

SUSTAINABLE CULTURAL TOURISM MANAGEMENT AT BUNG KARNI'S HOUSE OF EXILE BENGKULU CITY

Putri Khairani *, Nur Widiyanto, Nining Yunianti

Master of Tourism Study Program, Sekolah Tinggi Pariwisata Ambarrukmo Yogyakarta

Ahmad Yani East Ring Road, Banguntapan, Bantul, Yogyakarta

Email: putrikhairani805@gmail.com

Abstract

The Bung Karno Exile House in Bengkulu City is a cultural tourism destination with significant historical and cultural value, requiring sustainable management. This study aims to analyze the role of stakeholders in supporting sustainable cultural tourism management and to identify strategies implemented to improve the management of the Bung Karno Exile House. This research employed a qualitative descriptive approach. Data were collected through observations, interviews, and documentation involving government representatives, site managers, local communities, tourists, MSME actors, academics, and cultural experts. The results indicate that stakeholders play complementary roles in destination management, including policy formulation, heritage preservation, community empowerment, local economic development, and cultural conservation. The strategies implemented include strengthening stakeholder collaboration, enhancing digital promotion, developing historical and cultural education programs, empowering local communities and MSMEs, and improving tourism facilities and infrastructure. These strategies are expected to support the sustainable management of the Bung Karno Exile House as a competitive and sustainable cultural tourism destination.

Keywords: Management, Tourism, Culture, Sustainability, Heritage, Stakeholders

INTRODUCTION

Tourism is a multidimensional sector that encompasses travel activities, the provision of facilities and services, social interactions, and the utilization of natural and cultural resources. One form of tourism closely associated with cultural preservation is historical and heritage tourism. Sahbania *et al.* (2022) explain that historical and heritage tourism involves visiting destinations with historical and cultural significance for recreation, personal development, and learning about their unique heritage values. In Indonesia, historical tourism is not only a recreational activity but also an instrument for preserving cultural heritage and strengthening cultural identity. This is consistent with Law Number 10 of 2009 concerning Tourism, which recognizes Indonesian culture as an important resource and asset for tourism development aimed at improving community welfare.

The development of historical tourism needs to maintain the authenticity and

sustainability of cultural heritage. Nafila (2013) states that cultural tourism uses culture as its primary attraction and enables tourists to gain experiences and understanding of the values and identity of local communities. Therefore, cultural tourism should not be oriented solely toward economic benefits but should also contribute to social and cultural development. Widiyanto and Widyaningsih (2023) demonstrate that cultural tourism development in Kasepuhan Ciptagelar, West Java, not only provides economic benefits but also strengthens community identity amid modernization and external pressures. This perspective is consistent with Law Number 11 of 2010 concerning Cultural Heritage, which emphasizes the importance of preserving cultural heritage because of its historical, scientific, educational, religious, and cultural significance. Cultural heritage management therefore requires protection, development, and utilization through appropriate planning and supervision (Rosyadi *et al.*, 2005), while cultural management should contribute to both heritage preservation and community economic development (Suhendroyono & Novitasari, 2016).

Cultural sustainability is an essential component of sustainable tourism because tourism activities should not degrade the heritage resources that constitute the main attraction of a destination. Butler (1999a) argues that sustainable cultural tourism should maintain the integrity of local culture, prevent cultural degradation, and ensure that tourism activities remain compatible with local cultural values. Similarly, UNESCO (2016) emphasizes respect for cultural authenticity, the preservation of tangible and living heritage, and appreciation of traditional values. Weaver (2006) further highlights the importance of preserving cultural heritage and local identity while encouraging community participation so that the social, economic, and cultural benefits of tourism can be distributed equitably. Sunarta (2021) also emphasizes the need to balance economic, social, cultural, and environmental dimensions in sustainable tourism development.

The importance of heritage-based tourism is increasingly relevant in Indonesia, which has extensive cultural resources and a rapidly growing number of community-based tourism destinations. According to the Tourism Village Network (JADESTA) of the Ministry of Tourism, there were 6,026 tourism villages across Indonesia as of October 2024, offering various natural, cultural, and historical attractions. This development demonstrates the increasing use of local heritage as a tourism resource, but it also creates challenges related to conservation, human resources, historical interpretation, infrastructure, community participation, promotion, and adaptation to technological developments. Effective heritage management therefore requires collaboration among stakeholders to ensure that tourism development does not compromise the authenticity and sustainability of cultural resources.

One destination that reflects these opportunities and challenges is the Bung Karno Exile House in Bengkulu City. The site is historically significant because it served as the residence of Ir. Soekarno during his exile by the Dutch colonial government from 1938 to 1942. Beyond its physical structure, the house represents an important part of Indonesia's history and contains significant educational and nationalist values. Several collections associated with Soekarno's life are still preserved, including costumes from the Monte Carlo theater performances, an *onthel* bicycle, guest furniture, an iron bed, a dressing table, and hundreds of Dutch-language books. These tangible resources provide considerable potential for the site to function as a historical tourism destination and an educational space for visitors.

However, preliminary observations indicate that the management of the Bung Karno

Exile House still faces challenges in achieving cultural sustainability. Several historical collections, particularly books and artifacts, require better maintenance, with some books showing damaged covers and deterioration caused by insects. Conservation is also constrained by the limited availability of materials compatible with the original building, requiring some materials to be obtained from outside Bengkulu. In addition, the limited number of collections and historical interpretation media reduces the site's educational potential. Other challenges include limited digital documentation and promotion, inadequate visitor facilities and information media, insufficient human resources, and limited availability of knowledgeable tour guides. These conditions are particularly important in the digital era, when younger generations increasingly depend on digital platforms to obtain information and select tourism destinations. Without appropriate adaptation, the site may lose both its attractiveness and its relevance as a space for historical education.

Sustainable management of the Bung Karno Exile House also requires the involvement of multiple stakeholders rather than relying solely on government institutions. Previous studies indicate that cultural heritage management involves legal, institutional, physical, and financial dimensions (Nurfindati, 2014), while effective supervision, training, and communication among stakeholders are essential for heritage management (Sinaga & Sidiq, 2015). Putra and Budaya (2019) further emphasize the importance of legal protection for cultural heritage. In the context of tourism development, these findings indicate that sustainability depends on the capacity of stakeholders to collaborate in conservation, education, promotion, community empowerment, and tourism development. The Pentahelix model, involving government, academia, business, community, and media, therefore provides a relevant framework for examining such collaborative management.

Previous studies have examined the Bung Karno Exile House from several perspectives. Wirantara and Darmi (2023) analyzed the management and preservation of the Bung Karno heritage house, while Surbakti, Tarigan, and Suratman (2022) examined tourism management strategies during the COVID-19 pandemic. Kurniawan (2021) investigated the historical development of the Bung Karno Exile House as a tourism destination from 2004 to 2015. Meanwhile, Loekito (2024) demonstrated through research on heritage tourism in Ende, East Nusa Tenggara, that heritage tourism can contribute to local economic development while supporting cultural preservation. However, previous studies have not specifically examined the Bung Karno Exile House through the integrated perspective of sustainable cultural tourism and Pentahelix stakeholder collaboration. This constitutes the research gap and novelty of the present study, which focuses on how different stakeholders contribute to the sustainable management of the site and how their roles can be integrated into an effective management strategy.

Based on this research gap, this study examines the management of the Bung Karno Exile House as a historical tourism destination from the perspective of sustainable cultural tourism. The study aims (1) to analyze the roles of government, academia, business, community, and media in supporting the sustainable management of the Bung Karno Exile House and (2) to formulate effective management strategies for developing the site as a sustainable historical tourism attraction in Bengkulu City. By integrating heritage preservation with stakeholder collaboration, the study is expected to contribute both empirically and conceptually to the development of sustainable heritage tourism management in Indonesia.

IMPLEMENTATION METHOD

This study employed a qualitative descriptive approach to examine the management of the Bung Karno Exile House as a sustainable historical tourism destination. The qualitative approach was selected to obtain an in-depth understanding of stakeholder roles, management practices, preservation efforts, challenges, and strategies related to sustainable cultural tourism. Creswell (2018) states that qualitative research focuses on understanding social and human phenomena through in-depth data collection and inductive analysis. The research was conducted at the Bung Karno Exile House, located on Jl. Soekarno Hatta, Anggut Atas, Ratu Samban District, Bengkulu City, Bengkulu Province, Indonesia, from January to February 2026.

The study used primary and secondary data. Primary data were obtained through direct observation, in-depth interviews, documentation, and audiovisual materials, while secondary data were collected through literature and document studies, including historical archives, government reports, conservation documents, books, previous research, journal articles, and relevant official websites. Observation focused on the physical condition of the building, historical collections, visitor facilities, surrounding environment, and tourism activities. Interviews were conducted using purposive sampling with informants selected based on their knowledge, experience, and involvement in the management or utilization of the site. The informants represented the Pentahelix stakeholders, namely government/heritage managers, academia, business or UMKM actors, community, and media, complemented by cultural figures and tourists. The researcher served as the primary instrument, supported by interview and observation guides, field notes, recording devices, and cameras.

Data validity was established through source, technique, and time triangulation. Source triangulation involved comparing information from different stakeholder groups, while technique triangulation compared findings from interviews, observations, documentation, and literature studies. Time triangulation was conducted by collecting information and conducting observations at different times to assess the consistency of the findings. This process was intended to strengthen the credibility and accuracy of the qualitative data, consistent with Creswell's (2018) view that qualitative research requires strategies to establish the accuracy and credibility of research findings.

Data were analyzed using the interactive model of Miles and Huberman, as adopted by Sugiyono (2018), consisting of data reduction, data display, and conclusion drawing/verification. Data reduction involved selecting, coding, categorizing, and organizing information according to the research focus, particularly stakeholder roles, heritage preservation, management challenges, and sustainable tourism strategies. The reduced data were presented through thematic narratives and matrices to identify patterns and relationships among stakeholder roles. Conclusions were then drawn and continuously verified by comparing interview, observation, and documentary evidence.

The research procedure consisted of preliminary observation, problem identification, research planning, data collection, data analysis, verification, and reporting. The process began with preliminary observations of the site's conditions, followed by identification of management and sustainability issues. Data were subsequently collected from multiple sources and analyzed interactively throughout the research process. The final interpretation integrated the empirical findings with the sustainable cultural tourism and Pentahelix frameworks to

identify stakeholder contributions and formulate appropriate strategies for the sustainable management of the Bung Karno Exile House as a historical tourism destination.

RESULTS

1. Profile and Historical Significance of the Bung Karno Exile House

The Bung Karno Exile House in Bengkulu City is a cultural heritage site with significant historical value as the residence of Ir. Soekarno during his exile by the Dutch colonial government from 1938 to 1942. Soekarno's exile was part of the colonial government's efforts to restrict his political influence following his involvement in the Indonesian nationalist movement. After his imprisonment in Bandung and exile in Ende, Flores, in 1934, Soekarno was transferred to Bengkulu in 1938 under the Dutch colonial policy of *exorbitante rechten*. During his four years in Bengkulu, Soekarno remained socially and intellectually active despite restrictions on his political activities. He interacted with local communities, was involved in educational activities, participated in Muhammadiyah activities, and established theatrical activities as a means of communicating nationalist ideas through cultural approaches. His exile ended in 1942 following the Japanese occupation of the Dutch East Indies.

The house where Soekarno lived subsequently became known as the Bung Karno Exile House and represents an important historical record of Indonesia's struggle for independence. The site is not merely a physical building but also a space associated with Soekarno's intellectual development, social interactions, and dissemination of nationalist ideas. Its historical significance is reinforced by the preservation of the original building structure, spatial arrangement, and various objects associated with Soekarno's life during his exile. These include an onthel bicycle, furniture, an iron bed, a dressing table, photographs, theatrical costumes, and collections of Dutch-language books. The existence of these tangible historical resources strengthens the site's authenticity as a cultural heritage destination and provides opportunities for historical interpretation and educational tourism.

Architecturally, the building reflects a combination of European and Chinese influences that characterize the social and historical context of the colonial period in Bengkulu. The preservation of its architectural characteristics and historical collections contributes to the site's cultural authenticity and distinguishes it from conventional tourism attractions. Its status as a cultural heritage site also provides a legal foundation for protection, preservation, development, and utilization. Therefore, the Bung Karno Exile House has two interconnected functions: preserving historical memory and serving as a tourism and educational resource. These functions require management practices that maintain the authenticity of the site while allowing visitors to access and understand its historical significance.

From the perspective of sustainable cultural tourism, the findings indicate that the Bung Karno Exile House has potential across cultural, social, and economic dimensions. The cultural dimension is reflected in the preservation of the original building and historical collections, while the social dimension is associated with its educational function for students, local communities, and tourists through the transmission of historical knowledge, nationalism, and national identity. The economic dimension is reflected in the potential contribution of tourism activities to local economic opportunities, particularly through visitor-related activities and local businesses. However, maximizing these dimensions requires a balance between

conservation and tourism utilization. Strengthening educational interpretation, improving promotional strategies, increasing community involvement, and maintaining the authenticity of the building and collections are therefore important components of sustainable management.

The historical significance and existing potential of the Bung Karno Exile House demonstrate that the site should not be viewed solely as a historical monument but as a strategic cultural tourism asset for Bengkulu City. Its sustainability depends on the ability of stakeholders to protect its historical authenticity while improving its educational, tourism, and community functions. Consequently, the site's historical value provides the foundation for further analysis of stakeholder roles and collaborative management within the Pentahelix framework, particularly in relation to conservation, tourism development, promotion, community participation, and the long-term sustainability of the destination.

2. The Tourist Appeal of Bung Karno's Exile House

According to Anggratyas (2024), historical tourist attractions represent tourism potential derived from historical sites and relics that possess significant cultural and architectural value, as well as compelling narratives of the past, enabling them to be developed into premier destinations. From the perspective of tourism studies, history-based tourist attractions can be explained through the "3A" components:

a. Attraction

Historical tourist attractions encompass sites, buildings, and historic areas characterized by authenticity, uniqueness, and narratives of the past. Educational and interpretive experiences serve as the primary motivations for tourist visits. These attractions are categorized into three types: "something to see" (elements that tourists can view or enjoy), "something to do" (activities available on-site), and "something to buy" (appealing items available for purchase, such as souvenirs). The following are the attractions found at Bung Karno's Exile House:

According to Novitaningtyas et al. (2022), "something to see" is a key component of a tourist attraction, serving as a spectacle or visual draw that serves as the initial reason for tourists to visit a destination. Bung Karno's Exile House features a collection of historical artifacts that tourists can view and appreciate. These collections are as follows:

Table 1. Something To See

No	Collection Name	Information	picture
1.	Reading book	The reading book is one of the original books from around 300 books collected by Bung Karno. Most of it was a donation from Bahtiar Karim. The authenticity of the books is still maintained, so there are some books whose covers have been damaged due to age.	
2.	Authored Books	Two phenomenal books by Bung Karno. (Donated by the family of Fauzan Haryosoedigdo, West Java).	
3.	Bung Karno's onthel bicycle	This <i>onthel</i> bicycle served as the primary mode of transportation for Bung Karno in his daily activities. It was also the vehicle used by Bung Karno and Fatmawati throughout their marriage.	
4.	Living room chair	This living room chair retains its original condition. It served as a setting for discussions and meetings between Soekarno and local figures, including Fatmawati.	
5.	Old well	This old well originally served as a source of water for household needs, but a myth has turned it into an iconic attraction for visitors, who come to wash their faces or perform wudu (ritual ablution) with its water. The associated beliefs hold that the water is blessed, grants answered prayers, and promotes eternal youth.	
6.	Paper Money	The banknotes on display date back to the Dutch colonial era and the early 20th century, including Dutch guilders and various Dutch East Indies banknotes. There is a popular belief among tourists that touching or viewing these antique banknotes brings financial good fortune.	
7.	Soekarno / Inggit Garnasih's bedroom	Soekarno's bedroom contains a simple bed, a small cabinet for clothing and personal documents, and a small desk for writing or keeping important items. Everything remains in its original condition. Visiting tourists are prohibited from sitting or lying on the bed.	

No	Collection Name	Information	picture
8.	Bedroom of adopted daughter Ratna Djuami/Sukarti Kartika	A simple bed used by Soekarno's adopted child, which also served as Fatmawati's bed before she married Soekarno. There is a small wardrobe for clothes and a small table for placing personal items.	
9.	Marriage certificate	Bung Karno and Inggit Garnasih were married on March 24, 1923, at Inggit's parents' home in Bandung, West Java.	
10.	Secret letter	A confidential letter from the Resident of Bengkulu to the Governor of Sumatra explaining the monthly remittances sent by Ir. Soekarno to his foster daughter, Ratna Djoeami, in Bandung.	
11.	Monte Carlo costume	The Monte Carlo theatrical costume is an authentic piece worn by a male actor portraying a character on stage. These theatrical costumes have been gathered to form a collection of historical artifacts.	

According to Rusiawan & Wijayanti (2024), "something to do" refers to activities or facilities available at a tourist site that allow visitors to comfortably engage in various activities. There are several things tourists can do when visiting Bung Karno's Exile House, namely:

Table 1. Something To Do

No	Something To Do	Information	Picture
1.	Learning history	Visitors can learn about the history of Bung Karno during his exile, including his daily life, his role in the struggle for independence, and the story of how he met Fatmawati in Bengkulu. The collection of artifacts is accompanied by explanatory notes and brief historical summaries that visitors can read on-site. The Bung Karno Exile House is equipped with an audio guide that explains the function of the rooms, the artifacts, and the history, allowing visitors to listen to an interactive narrative as they tour the museum without relying on a human guide.	
2.	Museum Exploration and Tracing the Past	Visitors can walk through the rooms of the house—viewing the bedroom, living area, and original interiors—to experience the atmosphere of Bung Karno’s life during his exile. This journey involves directly observing artifacts and the building's structure, creating both a visual and emotional experience.	
3.	Educational space	Bung Karno's Exile House features a reading room where tourists can access a collection of informative books. There is also a television displaying the story of Bung Karno's life, accompanied by an audio guide.	
4.	Relaxation and environmental interaction	The area surrounding the house of exile consists of green open spaces and a city park, offering a pleasant atmosphere for tourists to relax.	

According to Alfallah et al. (2024), "something to buy" refers to any product or shopping offering available at a tourist destination—such as souvenirs, local handicrafts, or mementos—that reflects the region's unique character and can be purchased by tourists as keepsakes. Bung Karno’s Exile House is surrounded by shops offering a variety of products for tourists to browse and purchase. These range from history-related souvenirs—such as miniatures of the exile house, photographs of Bung Karno, and independence-themed trinkets—to local products and Bengkulu specialties like batik with local motifs, woven

goods, and traditional foods. Additionally, tourists can purchase books and historical literature. The "something to buy" aspect at Bung Karno's Exile House not only provides a shopping experience but also supports the local economy, enhances tourist engagement, and serves as a medium for learning about history.

b. Accessibility

According to Candra and Sari (2024), accessibility refers to the facilities and infrastructure connecting trip origins with tourist destinations—including roads, public transportation, and other amenities—that influence the ease with which visitors can reach a tourist site. Bung Karno's Exile House is located in the city center, specifically at Jalan Soekarno Hatta No. 8, Anggut Atas Urban Village, Gading Cempaka District.

Accessibility to Bung Karno's Exile House is highly convenient for both local and out-of-town tourists. Travelers arriving at Fatmawati Soekarno Airport can reach the site—a distance of approximately 13.7 km—by taxi or ride-hailing services, with a travel time of about 20–30 minutes. Alternatively, local visitors and international tourists can use public minibuses (*angkot*); they can travel from the Panorama Terminal to the city center and then walk to the location. For tourists using private vehicles, access is very easy as the road leading to the site is paved and there is adequate parking available. Directional signs are posted at several traffic light intersections. Tourists who are unfamiliar with the area or visiting for the first time can follow these signs or use navigation apps like Google Maps.



Figure 1. Access from the airport to the location

Source: Google Maps

c. Amenities

According to Spillane (cited in Nuraeni, 2014), amenities refer to the range of facilities provided by a tourist destination to meet the needs of visiting tourists. Facilities are resources provided by the management to serve tourists and enhance their experience; these may include accommodations, parking areas, shopping areas, administrative offices, and restrooms. Bung Karno's Exile House is equipped with various amenities to ensure tourist comfort; the specific facilities and additional supporting amenities are as follows:

No.	Amenities	Information	Picture
1.	Toilet	There are two clean toilets—one with a sitting toilet and one with a squat toilet—equipped with a sink and hand soap; however, there is no signage distinguishing between the women's and men's restrooms.	
2.	Parking area	There is a spacious parking area at the front. It can accommodate motorcycles, cars, and buses. Parking at the Bung Karno Exile House is free.	
3.	Prayer room	There is a small prayer room available for tourists to use for worship; prayer mats and prayer garments for women (mukena) are provided.	
4.	Entrance ticket counter	Admission fees are quite affordable: Rp3,000 for students, Rp5,000 for Indonesian adults and foreign nationals holding a KITAS, and Rp30,000 for foreign nationals. Payment must be made via cashless methods (QRIS) only.	
5.	Rubbish bin	There are several trash bins in the area of the exile house. The bins are already separated into plastic, organic, and inorganic waste.	
6.	(Bencoolen Mall)	A supporting facility available to tourists is a shopping mall, located 2–3 km from Bung Karno's Exile House.	
7.	Lodging	There are several accommodations accessible to tourists in the Exile House area, all within walking distance.	

No.	Amenities	Information	Picture
8.	Souvenir Shop	There are several souvenir shops along the street in front of Bung Karno's exile house, making it very convenient for tourists to shop for mementos.	

DISCUSSION

The findings indicate that the sustainable management of Rumah Pengasingan Bung Karno in Bengkulu is strongly influenced by the involvement and interaction of multiple stakeholders. This finding is consistent with the Pentahelix model proposed by Arief Yahya (2016), which emphasizes the roles of five key actors, namely government, academic institutions, business, community, and media. Each stakeholder performs a different function but contributes to a common objective of developing a competitive and sustainable tourism destination. The government functions primarily as a regulator, facilitator, and coordinator; academics contribute knowledge and innovation; businesses create economic value; communities support and maintain the social and cultural sustainability of the destination; while media expand information and promotional reach. Therefore, sustainable cultural tourism management depends not only on the performance of individual stakeholders but also on the quality of collaboration among them.

The government, particularly the Balai Pelestarian Kebudayaan (BPK) Region VII and the institution responsible for the management of the heritage site, plays a central role in protecting the authenticity and historical value of Rumah Pengasingan Bung Karno. This role is reflected in routine maintenance, conservation, monitoring, historical interpretation, and supervision of activities conducted at the site. This finding supports Yahya (2016), who positions government as a regulator, facilitator, and coordinator, and is also consistent with Nugroho (2014, pp. 16–17), who identifies government as a *policy creator*, coordinator, and facilitator in development. Field findings show that conservation activities are conducted periodically without substantially changing the original characteristics of the building or its collections. As stated by the site manager, “conservation such as maintenance and repairs at this exile house are regularly checked without changing its authenticity, such as the maintenance of book collections by replacing only the covers without changing their contents” (Interview with Halimi, 2026). The management has also introduced a free mini-tour using a small bus accompanied by a guide, allowing visitors to experience Rumah Pengasingan Bung Karno and Benteng Marlborough in an integrated historical tour. Nevertheless, government coordination remains a challenge, particularly in relation to limited budgets, digital innovation, and the sustainability of cooperation between tourism agencies and heritage managers.

Community and visitor participation also constitutes an important component of sustainable heritage tourism. Yahya (2016) identifies the community as a key actor because local people are directly connected to the social and cultural resources of a destination. This

argument is reinforced by Tosun (2000, pp. 613–633), who emphasizes that community participation is essential because local communities have direct relationships with tourism resources and should be involved in tourism planning and implementation. The findings demonstrate that visitors contribute to sustainability by complying with regulations, maintaining cleanliness, respecting historical values, and promoting the destination through their personal experiences and social media. One visitor stated that visitors are expected to “comply with the regulations and behave appropriately, such as maintaining cleanliness and respecting the historical and cultural values” (Interview with Pira, 2026). Meanwhile, local communities contribute through informal guiding, photography services, culinary businesses, souvenirs, and maintaining the cleanliness and security of the surrounding area. However, their involvement remains largely economic and supportive rather than participatory in decision-making. As expressed by a local resident, “the community is involved economically through small businesses such as selling food, beverages, and photography services, but the community has not yet been involved in decision-making related to tourism management” (Interview with local community, 2026). This condition indicates that the community component of the Pentahelix has developed but requires stronger empowerment and institutional participation.

The business sector, particularly local MSMEs, contributes to the economic sustainability of Rumah Pengasingan Bung Karno. Field observations and interviews reveal that MSMEs provide local culinary products, souvenirs, traditional crafts, and other tourism-related services. Most business actors originate from the surrounding community, allowing tourism expenditure to circulate within the local economy. An MSME actor explained that “MSMEs have a major impact when visitor numbers increase during the high season... many MSMEs are involved, including those selling local food, souvenirs, and traditional crafts” (Interview with local MSME actor, 2026). Beyond their economic contribution, MSMEs also strengthen the cultural dimension of tourism because locally produced food, crafts, and *batik besurek* introduce aspects of Bengkulu culture to visitors. However, the sustainability of these businesses remains constrained by unstable visitor numbers, limited capital, insufficient product innovation, weak digital marketing capacity, and the absence of structured cooperation between tourism managers and MSME actors. Therefore, strengthening MSMEs through product development, service training, digital marketing, and integration into historical tourism packages is necessary to maximize the economic benefits of sustainable tourism.

The roles of cultural practitioners, academics, and media further strengthen the cultural and educational dimensions of sustainable tourism management. Cultural practitioners contribute historical knowledge, oral narratives, and cultural interpretation that help maintain the authenticity of the site's historical meaning. As stated by Ade, a local cultural practitioner, “cultural practitioners are very much needed in this tourism site to understand the history and original background of this house... every corner of this house has a meaning” (Interview with Ade, 2026). Academics, meanwhile, contribute through research, historical studies, educational activities, and recommendations for site development. Previous studies by Wirantara and Darmi (2023) and Surbakti, Tarigan, and Suratman (2022) demonstrate the academic contribution to understanding heritage management and tourism development at Rumah Pengasingan Bung Karno. However, academic involvement remains largely project-based and has not yet developed into a continuous institutional partnership. The media component also remains relatively weak. Although ANTARA Bengkulu and other media have published information

about historical and commemorative activities at the site, promotion remains largely incidental. This condition is inconsistent with Yahya's (2016) view of media as an *expander* that disseminates information, strengthens destination image, and expands promotional reach. Yunas (2019, p. 41) similarly emphasizes the role of media in expanding information and publication concerning regional potential. Therefore, the use of social media, digital storytelling, historical audiovisual content, and continuous cooperation with local and national media should be strengthened.

The findings further demonstrate that sustainable management requires a strategy that balances conservation, education, community welfare, environmental protection, promotion, and stakeholder collaboration. Jokilehto (2006) emphasizes that heritage conservation should consider not only physical protection but also historical, social, cultural, and identity values. Similarly, Jokilehto (1999, pp. 295–296) highlights the importance of *authenticity*, integrity, continuity, and community involvement in heritage conservation. Based on these principles, the first strategic priority is the preservation of the physical authenticity of the building and its historical collections through routine maintenance, digital documentation, environmental monitoring, and appropriate conservation technology. The second priority is strengthening the educational and interpretive function through historical information boards, audiovisual media, QR codes, virtual tours, educational tours, and cooperation with schools and universities. The third priority is community empowerment through local guiding, cultural product development, tourism-awareness training, and greater involvement in decision-making. Environmental sustainability should also be strengthened through waste management, green-space maintenance, visitor-capacity control, and environmentally responsible tourism facilities.

Finally, sustainable tourism development at Rumah Pengasingan Bung Karno requires stronger digital promotion and institutional collaboration. The current absence of a dedicated social media account for the site means that promotional activities remain dependent on the social media channels of BPK Region VII. As stated by the site manager, “Rumah Pengasingan Bung Karno currently does not have its own social media such as Instagram, so promotion is still very limited and mainly conducted through the Instagram account of the BPK Region VII” (Interview with Halimi, 2026). Digital promotion should therefore be developed through consistent historical storytelling, social media campaigns, cultural events, virtual tourism content, and integration into historical tourism packages in Bengkulu. At the institutional level, collaboration among government agencies, heritage managers, academics, communities, MSMEs, cultural practitioners, and media needs to be formalized through joint programs, regular monitoring, research partnerships, conservation funding, and promotional agreements. Although the manager stated that “stakeholder collaboration is quite good, but there has not yet been collaboration with the media; hopefully, in the future, we can collaborate well” (Interview with Halimi, 2026), the findings suggest that the sustainability of Rumah Pengasingan Bung Karno depends on moving from fragmented stakeholder participation toward continuous and integrated Pentahelix collaboration. Such an approach would enable the site to function not only as a preserved historical monument but also as an educational, cultural, social, and economic resource for sustainable tourism development in Bengkulu.

CONCLUSION

This study concludes that the sustainable management of Rumah Pengasingan Bung Karno in Bengkulu City involves the collaboration of five key stakeholders within the Pentahelix framework, namely government, academics, business actors, local communities, and media. Among these stakeholders, the government and site managers play the most dominant role through policy formulation, heritage conservation, infrastructure provision, operational management, and coordination. Meanwhile, academics, business actors, local communities, and media contribute to cultural preservation, education, local economic development, community participation, research, and destination promotion. Although these stakeholders have contributed to the sustainability of the site, their collaboration remains suboptimal due to limited coordination, inadequate community involvement in decision-making, limited tourism innovation, and insufficient utilization of digital technology for promotion and visitor services. The strategies identified to strengthen sustainable cultural tourism include preserving the historical authenticity of the site, improving tourism facilities, developing digital promotion and interactive historical interpretation, empowering local communities and MSMEs, strengthening educational and cultural activities, and establishing more integrated stakeholder collaboration. Overall, Rumah Pengasingan Bung Karno has strong potential to become a leading historical and cultural tourism destination in Bengkulu City, provided that future management places greater emphasis on participatory governance, human resource development, digital innovation, community empowerment, and continuous collaboration among stakeholders to achieve balanced social, cultural, economic, and environmental sustainability.

REFERENCES

- Alfallah, M. P., Damayanti, & Puspitasari, E. Y. (2024). *Pengaruh Personal Cost Of Reporting, Komitmen Organisasi, Dan Sikap Pada Fiskus Terhadap Intensi Melakukan Tindakan Pelaporan Kecurangan (Whistleblowing)*. 10(3), 483–501.
- Anggratyas, P. A. R. (2024). *IDENTIFIKASI POTENSI SITUS WARISAN BUDAYA (HERITAGE TOURISM) SEBAGAI DAYA TARIK WISATA DI KOTA MATARAM*. 2, 293–300.
- Arief, Yahya M, D. (2016). Pengaruh Kompensasi Finansial dan Nonfinansial terhadap Kinerja Karyawan Bagian Instalasi pada PTPN XI (Persero) PG Pradjean Bondowoso. *Jurnal Ekonomi Dan Bisnis GROWTH*, Vol. 14 No, 58-78.
- Candra, A. C., & Sari, W. N. (2024). *Analisis Strategi Pengembangan Amenitas Aksesibilitas Pariwisata di Jasmine Park Cisauk*. 1, 1–19.
- Creswell, J., & Creswell, J. (2018). *Desain Penelitian: Pendekatan Kualitatif, Kuantitatif, dan Metode Campuran*. Sage.
- Creswell, J. W. (2015). *Penelitian Kualitatif & Desain Riset*. (Edisi ke-3). Pustaka Pelajar.
- Jokilehto, J. (1999). *A History of Architectural Conservation*. Butterworth-Heinemann Ltd.
- Jokilehto, J. (2006). *CONSIDERATIONS ON AUTHENTICITY AND INTEGRITY IN*. 2(1), 1–16.
- Kurniawan, W. U., Gulo, A., & Kaksim. (2021). *Situs Peninggalan Bersejarah Studi Kasus Perkembangan Wisata Rumah Pengasingan Bung Karno Di Bengkulu Tahun 2004 - 2015*.

- Puteri Hijau: *Jurnal Pendidikan Sejarah*, 6(2), 52–61.
- Nafila, O. (2013). *Peran Komunitas Kreatif dalam Pengembangan Pariwisata Budaya di Situs Megalitikum Gunung Padang*. 24(1), 65–80.
- Nasution, S., Sembiring, W. M., Dalimunthe, F. I., Sumarno, E., & Saragih, M. W. (2025). *ENVIRONMENTAL EDUCATION AS A MEANS OF SUSTAINABLE AND RESPONSIBLE TOURISM DEVELOPMENT*. 14(2), 1153–1164.
- Novitaningtyas, I., Giovanni, A., & Lionora, C. A. (2022). *Faktor-faktor yang mempengaruhi minat berkunjung wisatawan di kawasan balkondes borobudur*. 9(1), 28–36.
- Nuraeni, B. S. (2014). *ANALISIS FAKTOR-FAKTOR YANG MEMPENGARUHI MINAT KUNJUNG ULANG WISATAWAN MUSEUM RANGGAWARSITA SEMARANG*. 23(1).
- Putra, R., & Budaya, W. (2019). *TENTANG CAGAR BUDAYA TERHADAP PERLINDUNGAN*. 2(2).
- Rosyadi, K., Rozikin, M., Publik, J. A., Administrasi, F. I., & Brawijaya, U. (2005). *PEMERINTAHAN DAERAH (Studi pada Pengelolaan dan Pelestarian Situs Majapahit Kecamatan Trowulan Kabupaten Mojokerto)*. 2(32), 830–836.
- Rusiawan, W., & Wijayanti, S. C. (2024). *Impact Assessment of Cultural Events on Tourism and Creative Economy Sector : A Case Study of Dieng Creative Festival*. 8, 222–248. <https://doi.org/10.34013/jk.v8i2.1738>
- Sahbana, S., Triana, E., & Asmariati, R. (2022). Pengembangan potensi atraksi wisata di aua sarumpun kabupaten tanah datar. *Abstract of Undergraduate Research, Faculty of Civil and Planning Engineering, Bung Hatta University*, 2(3), 43–44.
- Sinaga, N. F., & Sidiq, S. S. (2015). Pengelolaan Situs Cagar Budaya Kota Cina Medan. *Jom FISIP Vol.*, 1(2), 1–13.
- Sugiyono. (2018). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Suhendroyono, S., & Novitasari, R. (2016). Pengelolaan Wisata Alam Watu Payung sebagai Ikon Wisata Berbasis Budaya di Gunungkidul Yogyakarta. *Jurnal Kepariwisata*, 10(1), 43–50.
- UNESCO] United Nations Educational Scientific and Cultural Organization. (2016). *Guidelines and Criteria for National Geopark seeking UNESCO's Assistance to joint The Global Geopark Network (GGN)*.
- Weaver, D. B. (2006). *Sustainable tourism: Theory and practice*. Routledge.
- Widiyanto, N., & Widyaningsih, R. (2023). Contesting identity through the market: Tourism and indigenous movement in Kasepuhan Ciptagelar, West Java. I. *BDA: Jurnal Kajian Islam Dan Budaya*, 21(1), 37–56.
- Wirantara, M., & Darmi, T. (2023). *Analysis of Cultural Conservation Management in Bengkulu City*. 5(SEPTEMBER), 200–212.