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Developing Forest Coffe Cultural Tourism and Historical Heritage Megalitic Sites in Social Innovation Governance: How Does it Work in a Sustainable Way?

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Abstract:

This article examines the tourism potential of megalithic civilization and forest coffee from a historical and cultural standpoint. Both have new values, as they provide cultural experiences of Indonesian identity, historical heritage preservation, and local cultural practices. The study investigates the issues of collective value system governance and stakeholder participation using qualitative case studies in determining tourist development success. The study's findings revealed that the program's policy difficulty was incremental rather than transformative innovation. Community groups have linked stakeholder cooperation by acting as innovation champion, liaising with administrative and political leadership, adopting reforms, and creating innovation spaces. Both issues are relevant in terms of governance quality. Organizational changes in the public sector are an important aspect of systematic innovation and entrepreneurship. The topic of values, when approached in a civic-minded iterative manner under collaborative governance, can result in several innovative policies that enable responsible and sustainable tourism development.

Keywords: cultural tourism; social innovation; sustainable tourism development policy; interactive governance; innovation champion.

JEL Classification: O21; R58; Z32.

Introduction

The growing attention among planners and policy makers on the importance of developing cultural tourism in light of the diversity of Indonesian culture, if developed and packaged in a specific theme frame, becomes a significant capital for the new values of Indonesian tourism products. These new values, which are a product of society, will be relevant to two things: how to manage social energy that is generated autonomously, collaboratively, and sincerely from the community on the one hand, and how to improve the quality of government on the other. One effort to achieve both is to increase the capacity of social innovation in decision-making when dealing with new challenges, which is relevant to changes in governance (Bichler 2021). In general, the current direction of cultural tourism planning and implementation in Indonesia is to encourage the development of destination products with the main attraction in the form of material and intangible culture and supporting attractions in the form of natural and artificial (Nusantara *et al.* 2021). Collaboration and coordination between cultural managers and tourism

managers, as well as managers of cultural route destinations at the regional (district/city or province) and national levels, are used to carry out development (Zulkefli *et al.* 2022; Parameswara *et al.* 2021; Rice and McCool 2022).

1. Literature Review

Tourism development has become a key driver of innovation, competitiveness, and growth for cities in many developing countries (Kodir 2018; Alkier *et al.* 2017). Responsible and sustainable tourism raises social awareness, strengthens regional identity, and promotes the growth of higher levels of employment, income, and quality of life (Mihalic *et al.* 2021; Kim *et al.* 2019). In general, cities in Indonesia have begun to look for forms in formulating appropriate tourism recipes in response to global trends and the non-physical natural conditions of the COVID-19 pandemic through the development of cultural tourism (Syafri *et al.* 2020).

This study examines new issues and trends in the development of cultural tourism in one of Indonesia's local cultural areas, Besemah, South Sumatra, Indonesia. The region is home to Indonesia's most extensive and well-preserved prehistoric megalithic culture. There are 1600 megaliths recorded, with the government providing limited protection and management and a meager budget. The listing as a candidate for UNESCO's world cultural heritage site was only completed in 2020. The interesting thing is that most of the megalithic sites are still scattered and located in several locations of residents, including rice fields, rubber and vanilla plantations, cemeteries, and residents yards. The dominant distribution is in the location of old coffee plantations. Coffee plantations have given rise to a noble civilization for the Besemah people. The coffee gardening tradition is not only an economical source for local people, the preservation of the gotong-royong tradition and local identity, as well as an effort to protect the megalithic site of this cultural heritage. During the pandemic, this region's forest coffee has developed into one of the region's new leading tourism products and has received national and international awards.

The study on the development of cultural tourism is important, considering that in 2018 Indonesia launched the Indonesia incorporated strategy. The main key is collaborative governance and changes to the customer-centric strategy approach by offering an extraordinary experience to domestic and foreign tourists who come to visit Indonesia. Culture-based thematic tourism, especially in the form of culture routes, can offer cultural experiences about Indonesian identity, then packaged in tourism products adapted to the context and contemporary packaging. This thing can be developed in local miniature, through the diversity of the earth (geodiversity), biological (biodiversity), and ethnic (ethnodiversity) Indonesia, both in terms of heritage, contemporary, or something unique and authentic, which is a big capital for the new values of Indonesian tourism products (Parameswara *et al.* 2021; Mudana *et al.* 2021).

Several previous studies have described this evolution. According to the United Nations World Tourism Organization (UNWTO), it is one of the largest and fastest-growing global tourism markets. Based on the estimation, four out of every ten global tourists choose travel destinations based on cultural offerings such as the atmosphere of the place, cultural places, traditions, and history associated with specific cultural narratives (Richards 2018; Flew and Kirkwood 2020). Developments on both the supply and demand sides show halal pilgrimage tourism in Europe, wellness tourism, and Tsunami tourism, such as Aceh or Thailand (Berakon *et al.* 2021; Dunets *et al.* 2020; Liu Lastres *et al.* 2020).

Based on previous studies, the new trend of tourism is increasingly significant. This trend has attracted the attention of scholars, planners, and policy makers (Richards 2018). The development of superior cultural potentials of local areas and cultural heritage tourism products is related to cultural heritage values that provide content and context in landscapes and natural environments and local wisdom. For this reason, the carrying capacity of the area, tourism development paying attention to the preservation of cultural heritage, and the involvement of the local community are strategic issues (Valencia *et al.* 2021; Hidayah *et al.* 2022). Mandic and Kennell (2021), Bichler (2021) and Pikkemaat *et al.* (2019) study illustrates this in terms of the relationship between the quality of governance and the ability to enhance social innovation. The success factor of tourism is the relationship that occurs in the governance of stakeholder cooperation supported by management scenarios and policies that underlie the development of thematic tourism in the scope of the destination. As a result, the willingness and ability of bureaucrats and local officials to pick up social values that take place in the niche of community entities, then incorporate them into new environments and governance processes become a central part of innovation. Unfortunately, some studies have limitations, and few recognize the importance of this matter.

This study focuses on the governance of social innovation. Some studies look at the governance of technological, product, and business process innovations. Another study looked at macro-level governance (national and inter-country cooperation) (Morrar *et al.* 2017). This research focuses on the development of cultural tourism at the local government level, as the owner and manager of cultural heritage tourism products.

The study filled a gap in the literature by focusing on two aspects of local government: changes and revitalization of collective values in the form of regulations, policies (at the institutional level), and the formation of new collaborative relationships, as well as new institutional arrangements in networking between institutions (managerial organization level). The two levels are in a frame that goes beyond traditional organizational boundaries, figuring out how to exchange resources and come up with ideas for joint destination planning (Wegner and Verschoore 2021; Tresiana *et al.* 2022; Gorwa 2019). The study aims to address two challenges in developing culturally thematic tourism in Indonesia. Both can help to improve governance and policies while also promoting responsible and sustainable cultural tourism development (Ariyani and Fauzi 2022; Mihalic *et al.* 2021).

2. Methodology

The research was conducted in the Besemah Cultural Area, South Sumatra, Indonesia, with the center of the region and civilization in Pagar Alam City for six months (January-June 2021). This area covers 4 areas: Lahat, Empat Lawang and Muara Enim. This type of research uses qualitative case studies. This type allows exploring in depth the challenges of developing cultural tourism (Yin 2018). Institutional and organizational analysis unit. The research focuses on value system management concerning the primary potentials and supporters of cultural tourism in various traditions, local government policies and programs, and the governance of collaborative relationships among stakeholders.

In-depth interviews were used in the study, which advocated for two-way oral communication between the researcher and the research subject. The research interview is semi-structured, with the topics described only as a guide (Cresswell 2014). We invite informants to share their perspectives on tourism problems and opportunities, values, rules and regulations, stakeholders' roles, government's role, and relationships. The data for this study were gathered through interviews with key informants from the local government, including the Tourism Office (4 people), the Forestry Service (4 people), the Education and Culture Office (4 people), traditional leaders (jurai tue) (4 people), the community (10 young coffee farmer groups), the village formal leaders (4 people), the coffee activist communities (2 people), the tourism business groups (4 people), and the tourism entrepreneurs (2 people). We also collect secondary data such as reports and news, whether from government or non-government sources. Interviews were taped and encrypted to ensure data reliability and diversity. The Miles and Huberman method is used in the content analysis by reducing data, displaying it, and verifying it. Interview transcripts were double-checked, and field notes were used to ensure data integrity. Researchers triangulated data sources from various sources to ensure data quality.

Table 1. Distribution of key information interviewed

No	Type of Key Informant	Number of Key Informant
1	Tourism Office	4 people
2	Forestry Service	4 people
3	Education and Culture Office	4 people
4	Traditional leaders (jurai tue)	4 people
5	Community (young coffee farmer groups)	10 people
6	Village formal leaders	4 people
7	Coffee activist communities	2 people
8	Tourism business groups	4 people
9	Tourism entrepreneurs	2 people

Source: Authors own elaboration

3. Result and Discussion

Besemah Megalithic Civilization and Forest Coffe

Previous studies conducted by Ullman in 1850, Tombrink in 1870, Engelhard in 1891, Krom in 1918, Westernenk in 1922, Hoven in 1927, Van Eerde in 1929, Van der Hoop in 1930-1931, and Wijaya in 2017 began to lift the veil on the existence of the remains of the Besemah megalithic site. This civilization was discovered in prehistoric period, implying that humans lived in this area for at least 2,000 years BC. Megaliths discovered were menhirs, dolmens, stone graves, mortars, and static and dynamic stone statues. Sculptures and fine details show that the Besemah tribe was well-versed in metal at the time. The distribution of megalithic sites in the Besemah cultural area is as follows: 1) The Tanjung Aro site depicts a sculpture of a person fighting against a snake; 2) The Muara Danau site describes a sculpture of a person holding a child; 3) The Muara Dua site illustrates a person carrying something on his back; 4) The Gunung Megang site pictures human figure cradling an elephant in a supine

position; 5) The Tebing Tinggi site has a picture a person riding a buffalo; 6) The site of the Keling Continent was carved with picture people riding elephants; 7) The Gunung Megang site contains a statue of a human head; 8) The Kota Raya Lembak site consists of a human head statue; 9) The height of the day was carved with picture of a person sitting with a small elephant, and an unfinished wild boar statue. In addition, there are menhirs with human and crocodile figures; 10) The Sinjar Bulan site has a sculpture of a person sitting guiding a small child; 11) The Tebat Sibentur site was carved with picture of someone wearing a necklace.

The Besemah community has a tradition of growing coffee to protect megalithic sites, which is interesting in this area. Despite the lack of tradition linking the besemah community to the existence of megalithic sites, these sites have been preserved in coffee plantations, rice fields, and community settlements for hundreds of years. Even those in coffee plantations have much better site conditions and are generally located close to rivers, artificial lakes, and springs, as well as facing Mount Dempo. This megalithic site's existence indicates a fertile area for agriculture and plantations, as well as a source of clean water. Communities who live currently also take care of these water sources. They coexist peacefully with forests, rivers, and artificial lakes. This coffee plantation also gave birth to a noble civilization for the community. The result is not only as a source of fulfillment for clothing and food but also as the cost of education and worship (pilgrimage). This coffee gardening gave rise to the tradition of gotong royong (mutual assistance) and is also very eco-friendly. Forest trees are always planted on coffee plantations to produce fruit and wood. The community also looks after the water source, because if the water source is damaged, the coffee plantation will be disrupted.

Some of the threats found today are extractive economic expansion such as mining (coal and gold) and monoculture plantations that are not environmentally friendly on oil palm and poison yam (tapioca) plantations. Mining not only destroys coffee plantations but also threatens the existence of megalithic sites. Some coffee plantation areas, such as the Merapi area, have been exhausted due to mining.

Figure 1. Stone statue of a person riding an elephant



Figure 2. Graveyard



Besemah Megalithic Civilization and Forest Coffe

Institutional Challenges

The challenges are related to various regulatory systems, policy excellence, a consistent level of institutionalization in the regions, and the government's collective value system. We interviewed relevant parties and conducted a literature review. National and local governments have made efforts to develop destination planning scenarios and develop culture-based tourism products. At the national level, there are regulations relating to the development, spatial planning, culture, and preservation of cultural-based thematic tourism, including: *first*, development policies: Law Number 10 of 2009 concerning Tourism, Government Regulation Number 50 of 2011 concerning the Master Plan for National Tourism Development in 2010 -2025, Regulation of the Minister of Tourism Number 14 of 2016 concerning Guidelines for Sustainable Tourism Destinations. *Second*, Spatial policy: Law Number 26 of 2007 concerning Spatial Planning, Government Regulation Number 26 of 2008 concerning National Spatial Planning. *Third*, cultural and preservation policies: Law Number 5 of 2017 concerning the Promotion of Culture, Law Number 11 of 2010 concerning Cultural Conservation, Presidential Regulation Number 78 of 2007 concerning Ratification of the Convention for the Safeguarding of the Intangible Cultural Heritage. At the local government level, regulatory synchronization takes the form of policies, programs, and implementers. The local government mapped the main potentials and supporters of cultural tourism, as well as the actors. The following are examples of tourism products and policy assistance provided by the local government.

1. The main attractions are megalithic sites, including Tegur Wangi Site, Atung Bungsu Site, Tanjung Aghe Stone Tomb Site, Tinggiari Megalithic Site, Ghumah Baghi (in Tegur Wangi and Pelang Kenidai). The government issued an educational tourism policy for the protection and preservation of cultural heritage, policy

determination a tourist village as a traditional village to protect the originality of ghumah baghi and a center for the preservation of the besemah megalithic site, especially for the megalithic site which existence is in the location of residents and coffee plantations as well as the appointment of two guardians from traditional leaders by the government in the cultural heritage area. Implemented by the Central Government, The Department of Education and Culture cooperates with indigenous communities;

2. The main attraction is in the form of forest coffee, located on ulayat/marga forest lands and where there are megalithic sites that have not been managed by the private sector or the government. The government issued a policy for recognizing and managing clan customary forests, research and partnership programs, policies and programs for planting a million coffee cuttings during 2019-2023, MSME (Micro, Small and Medium Enterprises) funding assistance programs, and establishing traditional villages as tourist villages. Implementers consist of the Central Government, the Department of Agriculture and Plantations in collaboration with indigenous communities and communities;

3. Among the artificial tourist attractions are Mount Dempo, Maung Waterfall and Pintu Langit, Thousand Ladder, Gheban Lake and three Color Lake, Waterfall, Lematang-ndikat-mana River Rafting, Dempo Valley Tea Garden, Green Paradise, Rizal's Camping Ground, Mr. D Agro, Villa Reverse, culinary (menu recipe) local specialties. The government issued a policy to make licensing and assistance for home-based businesses and small industries easier in collaboration with financial institutions.

The government governs at the national and local levels by structuring the policy hierarchy, working from macro to micro regulations, and compiling scenarios for implementation, development, and control. The government's institutionalization of cultural tourism includes the following steps:

1. Develop destinations through mapping potential cultural attractions that can support the theme, including natural and artificial-based attractions that have the potential to support local cultural attractions;

2. Sharpen the significance of the destination through the formulation of cultural heritage values that will be developed into stories at the destination;

3. Formulating destination tourism products through identification and strengthening of tourism actors who are directly related to heritage trail tourism products, both in the community and tourism industry to implement sustainable and responsible tourism;

4. Strengthening destinations through the preparation of a master plan for the development of cultural tourism;

5. Designing a cultural heritage footprint through a coffee landscape planning scenario as a medium for the preservation of the besemah megalithic civilization, a program package for a million top grafting (cuttings) of flagship coffee for 2019-2023 and distributed to 253 farmer groups, with the aim of crop sustainability, increasing quantity, and coffee quality. This program was declared quite successful and was awarded the Indonesian Museum of World Record (MURI) in 2020 and has become an example for other regions in Indonesia.

This section begins with the institutional challenges. Several policies and support programs have been developed and implemented. Unfortunately, there are several issues with the content of policy arrangements that are incremental rather than transformative innovation. The policy is not followed by cross-service and departmental support programs. The government is still half-hearted in its program of determining tourist villages and community empowerment, as evidenced by the lack of support for infrastructure, maintenance, and socialization. Several national tourism promotion programs have not been followed by other program support from the provincial government and district/city governments, resulting in a decrease in tourist visits and an increase in the government's and local communities' income. In the financing program intervention, it has not yet reached the home-based business group, and bad loans occur. Tresiana *et al.* 2022 and Castanho *et al.* 2021 illustrates the weakness caused by a legal culture that is too strong to suppress the practice of standardization and formalization. It also ultimately affects the way civil servants think and act. The results of the study of the geography of public innovation practices, called the regional innovation system, are used to encourage the political and environmental aspects of public administration related to sources of competitive advantage between regions to create competition for public services (Matteis *et al.* 2021). The tradition of dominating a central rule approach, on the other hand, frequently destroys local intelligence and practical knowledge, including local learning processes, which are required to develop approaches tailored to citizens' needs (Liu *et al.* 2020; Nistotskaya and Cingolani 2016). Simultaneously, these governance traditions may emphasize different values, knowledge, skills, and competencies than more hierarchical and rule-based governance traditions (Gorwa 2019).

Organizational and Managerial Challenges

This challenge is related to the acceleration of public interest in institutional collaboration. We interviewed and observed megalithic sites on land and coffee plantations owned by residents, and no damage or removal of megalithic objects was discovered; they are in excellent condition and are safe from theft. This result demonstrates that the positive perceptions and attitudes of the local community are consistent with the values and principles of coffee gardening and the presence of megalithic objects.

Coffee and coffee commodities are linked to the Besemah people's traditions and long history. People have known and grown coffee in three eras: the archipelago kingdom era, the colonial era, and the current era. The year 1920 marked the peak of the expansion of Robusta and Arabica coffee plantations, which became part of the besemah cultural tradition. However, the fluctuating and low price of coffee has an impact on farmers' income to the point where some have sold part of their land to the private sector, are tied to the bonded capital system, and continue to use traditional harvest and post-harvest models, resulting in the price of farmers' coffee being far below production costs. Those involved in the coffee trade chain do not benefit the community as actors in the production chain. Several traditional leaders/figures (*jurai tue*), groups of young farmers, and coffee community activists are working together to make changes and encourage innovation. Local government connects and strengthens the outcomes of change.

Table 2. The idea of collaborative relations between local stakeholders

No	Innovation	Stakeholders	Changes in Innovation Results
1	Dewi Sekopi (Tourism village and coffee school): Coffe tourism and creative center Shelter coffee break Camping area Homestay Culinary Tubing tours (water rides) Improved production processes, packaging, coffee packaging	Indigenous community Local youth coffee activist community Farmer group community	Forest coffee, tourism and culinary products Agro tourism, nature and megalithic sites AVPA (Agency for the Valorization of the Agricultural Product)/gourmet product award in paris france Coffee culture events Coffee business units Community empowerment program and local government coffee events Research and training by local government Artificial and natural tourism
2	Savings and loans and lease Cooperatives rent customary land rights Forming community groups of young farmers Development of coffee agroforestry systems	Indigenous community /customary leader (<i>jurai tue</i>)	Community coffee activists support forest coffee and cultural tourism Assistance with interest-free coffee production costs Use of customary land for coffee gardening Formation of local coffee communities Proposals for the preparation of forest coffee landscapes Recognition of customary forest (<i>marga</i>) Community empowerment programs, Coffee Events Partnerships.

Source: author data processing

The establishment of Dewi Sekopi (*Desa Wisata dan Sekolah Kopi* /Tourism Village and Coffee School) with traditional institutions to serve as a liaison for stakeholder collaboration. Some of the joint programs carried out are:

1. Fulfillment of operational needs of coffee farmers by customary institutions through village middlemen (without interest) and borrowing, renting customary land;
2. Fostering a group of young farmers consisting of 206 people from various villages;
3. Train the coffee processing process before and after harvest, changing the pattern of picking coffee from picking rainbow to picking abang, how to produce premium class coffee beans that meet hygienic standards, and other standards as processed food products;
4. Guarantee the market with the selling price of coffee beans from 18,000 rupiah/kg to 60,000/kg for coffee beans and 120,000/kg for roasted coffee beans.

Through changes and collaborations carried out by the *Jurai Tue* and the Dewi Sekopi Movement, on November 18, 2020, the coffee products of highland farmers in besemah received international recognition at the

Agency for the Valorization of the Agricultural Product (AVPA) Gourmet Product world coffee event in Paris, France. Besemah coffee successfully competes with 130 products from 15 world coffee-producing countries, with superior criteria in terms of quality and unique taste (strong bitter), by planting at an altitude of 1,000-1,400 meters above sea level and side by side with other types of plants. The Dewi Sekopi movement has given birth to changes and new relationships, including:

1. The presence of a new community of millennial farmers in this region, such as the Tutuk Lesung Coffee Community, The Red Sabe Coffee Community. The Community Together with the local government held a Dempo Coffee Culture event with the theme 'Let Coffee Tell the Story'. The activity succeeded in raising various regional potentials ranging from coffee exhibitions, special foods, indigenous cultural arts of the besemah community, as well as skills and expertise in blending Besemah Robusta coffee which was participated by national baristas;

2. The establishment of the cultural conservation protection organic tourism product, driven by one of the sons of a traditional leader and a youth group concerned with the environment, through the movement and application of the protection of cultural heritage objects and their replicas in a coffee plantation area of four (4) ha with the application of puyang/ancestral principles;

3. Encouraging the private sector to invest in developing new tourism products, such as Green Paradise, Mr. D's Flower Gardens and Gardens, Rizal Camping Ground, Ayik Boyfriend Tour;

4. Encouraging local governments to participate in developing the 'Ghumah Baghi Pelang Kenidai Traditional Village' Tourism Village, Central Dempo District, Ghumah Baghi Traditional Village, and the Tegugh Wangi Megalithic Site, North Dempo District;

5. The government conducts a Coffee and Fruit Crops Agroforestry Business Meeting workshop to build partnerships with farmers, entrepreneurs, and the government and other partners as well as research in collaboration with World Agroforestry Centre/ International Centre for Research in Agroforestry (ICRAF) for the sustainability of harmonized coffee agroforestry patterns and systems, and protection of biodiversity.

6. The local government provides a Community Empowerment Program in the form of Coffee Processing Education and training, Coffee Bean Roasting Machine Assistance, business capital assistance for Coffee Micro, Small and Medium Enterprises (MSMEs).

The following issue concerns collaborative relationships at the organizational and managerial levels of various government organizations, community organizations that work with the government, and local governments that operate outside the boundaries of traditional organizations. Challenges associated with the presence and role of liaison leadership. Cultural heritage traces involving multiple administrative areas necessitate synergies between stakeholders effectively directed by the hierarchy above them. Management of the development of culture-based thematic tourism pays attention to both preservation rules and local customary rules, in addition to applicable laws and regulations. As a result, its success is closely related to the development of human resource capacity in improving the quality of interpretation and the community capacity, both liaison actors and other stakeholders, to play a greater role in the context of products and governance (Hidayah *et al.* 2022; Li *et al.* 2021; Zhou *et al.* 2017). Social innovation governance faces a significant challenge in presenting a liaison leadership role which may break deadlocks and increase stakeholder participation (Bekker and Tummers 2018; Eyisi *et al.* 2021). The presence of indigenous communities, local male coffee activist communities, and coffee farmer groups by forming tourist villages and coffee schools (Dewi Sekopi) serves as a liaison; produces breakthroughs for the community's economy; creates a platform for local coffee activist communities; builds a system of financing, marketing, and forest conservation while maintaining the coffee agroforestry system; maintains harmony and biodiversity protection. In addition to receiving recognition in the form of national and international awards, the outcomes of innovation also serve as a conduit for change and innovation. According to Partanen and Sarkki (202), Bekker and Tummers (2018), liaison leaders will serve as innovation champions by fostering relationships and interdependence among organizations, increasing legitimacy, balancing values, and incorporating changes, thereby creating space for innovation. This matter is a driving force when formal leadership prefers stability over innovation (Preko 2020).

Collaborative governance is linked to the intelligence and willingness of government agents, bureaucrats, and public officials to collect collaborative values and then incorporate them into the governance process, which is an essential investment in the success of cultural tourism development planning. The issue of value system, building a civic-minded iteratively becomes a fundamental part of the government in building an innovation environment (Lewis *et al.* 2017). Bekker and Tummers (2018), describes the governance of the innovation environment and its implications for responsible and sustainable development. It is critical to use the outcomes of innovations, stakeholders related to participation in the development, implementation, and adoption of innovations

driven by community needs. Several environmental innovation factors related to collaborative governance planning focus on two things: indigenous local people and community representation. This matter relates to their often-overlooked position. However, as the culture's owners, they have expectations of performance, efforts, and representation in voicing the needs of the beneficiaries of the innovations. The emphasis on the role of public officials or bureaucrats as entrepreneurs highlights the importance of bureaucracy in shifting the economic recession from low productivity to high productivity and success (Mandic and Kennell 2021; Roblek *et al.* 2020). Systematic innovation and entrepreneurship imply that organizations must develop a long-term, goal-oriented, and systematic perspective on how to mobilize resources such as knowledge, people, and funds to seek new combinations, thereby creating favorable conditions for innovation through a variety of innovative policies (Egusquiza 2021; Quandt *et al.* 2017; Mahato *et al.* 2021; Brown dan Osborn 2013).

Conclusion

This study aims to develop culture-based thematic tourism, primarily to build a historical-cultural path of megalithic civilization and forest coffee in the Besemah cultural area of South Sumatra, Indonesia. Both can be a significant source of innovation; new values from local and Indonesian tourism products can provide cultural experiences about Indonesian identity if packaged in tourism products appropriate for the current context. In particular, this study examines the challenges of social innovation governance related to stakeholder collaboration supported by management scenarios and policies that underlie the development of thematic tourism in the scope of destinations. In general, we discovered that the main challenges in implementing collaborative governance include: legal aspects and policy culture, political aspects, aspects of state and government traditions, and civil servants, as well as the presence and critical role of liaison leadership.

The study's findings show that the local government has taken planning and development steps such as: synchronizing various policies, compiling a master plan for the development of cultural tourism, mapping the attractiveness of destinations, sharpening the significance (cultural values), compiling scenarios of the coffee landscape as a medium for the preservation of megalithic civilization, identifying and strengthening of tourism actors who are directly related to heritage trail tourism products. The presence and role of liaison leaders in traditional communities (jurai tue), youth coffee activist groups, and young farmer communities become innovation champions capable of reaching across organizational boundaries, building relationships, interconnecting, and building interdependence. This thing serves as the capital and media to connect people, ideas, and resources related to the development of cultural tourism. Champions are critical in bringing together the change outcomes and making room for innovation.

At a strategic level, achieving interactive governance is linked to governance quality. The intelligence of government actors, including bureaucrats and other public officials, in identifying and incorporating value innovations brought by innovation champions into the government's interactive governance process is a critical investment factor in the success of planning and developing cultural tourism. The value of civic-minded can iteratively affect the government's performance as a whole. We recommend interactive governance through the support of the intended beneficiaries by connecting the public participation of various stakeholders, starting from cultural actors, tourism actors, relevant sectors associated with institutionalized policy practices. This matter can foster an innovative environment and determine the success of an innovation.

Systematic entrepreneurial organizational changes and innovation are being implemented to optimize responsible and sustainable cultural tourism. Values Orientation entails a long-term, goal-oriented, and systematic view of how to mobilize resources such as knowledge, people, and funds to seek new combinations, thereby creating favorable conditions for innovation. There is some backing Investments in research and development (R&D), partnerships, and R&D departmental arrangements are critical for improving this matter.

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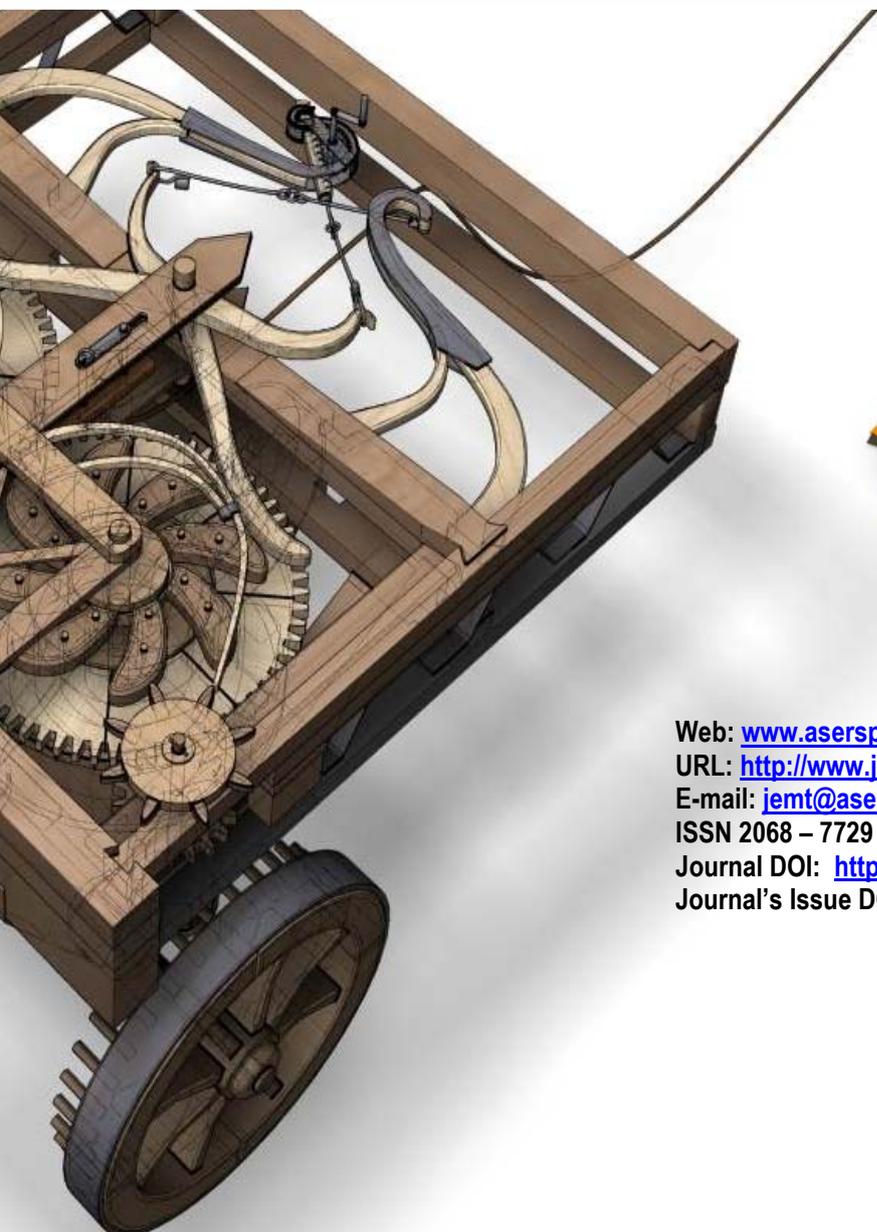
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