

# Conservation of Cultural Tourism in the Perspective of the Pentahelix Model

Amin<sup>1</sup>, Yanto Supriyatno<sup>2</sup>, Siti Nuraini<sup>3</sup>, Muhammad Fadil<sup>4</sup>

<sup>1,2,3,4</sup>Universitas Islam 45 Bekasi, Indonesia

Email: [amin@unismabekasi.ac.id](mailto:amin@unismabekasi.ac.id)

## Abstract

This study aims to answer the question of how each actor of the pentahelix model plays a role in the conservation of cultural tourism in the Betawi Setu Babakan Village, Jakarta, according to research that has been conducted. The research method used is a systematic literature review (SLR), a method that aims to systematically identify, study, evaluate and interpret data in journals according to the steps that have been set. Based on these stages, four journal articles were selected, namely: analysis of the potential of the Betawi Setu Babakan Cultural Village in the development of sustainable tourism objects; SWOT analysis as an effort to improve tourism planning capabilities through the 5A approach to tourism potential in the Betawi Setu Babakan Cultural Village; development of the Betawi Setu Babakan Cultural Village as a cultural tourism area in Jakarta; and planning and development of resources for the tourism industry in the Betawi Setu Babakan Cultural Village, Serengseng Sawah Jagakarsa, South Jakarta, DKI Jakarta Province. The results of the study show that apart from academic actors, the five pentahelix actors, namely business, government, community, and media, have not played an optimal role, so there is still a lot of homework to be done.

**Keywords:** *Conservation, Cultural Tourism; Pentahelix Model, Setu Babakan.*



## A. INTRODUCTION

The Betawi Setu Babakan Village located in Serengseng Sawah, Jagakarsa District, South Jakarta is one of the cultural tourism destinations that is visited by many tourists, both domestic and foreign. Setu Babakan as a Betawi Cultural Heritage area was only inaugurated in 2004, along with the celebration of the 474th Anniversary of Jakarta, by the Governor of DKI Jakarta Sutiyoso. In October 2002, the Pacific Asia Travel Association (PATA) held a conference in Jakarta and determined the Setu Babakan village as one of the objects chosen as a tourist destination.

The area of the Betawi Setu Babakan village has 289 hectares, 65 hectares are owned by the government, where only 32 hectares have been managed, inhabited by at least 3,000 families who have cultural and natural attractions. The cultural aspect as an attraction of the Setu Babakan residential area is that its culture is still strong and pure, performing arts, snacks, clothing, religious routines, and also the shape of the house. However, over time, the Betawi Setu Babakan cultural village has progressed, this is due to the support and hard work of the DKI Jakarta Government, the Jakarta Provincial Culture Office, the Setu Babakan Manager and the entire community involved in the development of this Betawi cultural heritage area. Moreover, because of the many tourists and research who are interested in visiting the Betawi Setu Babakan Cultural Village (Development of the Betawi Setu Babakan Cultural Village as a Cultural Tourism Area in Jakarta, n.d.). This condition raises concerns that the

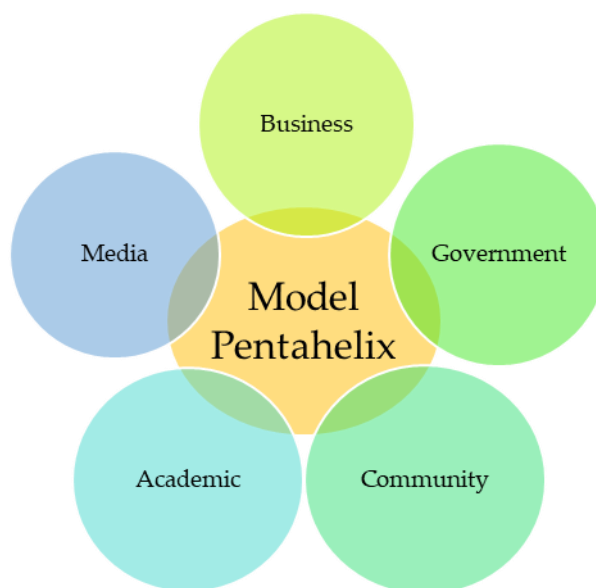
Betawi culture found in the Betawi Setu Babakan village will increasingly disappear. Therefore, cultural conservation efforts need to be carried out so that Betawi culture is not further eroded or even lost. Betawi culture as a local culture of the capital city of Jakarta is increasingly marginalized, and is no longer the majority in its own region (Sudarwani et al., 2021; Lusetyowati, 2015; Richards, 2018).

Cultural conservation has backward and forward dimensions. The backward dimension is represented by the process of protecting and preserving local wisdom owned by the community. Meanwhile, the forward dimension is manifested by maintaining the sustainability of culture. Conservation can work in the dynamics of culture. It plays a role in maintaining culture so that it remains dynamic without forgetting the foundations that have been built previously. This is important to maintain history and culture itself (Murni et al., 2018; Hall et al., 2016; Liu et al., 2020).

Cultural conservation is manifested in two forms, namely fostering a culture of care or often referred to as an idea or concept and the core of culture and caring for culture, namely activity. A culture of caring for each other is needed when we want to realize cultural care (Runa et al., 2020; Yun & Zhang, 2017; Erbas, 2018). It is a system of ideas that encourages someone to feel ownership. In the Javanese view, a culture of care is interpreted as *rumongso melu handarbeni*. Caring for culture is interpreted as its continuation: *melu hangrungkepi, mulat sariro hangroso wani*.

Cultural conservation efforts are the obligation of all people regardless of age, gender or socio-economic status. However, the role of the younger generation is highly expected to continue to inherit local culture and will be a strength for the existence of local culture itself even though it is hit by the current of globalization. Efforts to maintain and preserve Indonesian culture can be done in two ways, namely; culture experience and culture knowledge (Nahak, 2019).

One approach that can be used to analyze or see whether cultural conservation is going well or not is the pentahelix model. The Pentahelix model was first introduced by the Minister of Tourism at that time, Arief Yahya, which is contained in the Regulation of the Minister of Tourism of the Republic of Indonesia Number 14 of 2016 concerning Guidelines for Sustainable Tourism Destinations that the importance of encouraging the tourism system through optimizing the role of business, government, community, academic, and media (Publications) or abbreviated as BGCAM so that it is well integrated and creates quality activities, facilities, services, and experiences and tourism benefits in order to provide benefits and benefits to the community and the environment.



**Figure 1. Penta Helix Model**

The five actors actively contribute to the development process or cultural conservation process in the pentahelix model with their respective roles, namely: First, (B) business or business world. This actor plays an important role in organizing business in the related tourism sector that prioritizes business ethics, professionalism, responsibility and sustainability; Second, (G) government, this actor plays a direct role in strengthening institutions in efforts to increase capacity and capability in formulating policies or regulations that can maintain or even improve the existence of local culture; Third, C (community), which acts as both an object and a subject in the cultural conservation process; Fourth, (A) Academic, this actor plays a role by conducting scientific studies and various research and community service related to efforts to maintain or even improve the existence of local culture; and Fifth, M (media), this actor plays a role in the field of information and promotion of cultural existence. The development of technology-based Betawi culture must be innovative, creative, fun, and applicable through the Pentahelix strategic collaboration scheme. The government and Betawi cultural community must have a strategic plan with a clear, firm, and holistic roadmap (Astari, 2023; Srivasta, 2018; Zhang et al., 2023; Tubey et al., 2019).

Many studies have been conducted by researchers on the importance of the Pentahelix model in developing tourism related to the concept of cultural conservation, including research conducted by Vani et al. In 2020 with the theme of the Pentahelix model in developing tourism potential in Pekanbaru City. The results of the study showed that tourism potential in Pekanbaru City can develop rapidly if all stakeholders collaborate well as seen from the correlation between elements of the pentahelix model (Vani et al., 2020).

Another study conducted by (Nainggolan et al., 2020) the application of the Pentahelix model in the Toba Samosir tourism development strategy. The results of the study showed that the importance of the pentahelix model in developing Toba Samosir tourism objects so that it will produce community welfare. In addition,

(Afandi et al., 2024) tourism developed using the pentahelix model is more successful than that developed using the triple helix model, because the dimensions used are more comprehensive, second, the design of community empowerment through the pentahelix model is comprehensive and can absorb a high level of participation in tourism development. So, this pentahelix model can be used in designing sustainable community empowerment.

The results of the study show that the implementation of the Pentahelix model has a significant impact on the number of tourists by encouraging synergy between stakeholders. The role of the government is very important in providing infrastructure, managing logistics, and ensuring that the festival is promoted at the national level. Local businesses, especially those in the hospitality and culinary sectors, gain economic benefits by participating in the festival, providing services and products that appeal to tourists. These businesses help create a more immersive experience for visitors by offering local goods such as traditional food and crafts. The local community is also deeply involved, participating in cultural performances and activities with the richness of the local heritage, making the festival more attractive and authentic to tourists.

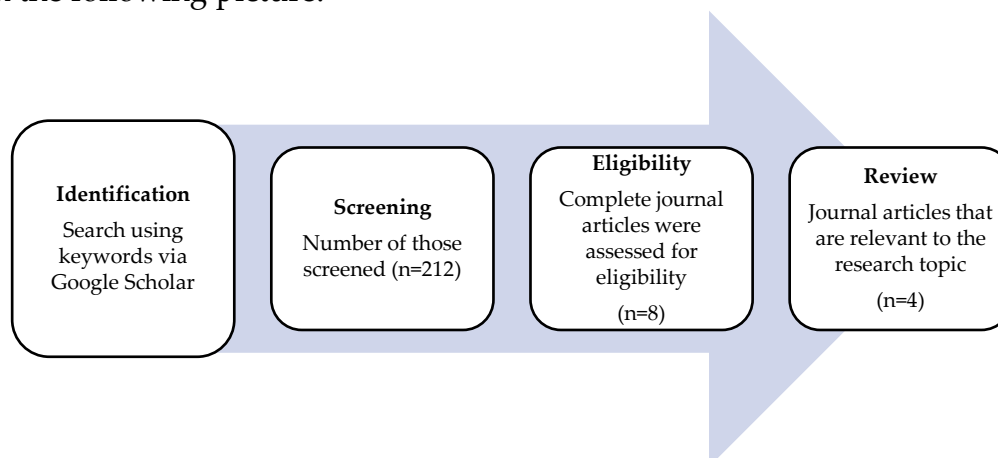
Academics contribute through research on the development of culture-based tourism, which helps improve the overall design and sustainability of the festival. Media, both digital and traditional, play a significant role in promoting the festival, increasing its visibility, and attracting tourists from various regions. Despite these positive results, the festival still faces challenges, such as weather-related disruptions and accessibility issues. It is recommended that infrastructure be improved and festival activities diversified to ensure greater resilience to environmental conditions. This study provides a valuable model for the application of the Pentahelix approach in tourism development and serves as a reference for future collaborative efforts in other areas (Sirayasa et al., 2024).

The importance of the pentahelix approach was discovered by (Widowati et al., 2019) in a study on ecotourism. The results of their study indicate that the development of ecotourism in Tamansari Village requires the involvement of all five parties in order to accelerate its development to the maximum, because with the synergy between stakeholders, it can lead the community to achieve the goal of developing the potential of Tamansari Village agrotourism. Based on the background above, the focus of the research to be carried out is the conservation of the Betawi village culture of Setu Babakan, South Jakarta from the perspective of the Pentahelix model. The purpose of this study is to find out the role of each actor, namely academics, local communities or communities, government, business people and the mass media.

## **B. METHOD**

The research method used is systematic literature review (SLR), which is a method that aims to identify, study, evaluate and interpret data in journals systematically according to the steps set (Triandini et al., 2019) In searching and

collecting data related to the topic raised regarding the conservation of Betawi Cultural tourism in Setu Babakan in a pentahelix perspective. The steps taken can be seen in the following picture:



**Figure 2. Steps in Systematic Literature Review (SLR) Research**

The four journal articles that are considered appropriate to the research topic are: First, analysis of the potential of the Betawi Cultural Village of Setu Babakan in developing sustainable tourism objects; Second, SWOT analysis as an effort to improve tourism planning capabilities through the 5A approach to tourism potential in the Betawi Cultural Village of Setu Babakan; Third, development of the Betawi Cultural Village of Setu Babakan as a cultural tourism area in Jakarta; and Fourth, planning and development of resources for the tourism industry in the Betawi Cultural Village of Setu Babakan Serengseng Sawah Jagakarsa, South Jakarta, DKI Jakarta Province.

## C. RESULTS AND DISCUSSION

### 1. Cultural Tourism Objects at PBB Setu Babakan

Setu Babakan, which is inhabited by around 3000 families, is an area of the Betawi Cultural Village (PBB) that has been officially designated as a Betawi Cultural Heritage area by the Governor of DKI Jakarta in 2004. Since then, the DKI Jakarta government has made efforts to preserve and develop Betawi culture sustainably. This is done considering the shifting of the native population of Jakarta due to the massive influx of residents every year which is accompanied by the occurrence of cultural acculturation from immigrant communities so that it is feared that Betawi culture is starting to be forgotten. The naming of Setu Babakan is because in the area there are two natural Setu in the Betawi Cultural Village, namely Setu Babakan and Setu Mangga Bolong, but tourists only call this Betawi Cultural Village Setu Babakan.

Betawi Cultural Village (PBB) Setu Babakan is a cultural heritage area that still shows the purity of Betawi culture. Visitors or tourists can still feel the very strong Betawi culture, for example, tourists can still enjoy various Betawi traditional art performances including gambang kromong, lenong, samrah orchestra, beksi martial arts, and tanjidor as well as ondel-ondel performances which are always staged for visitors every weekend on an open stage measuring 60 square meters. In addition,

tourists can also taste Betawi specialties such as soto mie, ketoprak, bir pletok, kerak telur, and Betawi dodol as well as Betawi traditional houses such as gudang houses, joglo houses, and kebaya houses.

Based on data in the Betawi Cultural Village (PBB) Setu Babakan, there are objects or activities that can be used as cultural tourism by visitors, including: First, tourist attractions, which include: Traditional music, dance and theater performances; Traditional dance, music and theater training for children and teenagers in the morning and afternoon; Betawi cultural processions such as wedding ceremonies, circumcisions, aqiqah, completing the Qur'an, nujuh bulan, injak tanah and ngederes; Betawi silat training (Bekasi) every Friday night; Traditional activities of the Betawi people such as farming, netting, fishing and freshwater fish farming; and Water tourism that can be enjoyed by tourists such as water ducks, canoeing and fishing.

Second, tourist attractions, including: Bang Pitung Gate which is the entrance gate to PBB Setu Babakan; Wisma Betawi which functions as a place to stay for tourists; Betawi traditional house; Betawi Museum which stores objects such as paintings of Betawi actor Benyamin Sueb, composer Ismail Marzuki, and other famous Betawi figures, bir pletok, classical musical instruments, antiques, batik, onthel bicycles and other Betawi culturals; and Betawi cultural icons which were legalized in early 2017 which include: Betawi wedding dress, ondel-ondel, coconut flowers, tooth ornaments, sadariah clothes, kebaya kerancang clothes, Betawi batik, erak telur, and bir pletok.

Third, the Baitul Ma'mur Mosque which applies classical architecture with the dominant of wood in its building. The typical Betawi-style veranda and the ornaments that wrap this mosque are also very typical of Betawi culture. Fourth, the amphitheater, which is an open arena used for entertainment, art performances and other activities. Fifth, the Betawi culinary center. In this place, traders sell Betawi specialties and other Indonesian specialties such as ketoprak, apem cake, and so on. Sixth, cultural studies. This area stands on 2.8 Ha of land which is developed into a commercial zone and nature study. In this zone, a replica of a Betawi village was built which is equipped with traditional houses, rice fields and ponds (small lakes). In the middle of the lake there is an artificial island which is a replica of a Betawi village with 16 traditional Betawi houses in it.

## **2. Pentahelix Model of Cultural Tourism Conservation at PBB Setu Babakan**

Cultural tourism conservation for the case of Betawi Cultural Village (PBB) Setu Babakan cannot be separated from the tourism development process, which cannot be done without the intervention of stakeholders which according to the pentahelix model concept consist of five (5) elements, namely academics, business or business world, government, community and mass media with their respective roles as follows:

First, academics. Academics as actors who are often involved in policy, have expertise and are research institutions that play a role in policy implementation. The capacity of academics to shape society by providing the skilled workforce needed, so

that economic knowledge can develop. Preparing students to think critically and develop talents and produce innovative, active and entrepreneurial knowledge and skills (S Halibas et al., 2017). Academics in the pentahelix paradigm act as drafters. Such as assessing potential and certifying items and human resource capabilities that encourage the expansion of a region's potential. Academics are a source of knowledge with ideas, theories, and their current relevance to the development of a region in this case.

The four studies that became the source of the implementation of the SRL research did not explicitly mention the role of academics in the development of cultural tourism in the Setu Babakan Betawi Cultural Village (PBB). However, the four studies are one of the proofs of the role of academic elements in the development of the tourist attraction. This is because the four of them provide recommendations on things that must be done by the government, tourism managers or related communities so that the tourist attraction can survive and develop. These recommendations are then sorted according to the elements of the pentahelix.

In addition, some studies relevant to the topic of SRL, including those conducted by (Hayati & Suryasih, 2019), which state that the improvement of Setu Babakan management was constrained by two things, namely structural constraints and operational constraints. Structural constraints include insufficient human resources in management. Although currently each employee has carried out their duties according to their respective functions, a larger number of human resources is still needed, especially in the field of implementing infrastructure and facilities. This can be seen from the development of PBB Setu Babakan which continues to increase so that the workload is not comparable to the volume of the vast area. Meanwhile, operational constraints explain that the PBB Setu Babakan Management Unit also has difficulty coordinating with agencies and supporting SKPD/UKPDs such as the Water Resources Service, the Highways Service, and the UMKM Trade Service due to operational constraints. For example, when they need the equipment for dredging Setu belonging to the Water Resources Service is used by other agencies. So the implementation of dredging must be postponed and the PBB UPK must wait for quite a long time or another example, such as in the case of controlling street vendors, it must coordinate with the UMKM Trade Service, even the implementation of management is not carried out directly because it must wait for policy that will takes more time.

In addition, research (Mulyadi & Tuzzahara Alkaf, 2020) found that the development of PBB Setu Babakan still needs to be developed and improved in various aspects, for example in terms of service aspects such as cleanliness, natural beauty, and inadequate and poorly maintained facilities and infrastructure. This is reinforced by (Paludi & Stein, n.d.) explaining that visitors of PBB Setu Babakan have a relatively high negative impression of their visit. This means that visitors' expectations of their visit have not been met (low satisfaction).

Second, businessmen. This should not only be interpreted as businessmen, but also the community who are actively involved in the business world needs to be

considered. The four studies of SLR, in general, they only highlight small traders in the research object area, namely stalls that sell food or souvenirs from tourist attractions. However, the results of the study highlight things that need to be fixed, namely the condition of several stalls that are poorly maintained and have minimal attention, and there are also stalls which are no longer operating. The food and drink menus provided are indeed quite diverse, ranging from Betawi specialties such as Betawi soto, kerak telur, toge Betawi and also beer pletok. In addition, the presence of traders, especially street vendors, often causes new problems such as being unruly, traffic jams or even the tourist area is used by traders.

There is further research results of Febrianti et al. (2020) (Development of Betawi Cultural Village Setu Babakan as a Cultural Tourism Area in Jakarta, n.d.), stating that the presence of street vendors (PKL) whose presence continues to increase causes the Setu Babakan tourist area to become narrow because some of the vehicle parking areas are used by traders. Therefore, there must be a firmness to prevent street vendors in the Setu Babakan lake area. This policy must be implemented to prevent street vendors from increasing in number and the environment will be well organized even though the culinary zone will still be developed. Kausar (2014) Entrepreneurs as facilitators of entrepreneurs who are expected in the development of tourist villages is in terms of increasing community capacity according to their fields. Accommodation entrepreneurs, for example, can provide training in collaboration with the government regarding homestay management. Travel agent entrepreneurs can provide input to tourist villages regarding the preferences of visitors to tourist villages, so the people in tourist villages can prepare products or services that can fulfil the needs of their visitors. Food and beverage business entrepreneurs can provide training in preparing food and how to serve it and others.

Third, the government. The government has formed the Betawi Cultural Village Area Management Unit (UPK PBB) as the implementer responsible to the DKI Jakarta Provincial Government. Its task is to maintain and preserve the way of life and cultural values of the Betawi people, develop Betawi arts and culture, and utilize the potential of the physical environment, both natural and artificial potential with a Betawi theme. However, the four studies that are the objects of the SLR state that there are still several homework assignments must be fixed by the government or managers, namely the condition of the toilets is good, the number is also clean; the number of game facilities that are not operating compared to those that are operating (for example the duck boat rides on Lake Setu Babakan); the environment around this tourist area looks quite dirty with lots of garbage scattered; lack of public trash bins; inadequate waste management, for example waste management is resolved by burning garbage which produces smoke and an unpleasant odor so that it is very disturbing the visitors; unregulated parking areas so that motorbikes park haphazardly on the side of the road; also traders who are not organized.

Fourth, community. Community in this study is defined as the local community in a broad sense, as well as groups formed such as non-governmental organizations (LSM), or groups based on interests or hobbies, which aim to explore or

promote tourism in the area. The community is one of the stakeholders, has a role in tourism development. Based on the results of the interview, information was obtained that the community supports the conservation of Betawi culture. They feel proud when their culture becomes a subject of study, reference material, studied and may even be an inspiration for visitors. There are direct and indirect benefits from the existence of the Setu Babakan cultural area, both economically, environmentally and socio-culturally, so they are enthusiastic about being involved in various activities. This is reinforced by (Yuningsih et al., 2019) who stated that community elements (tourism activists) have a very strategic role, namely a group that is able to coordinate all elements in tourism development.

Based on the analysis, from the four studies that were the objects of SLR, it was stated that there were several homework assignments that must be the concern of all parts, the need for the involvement of various parties such as BAMUS (Betawi Consultative Body), LKB (Betawi Cultural Institute) and SATGAS PBB (Betawi Cultural Village Task Force Unit) as a social movement of Betawi cultural villages that helps the Government to realize Kampung Betawi so that it is more advanced. However, the involvement of many parts in the management of this area has caused administrative and bureaucratic procedures to become very complicated, which ultimately hampers the management of the tourist area. Our group found that many facilities in Kampung Betawi are not well managed so that there is no other entertainment besides Kampung Betawi and Setu Babakan itself. This situation has caused a decrease in the number of visitors, which has ultimately had an impact on the local economy.

Cultural tourism development must be implemented in accordance with the principles of CBT (Community Based Tourism), for example by involving community members in decision-making, ensuring that local communities receive benefits from tourism activities, ensuring environmental sustainability, and maintaining unique local characters and cultures. So that tourism activities can alleviate poverty due to the opening of employment opportunities and increased income of local communities.

Fifth, mass media. Mass media is one element for tourism development. Mass media functions as a means of socialization and policy communication, as well as a connecting link between the government and the community. The emergence of new media that continues to develop is useful for social interaction between humans that is digital, networked and computerized as an effect of sophisticated technology, information and communication. Social interaction that is easily established in communicating, for example through the use of social networks such as Facebook, Instagram, YouTube, Twitter and so on, proves that today's communication is not hindered by distance and time. The ability of mass media to disseminate information without being limited by the dimensions of space and time is what is utilized in the tourism sector.

Based on the analysis, from the four studies that were the objects of SLR, they did not specifically touch on mass media, they only mentioned that there were several homework assignments that all parts should pay attention to, namely that there were

only a few information boards and directions. This Betawi Village Tour has actually prepared several signs such as a welcome gate and information boards spread across several points and locations. However, the placement of these signs is not quite right and appropriate, for example, such as an information board that should be placed at the main gate but it is located quite far from the mosque and rented houses. In fact, information boards are very important items as directions to the location of attractions in Betawi Village for visitors. This cause difficult for our group to find the locations of attractions in tourist attractions, in fact we often asked officers, traders, or other visitors for the direction of the attractions we wanted.

The development of marketing strategies must be implemented immediately, this aims to increase the attraction for visitors. Through the development of appropriate marketing strategies such as the use of digital media, the Setu Babakan cultural tourism destination can be more attractive to various groups of visitors (Achyarsyah et al., 2024). However, based on the results of research by Febrianti et al., it was found that there is still a lack of publication and information regarding the Setu Babakan Betawi Cultural Village. Therefore, it still needs to be continuously improved, between managers, government, society, communities and tourism business actors (Febrianti, 2020: 4109-4120).

The Betawi Cultural Village of Setu Babakan and its surrounding potential can be said to be a reflection of Betawi Culture. This condition can be used as a potential or basic capital for the development, preservation, and development of Betawi Culture. The development of Betawi culture is the development and development of the Betawi Cultural Village of Setu Babakan and its surrounding potential need to pay attention to and accommodate the characteristics and interests of Gen Z and Millennials as the majority of the population in DKI Jakarta, where the interests of these two generations are closely related to information and digital technology. The Covid-19 pandemic situation emphasizes the need for the development and utilization of information technology for the preservation, maintenance, and development of cultural values as the identity and wealth of the DKI Jakarta community. The development of technology-based Betawi culture must be innovative, creative, fun, and applicable through the Pentahelix strategic collaboration scheme. The government and the Betawi cultural community must have a strategic plan with a clear, firm, and holistic roadmap (Astari, 2023).

#### **D. CONCLUSION**

Along with the development of Jakarta, there is concern that the Betawi culture found in the Betawi Setu Babakan village will increasingly disappear. Therefore, cultural conservation efforts need to be carried out so that the Betawi culture is not further eroded or even lost. Cultural conservation is manifested in two forms, for example fostering a culture of care and caring for culture, namely activities. Cultural conservation efforts are the obligation of all people regardless of age, gender or socio-economic status. However, the role of the younger generation is highly expected to continue to try to inherit local culture and will be a strength for the existence of local

culture itself even though it is hit by the current of globalization. One approach that can be used to analyze or see whether cultural conservation is going well or not is the pentahelix model.

Based on the results of a systematic literature review (SLR) of four research journals, it was found that in addition to academic actors, the four pentahelix actors, example business, government, community, and media, have not played an optimal role, so there is still a lot of homework to be done. The role of academics in the pentahelix paradigm acts as a drafter. Such as assessing the potential and certifying items and human resource capabilities that encourage the expansion of a region's potential. The homework of business actors is the existence of several conditions of stalls that are poorly maintained and have minimal lighting; there are stalls that are no longer operating; the food and beverage menus provided are indeed quite diverse, ranging from typical Betawi foods such as Betawi soto, egg crust, Betawi bean sprouts to pletok beer drinks; and street vendors often cause problems of chaos, congestion or even tourist areas are used by traders.

Government actors have some homework to do, namely the condition of the toilets, both in terms of quantity and cleanliness; the number of games that are not operating compared to those that are operating; the environment around this tourist area looks quite dirty with lots of garbage scattered around; lack of public trash bins; inadequate waste management; and parking areas and officers so that motorbikes park haphazardly on the side of the road; arrangement of traders. Homework related to community actors is that the involvement of many parties in the management of this area causes administrative and bureaucratic procedures to become very complicated, which ultimately hinders the management of the tourist area. Meanwhile, related to the mass media element, there are still many placements of these signboards that are not good and appropriate, even in terms of quantity, including not many, so it is quite difficult for our group to find the locations of attractions in tourist attractions, in fact we often ask officers, traders, or other visitors for the direction of the attractions we want.

## REFERENCES

1. Afandi, H., Rahayu, N. W. I., & Rokhim, A. (2024). Community Empowerment Design Through the Pentahelix Model in Tourism Development. *The Es Economics and Entrepreneurship*, 2(03), 217–229. <https://doi.org/10.58812/esee.v2i03.237>
2. Astari. (2023). Betawi Cultural Village as Young Generation Collaboration Space to Preserve Jakarta. *International Review of Humanities Studies*, 8(2). <https://doi.org/10.7454/irhs.v8i2.1122>
3. ERBAS, A. E. (2018). Cultural heritage conservation and culture-led tourism conflict within the historic site in Beyoğlu, Istanbul. *WIT Transactions on Ecology and the Environment*, 217, 647-659.
4. Hall, C. M., Baird, T., James, M., & Ram, Y. (2016). Climate change and cultural heritage: conservation and heritage tourism in the Anthropocene. *Journal of Heritage Tourism*, 11(1), 10-24.

5. Hayati, N., & Suryasih, I. A. (2019). Strategi Pengelolaan Kampung Betawi Setu Babakan Sebagai Daya Tarik Wisata di Jakarta Selatan. *Jurnal Destinasi Pariwisata*, 7(1), 105. <https://doi.org/10.24843/JDEPAR.2019.v07.i01.p16>
6. Lin, X., Shen, Z., Teng, X., & Mao, Q. (2024). Cultural routes as cultural tourism products for heritage conservation and regional development: A systematic review. *Heritage*, 7(5), 2399-2425.
7. Liu, S. H. I. Q. I., & Shu, H. O. N. G. M. I. N. G. (2020). Sustainable cultural tourism and heritage conservation in China: Case studies of the ancient waterfront towns in the south of the Yangtze River. *WIT Transactions on Ecology and the Environment*, 241, 15-26.
8. Lusetyowati, T. (2015). Preservation and conservation through cultural heritage tourism. Case study: Musi Riverside Palembang. *Procedia-Social and Behavioral Sciences*, 184, 401-406.
9. Mulyadi, & Tuzzahara Alkaf, F. (2020). Pemetaan Potensi Ekonomi Berbasis Budaya Usaha Mikro Kecil Menengah Setu Babakan. *SULUH: Jurnal Abdimas*, 1(2), 71–79. <https://doi.org/10.35814/suluh.v1i2.1148>
10. Murni, N. S., Kanca, I. N., & Antara, D. M. S. (2018). Local cultural conservation to support sustainable tourism in Kuta tourist area. In *Journal of Physics: Conference Series* (Vol. 953, No. 1, p. 012085). IOP Publishing.
11. Nahak, H. M. I. (2019). Upaya Melestarikan Budaya Indonesia di Era Globalisasi. *Jurnal Sosiologi Nusantara*, 5(1), 65–76. <https://doi.org/10.33369/jsn.5.1.65-76>
12. Nainggolan, M., Ardika, I. W., Ardhana, I. K., & Setiawan, I. K. (2020). Pentahelix model application for tourism development strategy. *International Journal of Linguistics, Literature and Culture*, 6(2), 12–18. <https://doi.org/10.21744/ijllc.v6n2.864>
13. Paludi, S. (2016). Analisis pengaruh electronic word of mouth (E-WoM) terhadap citra destinasi, kepuasan wisatawan, dan loyalitas destinasi Perkampungan Budaya Betawi (PBB) Setu Babakan Jakarta Selatan. *Panorama Nusantara*, 11(1).
14. Richards, G. (2018). Cultural tourism: A review of recent research and trends. *Journal of hospitality and tourism management*, 36, 12-21.
15. Runa, I. W., Warnata, I. N., & Putri, N. P. R. P. A. (2020). Conservation of cultural heritage architecture and development of tourism in Denpasar, Bali. *Journal of Architectural Research and Education*, 1(2), 99.
16. S Halibas, A., Ocier Sibayan, R., & Lyn Maata, R. (2017). The Penta Helix Model of Innovation in Oman: An HEI Perspective. *Interdisciplinary Journal of Information, Knowledge, and Management*, 12, 159–174. <https://doi.org/10.28945/3735>
17. Siryayasa, I. N., Muchlis, N. F. F., Ab, E., & Isma, A. (2024). Application of the Pentahelix Model in Increasing Tourist Visits to the Tempe Lake Festival in Wajo Regency. 6(3).
18. Srivastava, S. (2018). *Conservation and Promotion of Heritage Tourism*. IGI Global.
19. Sudarwani, M. M., Widati, G., G.S, N. B., & Putri, J. (2021). A Study of Betawi Architecture in Setu Babakan, Jakarta. *Jurnal Teknik Sipil dan Perencanaan*, 23(1), 46–55. <https://doi.org/10.15294/jtsp.v23i1.26485>

20. Triandini, E., Jayanatha, S., Indrawan, A., Werla Putra, G., & Iswara, B. (2019). Metode Systematic Literature Review untuk Identifikasi Platform dan Metode Pengembangan Sistem Informasi di Indonesia. *Indonesian Journal of Information Systems*, 1(2), 63. <https://doi.org/10.24002/ijis.v1i2.1916>
21. Tubey, W. C., Kyalo, D. N., & Mulwa, A. (2019). Socio-cultural conservation strategies and sustainability of community-based tourism projects in Kenya: A case of Maasai Mara conservancies. *Journal of Sustainable Development*, 12(6), 90-102.
22. Vani, R. V., Priscilia, S. O., & Adianto, A. (2020). Model Pentahelix Dalam Mengembangkan Potensi Wisata di Kota Pekanbaru. *Publikauma: Jurnal Administrasi Publik Universitas Medan Area*, 8(1), 63-70. <https://doi.org/10.31289/publika.v8i1.3361>
23. Widowati, S., Ginaya, G., & Triyuni, N. N. (2019). Penta helix model to develop ecotourism. *International Journal of Social Sciences and Humanities*, 3(2), 31-46. <https://doi.org/10.29332/ijssh.v3n2.288>
24. Yun, H. J., & Zhang, X. (2017). Cultural conservation and tourism development in the consolidation stage of the tourism area life cycle model. *Tourism Planning & Development*, 14(3), 353-368.
25. Yuningsih, T., Darmi, T., & Sulandari, S. (2019). Model Pentahelik dalam Pengembangan Pariwisata di Kota Semarang. *JPSI (Journal of Public Sector Innovations)*, 3(2), 84. <https://doi.org/10.26740/jpsi.v3n2.p84-93>
26. Zhang, Z., Xiong, K., & Huang, D. (2023). Natural world heritage conservation and tourism: A review. *Heritage Science*, 11(1), 55.