally marginalized group. The basic rule used as a reference is the Yogyakarta Mayor Regulation Number 115 of 2016 concerning the Implementation of Tourism Villages. In the regulation, Article 11 stated that the managers of tourism villages have the duty to manage the potential and attractions of tourism that are characterized by uniqueness, authenticity, specificity, and local wisdom into an attractive and marketable tourism package. In Chapter I, Article 1, it is stated that tourist attractions are anything that possesses uniqueness, beauty, the value of diverse natural wealth, culture, and human-made products that become the target and purpose of tourist visits. Referring to the regulation, Chinese culture falls within the cultural diversity that needs to be developed because of its potential as a tourist attraction. From the interview results with the chairman of Kasaningrat (2025), transparency is evident from the dialogue to formulate a mutual agreement, while a limited forum was held during the dialogue process where only 5 people were involved, namely representatives from the Kranggan Chinatown village, Pokdarwis, and Kasaningrat.

• Facilitative Leadership

The indicators of the facilitative leadership segment are understanding of the occurring context, possessed technical competencies, possessed rational competencies, possessed interpersonal competencies, possessed task execution competencies, human process competencies in task execution, and the personal characteristics of the leader. In the context of this collaboration, the head of Cokrodiningratan, the chairman of Kasaningrat, and the leader of Kampung Pecinan Kranggan have met these indicators, allowing the collaboration process to run optimally (interview with the head of Cokrodiningratan, the chairman of Kasaningrat, and the leader of Kampung Pecinan Kranggan, 2025). There were no obstacles related to leadership because the leaders involved in the collaboration already understood their respective duties and authorities. The head of Cokrodiningratan as the leader in the sub-district facilitates Kasaningrat activities such as monthly meetings and coordination meetings for event

implementation. The head of Kasaningrat is also capable of coordinating the tourism village management team in organizing events with the Pecinan Kranggan Village. Meanwhile, the head of the Pecinan Kranggan Community is able to communicate well and also actively participate in activities organized by Kasaningrat or the sub-district. Every time a sub-district or Kasaningrat holds an event, the Pecinan Kranggan Community is always invited, and vice versa. Moreover, each leader always prioritizes attending the event to create harmony in the community's way of life.

• Collaborative Processes

Collaborative processes have indicators such as face-to-face dialogue, trust building, commitment to the process, shared understanding, and intermediate outcomes. In the collaborative process between the Kasaningrat and Kampung Pecinan Kranggan, face-to-face dialogue has been conducted twice. The meeting was initiated by the Kampung Pecinan Kranggan, meaning that the Pecinan Kranggan invited the Kasaningrat. The meeting was held twice and attended by the head of the tourism awareness group, the head of Kampung Pecinan Kranggan, and representatives from the tourism village. In the first meeting, Kranggan Chinatown representatives initiated discussion to resume the activities of the Kranggan Chinatown Village, which had been halted due to the COVID pandemic. The activities include street food vendors and cultural performances to be held every Saturday and Sunday in the vicinity of the Poncowinatan Temple. The local government approved this because it generates a positive economic impact on the community, as local residents participate by selling at the street food stalls. Additionally, it boosts tourist visits to the Cokrodiningratan area. Not only Chinese cuisine is sold at the food stalls but also a variety of other archipelagic dishes. Meanwhile on the cultural stage, cultures such as Javanese dance and cultures from students' dormitories outside Java are showcased in addition the Chinese culture performances (interview with the vice chairman of Kampung Pecinan Kranggan, 2025). In the second meeting, the request for the involvement of Kampung Pecinan Kranggan in every sub-district agenda was discussed. Here, the Chinese minority expressed their intention to be involved in the sub-district's agenda, including in the tourism agenda.

Collaborative Governance in the Madurese Cultural Minority Community

In the Cokrodiningratan Urban Village, there are at least around 100 Madurese residents and have Cokrodiningratan ID cards. Most of them work as chicken satay sellers or street vendors. In the process of collaborative governance with the Madura community (Darah Madura Sejati community), the Cokrodiningratan government is represented by the Kasaningrat party. Here is an explanation of each stage in the process.

• Starting Condition

In the starting condition, the indicators used are resources, initial knowledge, and the history of conflict/cooperation of each party involved in the collaboration. The Madura community has potential in the form of group solidarity and good leadership. The Madurese are one of the ethnic groups with high mobility. The history of Madurese people internal migration to Yogyakarta dates back to the 17th century, during the reign of Sultan Agung in the Mataram Islamic Kingdom. There were three factors for the migration of Madurese people to Yogyakarta, namely historical and political factors, economic factors, and educational factors. In terms of historical and political factors, the Madurese, specifically Raden Prasena who later took the title Cakraningrat 1 along with his followers, were captured and forcibly taken to Mataram (Yogyakarta) in 1624. In addition, Trunojoyo's attack on Amangkurat II and the Dutch East India Company in the Mataram Islamic Kingdom also contributed to the presence of Madurese people in Yogyakarta. Trunojoyo's surviving followers decided to settle down and become ordinary citizens in Yogyakarta. Second, the Madurese migrate to Yogyakarta to improve their economy by venturing to areas that are considered to have promising job opportunities. Thirdly, many Madura people are currently pursuing education in several state universities in Yogyakarta. Meanwhile, the jobs undertaken by the

Madurese people in Yogyakarta are mostly in the informal sector. One example is selling satay, a job that has existed since the Dutch colonial era and passed down through generations. In addition, the branding of Madura satay as a delicious traditional food followed with the success stories of other satay sellers have influenced their choice to become Madurese satay sellers (Zulaihah, 2020). The geographical condition of Madura Island is indeed not as fertile as those of Java Island. Its barren, dry nature and calcareous soil does not support agricultural development activities (Kuntowijoyo, 2002). This has become one of the strong factors for Madurese people to migrate to various regions in Indonesia, including Yogyakarta. Besides geographical factors, the uneven formal education conditions of the Madurese community also lead them to migrate to improve their lives. The Madurese are indeed known as migrants who often work in the informal sector because of their low level of education. Informal jobs become an option because they do not require expertise; only perseverance and hard work required. Quite a number of informal jobs are associated with the Madurese people, such as collectors and traders of used goods or scrap metal, barbers, Soto sellers, Satay sellers, and others (Rifa'i, 2007).

The solidarity of the group is formed due to a shared sense of fate and mutual support as they are all migrants in Yogyakarta. The Madurese community in Cokrodiningratan Urban Village is part of the Darah Madura Sejati (DMS) community group. This group is not like other organizations that have formal regulations such as bylaws. DMS is merely a group of Madurese community members in the Cokrodiningratan Urban Village who agree to maintain solidarity and unity in the land of migration. Familial ties serve as their foundation for forming groups, making formal regulations unnecessary. With the condition of informal work, they also have relatively more time to socialize with fellow Madurese people, which helps maintain their closeness (interview with Madurese residents in Yogyakarta, 2025). The factor of leadership also supports the formation of solidarity. The DMS chairman himself is active in coordinating his members to participate in every activity in the village. To maintain solidarity, meetings in the form of savings and loan groups (*arisan*) are held with the entire Madura community in Cokrodiningratan Urban Village once a month (interview with the DMS chairman, 2025).

Institutional design shows a limited forum, clear basic rules, broad participation, and transparency in implementation. In the collaborative process between Kasaningrat and the Madurese community, inclusive participation is evident from the involvement of the Madurese community in the process. The Mayor of Yogyakarta Regulation Number 115 of 2016 on the Organization of Tourism Villages is the basic law used as a reference. Article 11 of the law states that the managers of the tourism village are responsible for managing the unique, authentic, specific, and locally wise potential and attractions into an attractive and marketable tourist package. Chapter I Article 1 of the law states that tourist attractions have uniqueness, beauty, and the value of cultural and natural wealth diversity, as well as human-made products, which are the objectives of tourist visits. Based on that regulation, the cultural potential of Madura falls within the cultural diversity that needs to be developed because it is a target for tourist visits. Meanwhile, the forum is limited, involving only a few parties, namely the Kasaningrat, Community Security and Order Supervisory Police (Bhabinkamtibmas), and DMS.

• Facilitative Leadership

Understanding the situational context; individual traits of the leader; and possessing certain skills such as technical, rational, interpersonal, task execution, and human process are characteristics of facilitative leadership. In this matter of cooperation, the village head Cokrodiningrata, the chairman of Kasaningrat, and the chairman of the Darah Madura Sejati community have met these criteria, allowing the cooperation process to proceed smoothly. Because the collaborative leaders already have understood their respective responsibilities, there are no obstacles that arise in the leadership. As the village leader, Lurah Cokrodiningratan assists Kasaningrat activities, such as monthly meetings and coordination meetings to plan events. Meanwhile, the head of the DMS Community is able to communicate well and actively participate in activities organized by Kasaningrat and the urban village. Everytime urban village

or Kasaningrat holds events, the DMS is invited, and vice versa. As such, each leader always prioritizes attending the event to create harmony in community life (interview with the Head of Cokrodiningratan and the DMS chairman, 2025)

- Collaborative Process

The collaborative process has several indicators, namely face-to-face dialogue, trust building, commitment to the process, mutual understanding, and interim results. The collaborative process between the Cokrodiningratan administration and the Madura community occurred through three face-to-face dialogues (DMS chairman, 2025). The dialogue was conducted because there were matters that needed to be agreed upon by both parties. It began with the discussion of Madura group participation in the the Saparan Cultural Parade event. They were planning to use traditional Madura sharp weapons (*carok*) during their silat performance in the parade. The security personnel felt that it was dangerous because they were concerned it might injure the participants or the audience of the cultural parade. The first, second, and third meetings were attended by representatives from DMS, representatives from the Cokrodiningratan Urban Village, and representatives from Bhabinkamtibmas. In the first dialogue, the Bhabinkamtibmas requested that the DMS refrain from using *carok* in the cultural parade. In this dialogue, the Cokrodiningratan Urban Village acted as the facilitator and mediator of the meeting. At the request of the Bhabinkamtibmas, the DMS party refused, arguing that Madura martial arts without *carok* does not reflect authentic Madura culture. They offered the option to withdraw from the next parade if they were asked not to use *carok*. On the other hand, the village administration insisted that the DMS party should join the parade event. Hence, agreement was not reached. Then, a second dialogue was initiated by the village administration. The village administration suggested that the DMS use a replica of the *carok* during the parade. The DMS agreed as long as the village administration were able to prepare them, which amounted to one hundred replicas. Unfortunately, this was not approved by the village administration on the grounds of lack of available funds. Finally a third meeting commenced and a final decision was reached. DMS would continue to use *carok* during the procession, but the *carok* must be sheathed (interview with the Head of Cokrodiningratan, 2025).

Collaborative Governance in the Student Dormitory Community

In the Cokrodiningratan Urban Village, there are five male student dormitories from outside Yogyakarta, namely the Lampung, Central Kalimantan, East Kalimantan, South Kalimantan, and Aceh student dormitories. The establishment of dormitories for students coming from outside the Yogyakarta region is a form of compassion from the provincial governments of each respective area to support migrant children pursuing higher education in Yogyakarta. Some of these dormitories do not charge rent, while some do at a relatively cheaper price compared to the rent for boarding houses managed by the Yogyakarta community. The residents of these student dormitories are certainly part of the Cokrodiningratan Urban Village. When they intend to stay in the dormitory, there must be a letter of recommendation from the local sub-district. Later, the letter will be sent to the respective provincial government. The stages of collaborative governance within the community is as follows.

- Starting Condition

Starting condition uses indicators of resources, initial knowledge, and the history of conflict/cooperation of each party involved in the collaboration. Students from outside the region who live in Cokrodiningratan Urban Village have potential in the form of group solidarity and local cultural potential. Meanwhile, the potential possessed by the village authorities is power and regulation.

The history of students from outside Java coming to Yogyakarta is rooted in the fact that development in Indonesia has so far been focused on the island of Java. This has resulted in the uneven

distribution of educational facilities, economic progress, and industry, driving young people to migrate to big cities. Malamassam (2016) found that the disparity in educational facilities and job opportunities has driven a significant number of young people to migrate. According to the Ministry of Research, Technology, and Higher Education (2017), Yogyakarta and Bandung are top migration destinations for pursuing higher education. Both cities have a number of universities and urban conditions that support education. In line with that, Yogyakarta is renowned as an educational city and a center of Javanese culture (Jong & Twikromo, 2017). The belief that the quality of education in Java Island is more adequate and superior compared to other regions is the reason why students from outside Java Island come to Java (Rahma, 2017). It is not surprising that Yogyakarta has an appeal for young people to pursue higher education. When migrating to Yogyakarta, young people will face the challenge of adapting to a new environment.

Most of the indigenous people of Yogyakarta view migrants negatively, especially those from the eastern regions of Indonesia. One of the reasons behind this view is the incident of the vandalism of a police post in Kotabaru Yogyakarta, which was believed to have been carried out by a group of people from Papua (Kumoro, 2017). In addition, framing, media, and societal stereotypes also have an influence on the emergence of segregation. Another consequence is the rejection of Eastern students by the local community such as what happened to the residents of Tambakbayan, Babaksari Yogyakarta. The factors underlying the rejection of Nusa Tenggara Timur (NTT) students by the Tambakbayan residents are the views, framing, and stereotypes perceived by the community that considers NTT students to be associated with violence, which is not in line with the culture of the community that upholds politeness, harmony, peace, and harmony (Awe, 2019).

However, a good and harmonious pattern of interaction between students from the East and the local community can be seen in the Gendeng community, Bacirow, Yogyakarta (Yunus, 2017). This pattern of interaction occurs simultaneously with the efforts made by the incoming students to adapt to their new environment. These incoming students are aware of their social responsibilities to be able to face and blend in with other communities. Although the interactions created are harmonious, there are barriers to interaction between the Gendeng community and NTT students that occur due to miscommunication. The existence of a pattern of interaction that is not harmonious, which leads to conflicts and clashes, is mostly rooted in miscommunication caused by cultural differences between the local community and Eastern students (Rahma, 2017). The unpreparedness and lack of understanding of cultural and habitual differences between the local community and students from the East lead to differing perspectives on a reality and the actions taken. This phenomenon initiated social segregation, which impacts the social interaction between Eastern students and the local community. In addition, the condition of Eastern students who find it difficult to adapt to the surrounding community can trigger the emergence of conflicts between Eastern students and the local residents.

From these accounts, it is apparent that there is disharmony between the Yogyakarta community and students from the eastern regions of Indonesia, particularly Papua and NTT. On the other hand, in Cokrodiningratan, there are no dormitories for students from Eastern Indonesia; instead, there are dormitories for students from Lampung, Central Kalimantan, East Kalimantan, South Kalimantan, and Aceh. Notably, there has never been a conflict between students from Kalimantan and Sumatera (Aceh, Lampung) and the people of Yogyakarta. However, it is worth to point out that the condition of the student dormitories, which are established by the provincial government, indirectly provides its own intervention for the students living there to maintain order and harmony with the local community. These conditions become a supporting factor in creating harmony between the Cokrodiningratan community and the students living in the student dormitories of Lampung, Central Kalimantan, East Kalimantan, South Kalimantan, and Aceh.

• Institutional Design

In institutional design, there are indicators of limited forums, clear basic regulations, broad participation (involving marginalized communities), and transparency in implementation. In the collaboration process between Kasaningrat and the Madurese community, inclusive participation is evident from the involvement of the Madurese community, which is a society with cultural marginality. The Yogyakarta Mayor's Regulation Number 115 of 2016 on the Implementation of Tourism Villages is the basic law used as a reference. Article 11 of the law states that the management of the tourism village is responsible for managing the unique, authentic, specific, and locally wise potential and attractions into an attractive and marketable tourist package. Chapter I Article 1 of the law states that tourist attractions possess uniqueness, beauty, and the value of cultural diversity, natural wealth, and human-made products that are the target and purpose of tourist visits. Based on that regulation, the cultural potential of students living in the Cokrodingratan area (Lampung, Central Kalimantan, East Kalimantan, South Kalimantan, and Aceh) falls within the cultural diversity that needs to be developed because it is a target for tourist visits. Meanwhile, the limited forum and transparency of the process are evident through the dialogue between the urban village administration and the student dormitory.

• Facilitative Leadership

Facilitative leadership consists of these elements: understanding the situational context; individual traits of the leader; and possessing certain skills such as technical, rational, interpersonal, task execution, and human process. In the collaboration between the student dormitories and the Cokrodingratan Urban Village, represented by the neighborhood association (RW) chairman and the chairman of each student dormitory. Each leader from both sides fulfils the elements of facilitative leadership. The head of the student dormitory always visits the local government (in this case, the head of RW) when there is a change in administration (interview with the head of the Lampung student dormitory, 2025). On top of this, the RW chairman always allocates time for social visits or just casual chats with each student dormitory (interview with the head of RW, 2025). From the positive habits of each leader, a harmonious relationship was created, promoting multicultural tourism. • Collaborative Process

Face-to-face dialogue, trust-building, commitment to the process, mutual understanding, and interim results are elements in the collaboration process. In the development of multicultural tourism, collaboration between the student dormitory and the Cokrodingratan Urban Village occurs through face-to-face dialogue. The first step of collaboration began from the harmonious relationship that has been established from the beginning through every existing process of collaborative governance. Collaboration is carried out in the series of events of the Saparan Tradition Cultural Tourism Attraction, namely the cultural parade. In the cultural parade, the student dormitories come together to showcase their respective regional cultures. Before the collaboration, the head of the RW will visit each student dormitory to deliver an invitation letter for the coordination meeting of the cultural parade activities. The distribution of the invitation letters is accompanied by a verbal request the willingness of the student dormitories to participate in the cultural parade. After that, the collaboration process continued with meetings prior to the event (interview with the head of RW 02, 2025). The collaboration process went well because it was supported by good starting conditions, institutional design, and facilitative leadership from the beginning. The result of this collaboration was the involvement of student dormitories in the cultural parade event. In the cultural parade event, students from outside Java showcased regional dance arts complete with their traditional costumes. The procurement of traditional clothing became a specific obstacle because the traditional clothing available in the student dormitory was no longer usable. This forced students from outside Java to rent traditional clothing independently (head of the Central Kalimantan student dormitory, 2025). Even though the local government provides activity funds to students from outside Java, they still have to spend their own money because it is considered insufficient. However, this is not a problem because of their awareness as part of the Cokrodingratan community.

They also believed that by participating in village activities, the village will get to know them better and facilitate their matters related to the village, such as processing permits, domicile certificates, and so on.

Conclusion and Recommendations

In the process of collaborative governance in Cokrodiningratan Urban Village, Yogyakarta, it shows the importance of involving various stakeholders in the development of inclusive and multicultural tourism. By involving communities from various cultural backgrounds, such as the Chinese community, Madurese, and students from outside Java, tourism development not only focuses on the economic aspect but also pays attention to the existing cultural diversity. Inclusive development that involves multi-stakeholders helps reduce marginalization and discrimination, creates a socially respectful environment, and provides opportunities for all elements of society to contribute to the development process. This is in line with the sustainable development goals that emphasize social justice and the recognition of the rights of every individual.

The inclusive development implemented in Cokrodiningratan shows that involving all elements of society in the decision-making process is the right step to reduce marginalization. This process creates space for the community to actively participate, so they feel a sense of ownership and responsibility in tourism development. This is in line with the principles of sustainability and social justice, where every individual, regardless of cultural background, has the same opportunity to benefit from the tourism sector. The Chinese community in Cokrodiningratan has rich cultural potential, such as the Barongsai and Liong arts, as well as distinctive architectural heritage, such as the Poncowinatan Temple. Through collaborative governance, the local government, represented by Kasaningrat, successfully integrated this potential into the tourism agenda. The active involvement of Chinese community leaders in managing the tourist village demonstrates how local culture can be utilized as a tourist attraction while simultaneously strengthening community identity. This creates a deeper sense of belonging among the Chinese community and reduces any negative stigma that may exist due to historical conflicts in the past. On the other hand, the Madura community, known for its strong culinary traditions, especially in selling satay, also demonstrates uniqueness in the collaboration process. The cohesiveness of the Madura group, built on the foundation of family ties and solidarity, enables them to actively participate in tourism activities. Through dialogue and agreements with the local government, they successfully integrated their traditions and culture into tourism programs, such as the Kirab Budaya Safaran event. This provides them with the opportunity to express their culture and increases visibility and acceptance of their presence in the broader community.

Students from outside Java, who live in the dormitory in Cokrodiningratan, also play an important role in the development of multicultural tourism. They bring cultural diversity from their hometowns, which adds a new dimension to the social dynamics in the neighborhood. Through their participation in cultural events, students not only introduce their culture but also strive to adapt and build harmonious relationships with the local community. This process creates opportunities for mutual understanding and appreciation of differences, which in turn strengthens social cohesion among various groups. Overall, the experience in Cokrodiningratan shows that the success of collaborative governance lies in inclusive decision-making combined with the ability to appreciate and utilize the uniqueness of each group. By involving the Chinese community, Madurese, and students from outside Java in the tourism development process, Cokrodiningratan becomes an attractive tourist destination with an inclusive, respectful, and empowered society. This serves as a real example of how tourism can function as a tool to empower local communities, preserve cultural diversity, and support sustainable development.

For the sustainability and success of multicultural tourism development in Yogyakarta, it is recommended that the collaborative governance process be continuously strengthened by enhancing communication and dialogue among all stakeholders. The local government needs to facilitate more inclusive forums, where the voices of marginalized communities can be heard and accommodated in the

planning and development of tourism. In addition, training and education programs for the local community on tourism management and capacity building need to be implemented to encourage participation in the process. By prioritizing the principles of social inclusion and cultural diversity, tourism in Yogyakarta can develop sustainably and provide equitable benefits to all layers of society.

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