

# Development of Cultural Heritage Tourism Through Community-Based Tourism Approach in Palembang

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Submitted: 08-07-2025

Reviewed: 17-07-2025

Revised: 07-08-2025

Accepted: 17-08-2025

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**ABSTRACT.** Palembang boasts various buildings and urban heritage that are still preserved and have potential as tourist destinations. The development of tourist destinations needs to involve the local community. The local community involvement has a positive impact on cultural heritage tourism destinations and can be established through community-based tourism programs. This study aims to identify cultural heritage areas in Palembang that can be developed through a community-based tourism approach. The research method uses the Case Study Research method. Data collection uses field surveys and interviews, while analysis uses descriptive analysis and force field analysis. Based on the identification result of cultural heritage tourism destination and the field analysis results, several areas are appropriate for the community-based tourism development, namely: Al Munawar Arabian settlement, Chandra Nadi Temple at Sepuluh Ulu, Al Barak Arabian Settlement Sebelas Ulu, Chinese Settlement Kampung Kapiten Tujuh Ulu, traditional settlement at Tiga Empat Ulu, Perigi Village Dua Ulu, and Tuan Kentang's Tie-Dye and Woven Fabric Craft Centre. Based on the analysis results, there are several strategies to develop community-based cultural tourism, namely: (1) Preserving heritage areas and buildings; (2) Promoting thematic tourism and the uniqueness of village; (3) Preparing the community to be involved in tourism activities; (4) Community training; and (5) Promote special tourism packages.

**Keywords:** cultural heritage, tourism, community

**ABSTRAK.** Palembang memiliki berbagai bangunan dan warisan budaya perkotaan yang masih dilestarikan dan berpotensi sebagai tujuan wisata. Pengembangan tujuan wisata perlu melibatkan masyarakat setempat. Keterlibatan masyarakat setempat memiliki dampak positif terhadap tujuan wisata warisan budaya dan dapat dibangun melalui program pariwisata berbasis masyarakat. Penelitian ini bertujuan untuk mengidentifikasi kawasan warisan budaya di Palembang yang dapat dikembangkan melalui pendekatan pariwisata berbasis masyarakat. Metode penelitian menggunakan metode Penelitian Studi Kasus. Pengumpulan data menggunakan survei lapangan dan wawancara, sedangkan analisis menggunakan analisis deskriptif dan analisis medan gaya. Berdasarkan hasil identifikasi tujuan wisata warisan budaya dan hasil analisis lapangan, beberapa kawasan sesuai untuk pengembangan pariwisata berbasis masyarakat, yaitu: Permukiman Arab Al Munawar, Kuil Chandra Nadi di Sepuluh Ulu, Permukiman Arab Al Barak Sebelas Ulu, Permukiman Cina Kampung Kapiten Tujuh Ulu, permukiman tradisional di Tiga Empat Ulu, Desa Perigi Dua Ulu, dan Pusat Kerajinan Tie-Dye dan Kain Tenun Tuan Kentang. Berdasarkan hasil analisis, ada beberapa strategi untuk mengembangkan pariwisata budaya berbasis masyarakat, yaitu: (1) Melestarikan kawasan dan bangunan warisan; (2) Mempromosikan pariwisata tematik dan keunikan desa; (3) Mempersiapkan masyarakat untuk terlibat dalam kegiatan pariwisata; (4) Pelatihan masyarakat; dan (5) Mempromosikan paket wisata khusus.

**Kata Kunci:** warisan budaya, wisata, komunitas

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## INTRODUCTION

Tourism is a powerful economic development tool. It creates jobs, provides new business opportunities, and strengthens local economies

(Odunga et al., 2024; Doganer & Dupont, 2015). If heritage tourism is developed properly, it also helps protect our natural and cultural riches and improves the quality of life for residents and visitors. Heritage tourism is tourism that focuses on the cultural

heritage where the tourism takes place, and involves experiencing places and activities that authentically represent the stories and people of the past and present. It encompasses historical, cultural, and natural attractions (Zhou et al., 2024).

Palembang is an old city that has gone through a long journey with various heritage buildings and areas that are still visible today. Several urban heritages are located on the Musi riverbanks. Various architectural styles are still clearly visible today, including the residential areas in Kampung Arab and Kampung Kapiten, the area around the Chandra Nadi Temple, Sekanak Area, Enam Belas Ilir Market, Al Munawar Arabian settlement, and so on. The mixture of Malay, Chinese, Arabic, colonial, and modern architectural styles is a special attraction of Palembang that shows the layers of the city's long history.

Several cultural heritages have high potential as tourist destinations. The development of cultural heritage tourism is a tool for preserving cultural heritage (Lusetyowati, 2015). The community will obtain the benefits of preserving the existing cultural heritage, because tourism activities will provide additional income for local people.

A well-managed tourism program will improve the quality of life as residents can benefit from tourism services and attractions. This also increases community pride, because communities work together to develop the tourism industry (Duong & Pham Hong, 2024). The duality between the economy and culture of cultural heritage tourism is a frequently discussed topic. Cultural heritage tourism development transmits culture and its values through the economic aspect. The economy is the value created in the process that also fosters a generation that reflects cultural identity (Jiang, 2022).

The development of tourist destinations needs to be done by involving the local community. The local community involvement will have a positive impact on developing cultural heritage tourism destinations. Visitors will be interested in heritage buildings as well as the activity patterns of residents, which may be different from their places. Residents can be involved in showcasing local

potential, such as food, crafts, events, and even daily activities.

Community involvement in tourism activities can be developed through community-based tourism programs (Restrepo Rico & Peterrek, 2024). Community-based tourism is tourism where residents invite tourists to visit their community environment (Walia, 2021). Community-based tourism allows tourists to explore local habitats, respect traditional culture, rituals, and local wisdom (Aji, 2020). Residents will realize and appreciate the commercial and social value provided by their natural and cultural heritage through tourism, and this will encourage the implementation of community-based conservation.

In the context of Palembang, where cultural heritage is widely distribution and supported by strong and unique local traditions, the development of cultural heritage tourism can be done with a community-based tourism approach. This approach will provide two positive benefits. First, it can improve the implementation of cultural heritage preservation, and second, the community can get additional income from tourism activities.

This study aims to identify cultural heritage areas in Palembang that are appropriate for developing a tourism destination with a community-based tourism approach.

## RESEARCH METHODS

The research location is in Palembang Municipality, especially in a potential area to develop community-based cultural heritage tourism. This research was divided into several stages, namely data collection, analysis, and discussion, to obtain findings and conclusions and carried out in several stages, namely: 1) Literature review to obtain variables and indicators; 2) Data collection, which includes field surveys and interviews with local people; and 3) Analysis consisting of descriptive analysis and force field analysis.

The research method is the Qualitative Research method, with the Case Study Research method (Yin, 2014) (Zhang et al., 2025; Musara, 2024; Sangama

et al., 2025). Case Study Research or field research is intended to intensively study the current conditions and circumstances, as well as the interactions between aspects of it. Case Study Research here is conducted using field surveys and interviews (Külüm et al., 2025; Morissan, 2012; Rozo-Higuera, 2025). The field survey will examine the potential conditions of the area as a cultural tourism destination and other local potentials. While interviews will be conducted with the local community to determine the potential for developing community-based tourism.

The analysis method is descriptive analysis, which explains the data obtained through field survey results, observations, and interviews (Dewi & Mussadun, 2023). Several aspects that will be analyzed in this descriptive analysis are: (1) Analysis of the tourism potential to determine the condition of objects that have the potential to be developed as cultural heritage tourism; and (2) analysis of the potential area to be developed through a community-based tourism approach.

Force field analysis is used to look for potentials and problems related to community-based tourism to support cultural heritage tourism. The result of force field analysis can determine potential actions in urban public space planning. Force field analysis is divided into two factors: driving factors and restraining factors. Driving factors are positive factors that have the potential to encourage efforts in the planning process. Meanwhile, inhibiting factors are negative factors in the form of certain problems that hinder the process of implementing the action plan.

## **RESULTS AND DISCUSSION**

### **Overview of Cultural Heritage Tourism in Palembang City**

Cultural heritage tourism is an important thing because it has positive economic and social impacts, including building and strengthening identity, and helping to preserve cultural heritage. Connecting tourism with heritage and culture can provide more benefits to the local economy than promoting both separately. That is the core idea of cultural heritage tourism: to save heritage and culture, then share it

with visitors, and gain economic benefits from tourism.

From other cities' experience, cultural tourism is important for several reasons, they are: (1) having positive economic and social impacts; (2) forming and strengthening the city's identity; (3) helping to preserve cultural heritage; and (4) helping to renew tourism. In the development of cultural tourism, there are several things that must be considered, namely the conservation of cultural resources, accurate interpretation of resources, authentic visitor experiences, and stimulation of income derived from cultural resources. Therefore, we can see that cultural heritage tourism is not only concerned with the identification, management and protection of heritage values but must also be involved in understanding the impact of tourism on society and the region, achieving economic and social benefits, providing financial resources for protection, and making strong efforts in marketing and promotion.

As previously discussed, Palembang has various cultural heritages, both tangible and intangible. In this discussion, the potential cultural heritage that will be discussed will be limited to historical areas, as tangible heritage includes the building and urban heritage. A cultural heritage area is a geographical space unit that has two or more cultural heritage sites that are located close together and/or show distinctive spatial characteristics. Several areas in Palembang still show their original form and consist of several clustered buildings that are more than 50 years old.

Several areas in Palembang City that have the potential as cultural heritage tourism destinations have been previously identified, and the results of field data collection consist of several areas that are mostly connected to the Musi River (Lusetyowati, 2015). The connection with the Musi River is indeed important, considering that the Musi River was the main corridor of Palembang for a long time. The potential cultural heritage tourism objects can be seen in the following table.

**Table 1.** Potential Level of Cultural Heritage Tourism Objects

No	Object	Potential Level
1	Ampera Bridge	high
2	Kuto Besak Fortress	high
3	Sultan Mahmud Badaruddin II Museum	high
4	Benteng Kuto Besak Plaza	high
5	Enam Belas Ilir Market	high
6	Lawang Kidul Old Mosque	Medium
7	Pulo Kemaro	High
8	Pulo Kerto	Medium
9	Al Barak Arabian settlement Sebelas Ulu	High
10	Chandra Nadi Old Temple Sepuluh Ulu	High
11	Chinese Settlement Kampung Kapiten Tujuh Ulu	High
12	Traditional Settlement Tiga Empat Ulu	High
13	Perigi Village Dua Ulu	High
14	Al Munawar Arabian Settlement	High
15	Permukiman kolonial Talang Semut	Medium
16	Kambang Iwak Besak	high
17	The Tomb of Ki Gede Ing Suro	Medium
18	Kawah Tengkreb	Medium
19	Sriwijaya Archaeological Park	High
20	Songket Craft Center	High
21	Wood Craft Center Sembilan Belas Ilir	Medium
22	Tuan Kentang's Tie-Dye and Woven Fabric Craft Center	High
23	Assegaf Ice Factory	High
24	Ki Merogan Old Mosque	Medium
25	The old area of Sekanak	high

Source: Analysis, 2024

Related to the distribution of potential cultural heritage tourism objects, almost all of them are connected to the Musi River. Those located a bit far from the Musi River are the Talang Semut Settlement, the centre of Jumputan and woven fabric crafts, the centre of wood crafts, and the Tengkreb crater. The development of Palembang City which was began initially from the Musi River banks and then spread along the banks, which caused most of the old areas to be located along the river banks.

**Community-Based Tourism as an Approach to Cultural Heritage Tourism Development in Palembang**

Community-based tourism is just one of several terms used to describe tourism that benefits both tourists and destinations. Some types of tourism often do not pay much attention to the place and culture of the local community, as well as a lack of positive interaction between visitors (tourists) and hosts (local communities). This is also associated with the impact on the welfare of the community

around the tourist destination. Basically, this kind of community-based tourism aims to minimise the negative impacts of tourism and maximise the benefits for the local community.

Community-based tourism receives most of the benefits generated by the activity (Zhang et al., 2025; López-Guzmán et al., 2011). Thus, this type of tourism appears as a possible solution to the negative impacts of mass tourism in developing countries, while also allowing it to be a social organisation strategy for the local community itself. The main objectives of community-based tourism are the creation of accommodation, restaurants, and additional services, as well as the management of tourism itself (Maldonado-Erazo et al., 2020).

Community-based tourism has four objectives. First, such tourism should have a positive impact on the preservation of natural and cultural resources in the area. Second, tourism should bring about socio-economic development of the local community. Third, there should be an increase in the number of businesses owned by the local community through proper tourism planning and management (Nguyen et al., 2024). Finally, the level of quality of experience for tourists visiting the area should be determined.

Community-based tourism is growing in many parts of the world due to the search for new destinations that offer something different from traditional destinations. This facilitates the creation of specific tourism products that allow local communities to generate wealth for themselves, considering that tourism is a complementary economic activity (never a substitute) for traditional activities.

To establish community-based tourism, we have to consider several things (Chatkaewnapanon & Lee, 2022), namely: (1) respecting and preserving all environmental characteristics; (2) helping residents regain local history; (3) revitalizing productive activities; (4) highlighting the ethnic background of the population; and (5) highlighting unique aspects of the locality, such as architecture, cuisine, and handicrafts.

Community-based tourism also provides invaluable educational opportunities so that tourists and local

community members can share cultural aspects such as food, music, folklore, and goods. Both visitor and community cultures will always be treated with appreciation and respect (Aji, 2020). Here, there will be more intense interaction between visitors and the local community. Visitors can gain experience about the local culture and way of life of the community they visit.

Local leadership will lead the planning and encourage clear and transparent decision-making. Community members actively make decisions about acceptable tourism strategies and levels based on the community's culture, heritage and vision. The strategy also equips local communities with the tools and knowledge necessary for decision-making, and to build effective structures that enable communities to influence, manage and benefit from ecotourism development and practices. Community-based tourism also stimulates the local economy by generating income through the sustainable use of natural resources. All plans aim to ensure that local people receive a fair share of the benefits.

### **Cultural Heritage Tourism Objects Identification that is appropriate to Develop Through a Community-Based Tourism Approach**

In developing community-based tourism, there are several requirements related to the community where the tourist attraction will be developed (Chatkaewnapanon & Lee, 2022; Giampiccoli et al., 2021). The approach to developing city-based tourism in Palembang has to consider several things, namely: (1) the condition of the local community, are they ready to receive tourist visits or not? (2) Is there attention to local cultural practices in the destination so that the community can share their culture, traditions, and daily life with tourists in an authentic way, and (3) is there a strong enough local community institutional organisation to manage tourism? One of the objectives of developing community-based tourism is to give a big role to the local community to manage the tourist destination itself, so that it can have a positive impact on the local community.

Based on the identification results of cultural heritage tourism objects and the results of field

analysis, there are several areas that are appropriate for community-based tourism development. However, several cultural heritage tourism objects have high potential, but are not appropriate for development as community-based tourism. This is because the community around the tourist object cannot directly share traditions, culture, and daily life at the location of the object. Based on the identification results, the potential objects for developing cultural heritage tourism destinations are as follows.

**Table 2.** Community Potential to Support Community-Based Tourism Development

No	Object	Local Community Readiness	Cultural attractions, traditions and daily life	Community based Organization
1	Ampera Bridge	-	-	-
2	Kuto Besak Fortress	-	-	-
3	Sultan Mahmud Badaruddin II Museum	-	-	-
4	Benteng Kuto Besak Plaza	-	-	-
5	Enam Belas Ilir Market	-	-	-
6	Lawang Kidul Old Mosque	-	V	-
7	Pulo Kemaro	-	-	-
8	Pulo Kerto	-	-	-
9	Al Barak Arabian settlement Sebelas Ulu	-	V	V
10	Chandra Nadi Old Temple Sepuluh Ulu	V	V	-
11	Chinese Settlement Kampung Kapiten Tujuh Ulu	V	V	V
12	Traditional Settlement Tiga Empat Ulu	V	V	V
13	Perigi Village Dua Ulu	V	V	V
14	Al Munawar Arabian Settlement	V	V	V
15	Permukiman kolonial Talang Semut	-	-	-
16	Kambang Iwak Besak	-	-	-
17	The Tomb of Ki Gede Ing Suro	-	-	-
18	Kawah Tengkreb Tomb	-	-	-
19	Sriwijaya Archaeological Park	-	-	-

20	Songket Craft Center	V	-	-
21	Wood Craft Center Sembilan Belas Ilir	V	-	V
22	Tuan Kentang's Tie-Dye and Woven Fabric Craft Center	V	V	V
23	Assegaf Ice Factory	-	V	-
24	Ki Merogan Old Mosque	-	V	-
25	The old area of Sekanak	-	-	-

Source: Analysis, 2024

Identification of Potential Areas for Developing Cultural Heritage Tourism Through a Community-Based Tourism Approach

Related to the identification results, several areas are suitable for the development of cultural heritage tourism through a community-based tourism approach, namely: Arabian Settlement Sebelas Ulu, Chandra Nadi Temple, Traditional Settlement Tiga Empat Ulu, Perigi Village Dua Ulu, Al Munawar Arabian Settlement, and the Tuan Kentang Tie-dye and Woven Fabric Craft Centre. Several locations that have the potential to be iconic tourism sites, such as the Ampera Bridge, Plaza Benteng Kuto Besak and Enam Belas Ilir Market, are more suitable for development as tourism destinations with a different approach. Areas that are suitable for the development of community-based tourism are based more on the conditions of the local community. Each location that has been identified has tourist attractions that can be developed into community-based cultural heritage tourism attractions.

Table 3. Potential Tourist Attractions

No	Area	Potential Tourist Attractions
1	Al Munawar Arabian Settlement	Arabian settlement, heritage buildings with mixed Malay and Arabic architecture, local culinary, local traditional events, Arabian family daily life.
2	Chandra Nadi Old Temple Sepuluh Ulu	Chandra Nadi Temple, Chinese ethnic village, heritage buildings with Chinese architecture, culinary, ceremonies at the temple.
3	Chinese Settlement Kampung Kapiten Tujuh Ulu	A unique pattern settlement with an open space in the middle, the former Captain's office building with a mixture of colonial, Chinese and

		Malay architecture, old limas houses, culinary, local traditional events.
4	Traditional Settlement Tiga Empat Ulu	Old Malay settlements, clustered limas houses, Bung Karno's transit house, typical Palembang cuisine, the tradition of eating 'ngidang', nipah crafts, local traditional events.
5	Perigi Village Dua Ulu	Old Malay settlements, clustered limas houses, Bung Karno's transit house, typical Palembang cuisine, the tradition of eating 'ngidang', boat-making village, local traditional events, household craftworks.
6	Al Barak Arabian settlement Sebelas Ulu	Arabian settlement with unique patterns, heritage buildings with mixed Malay and Arabic architecture, old mosque with typical Palembang architecture, local culinary, local traditional events.
7	Tuan Kentang's Tie-Dye and Woven Fabric Craft Center	Kampung kerajinan jumputan, kampung kerajinan kain tenun khas Palembang, penjualan kain jumputan dan kain tenun, melihat cara pembuatan kain jumputan dan kain tenun Jumputan craft village, a typical Palembang woven cloth craft village, selling jumputan cloth and woven cloth, seeing how to make jumputan cloth and woven cloth

Source: Analysis, 2024

Al Munawar Arabian Settlement

Al Munawar Village is located at 13 Ulu, which can be reached by land and river. There is a small pier for visitors to get on and off the Musi River. From land, visitors can reach the location via KH Azhari Street. The name of this village was taken from an Arab community figure, Habib Hasan Abdurrahman Al-Munawar, who became a leader after the Dutch approached the Arab ethnic group. Habib Hasan Abdurrahman Al-Munawar was given the captain rank as the leader of the Arab ethnic group. Habib Hasan Abdurrahman Al-Munawar died in 1970. This village initially consisted of 30 households who were descendants of native Arabs

The spatial pattern in the Arabian settlement of Al Munawar is linear. The buildings stand along the road (*Jalan Al Munawar*) that connects the main road (*Jalan KH Azhari*) with the Musi River. At the end of Jalan AL Munawar, there is a pier on the riverbank. The architecture of the buildings in Kampung Al Munawar is very interesting. These

buildings still show the authenticity of their architectural style, which is a mixture of Malay architecture and Arabic architecture.



**Figure 1.** One of the Houses in Al Munawar with the Limas House Style  
Source: Author Documentation, 2022



**Figure 2.** House in Al Munawar with the Gudang House Style and Open Space as Public Space  
Source: Author Documentation, 2022

In Al Munawar Village, there are also various traditional events that have been going on for a long time from generation to generation. These events also attract tourists to visit Al Munawar Village, as well as the culinary and typical eating habits.

Al Munawar Village has been designated as a Cultural Heritage Area, and several preservation efforts have been carried out; currently, community-based tourism has been developed. This community-based tourism involves the local community, and they usually organise certain events and invite tourists to come and participate in these events. This type of tourism is indeed

beneficial for both visitors and the local community (Chatkaewnapanon & Lee, 2022; Aji, 2020).

### **Chandra Nadi Old Temple, Sepuluh Ulu**

Chandra Nadi Temple is the oldest temple in Palembang. This building is located on the banks of the Musi River in Sepuluh Ulu. This temple is widely used for religious events of the Chinese ethnic group. Chandra Nadi Temple can be reached from the road or the river. It can be reached via the road under the Ampera Bridge, which is also connected to Kampung Kapiten. From under the bridge, turn right and follow the road along the river, and then you will arrive at the temple gate. Visitors can park their vehicles inside the temple fence. From the river, visitors can cross the Musi River from the pier near the Enam Belas Ilir market. Near the temple, there is a pier where passengers can get on and off from boats.



**Figure 3.** Chandra Nadi Temple as an Icon of the Area in Sepuluh Ulu  
Source: Author Documentation, 2022

The temple building, like other temples, uses a distinctive architecture and is still in its original form. This building is still well-maintained, even though it is more than 100 years old. The colours red and gold dominate this building.

Around the Chandra Nadi Temple, there are settlements for the Chinese ethnic group. The houses still show the Chinese traditional architectural style. It can be seen from the roof form and the arrangement of the rooms. The form of the roof uses a typical Chinese horse with walls at the



ends. For the layout, in each house, there is an inner court, like in traditional Chinese houses.



**Figure 4.** The Ethnic Chinese Settlement Around the Temple Still Shows Chinese Style  
Source: Author Documentation, 2022

#### Chinese Settlement Kampung Kapiten at Tujuh Ulu

Kampung Kapitan is a group of 15 stilt houses located in Tujuh Ulu. The village was originally the residence of a Chinese officer with the rank of captain (now called captain) who worked for the Dutch Colonial Government. After the Palembang Sultanate was abolished in 1823, the Dutch government still used the Palembang nobility to run the government. As a complete tool, each ethnic group in Palembang was appointed a Major, Captain, or Lieutenant as the leader of the ethnic group. For the Chinese ethnic group, the first to be appointed was Major Coa Kie Cuan in 1830, then in 1855, he was replaced by his son, who held the title of Captain, namely Captain Coa Han Him (Hanafiah, 1988). This captain was later known as the Captain. The core building in Kampung Kapitan consists of three houses, which are the largest buildings and face the Musi River. The house in the middle is the house that is more often used to hold parties and meetings with many people. While the two houses on the east and west sides are more often used as residences. Other houses were built to accommodate their extended families. The houses form a rectangle, with an open space in the middle. This open space binds the surrounding buildings. In the past, there were seven buildings surrounding the space, thus highlighting the existence of the

open space as an important space for the environment.



**Figure 5.** The Captain's House Next to the Core House, Mix of Malay and Chinese Architecture  
Source: Author Documentation, 2022

In front of the building, there is an open space which is now called Plaza Kampung Kapitan, which is about 83 m x 12.5 m in size. This open space is the orientation of the surrounding buildings. The open space was once formed into a beautiful garden. Currently, the open space is being renovated into a green open space with the addition of new elements. The current arrangement of the open space seems less integrated with the existence of the surrounding buildings and is more directed as a stand-alone green open space. Elements in the form of plant pots and others are too high and cover the building.

Kampung Kapiten has been designated as a cultural heritage and made a tourist destination in Palembang City. The arrangement of the area has been done by adding several elements such as gates, entrances and the writing of Kampung Kapiten. These elements are quite supportive in providing convenience for visitors in reaching the object. Several markers are also quite interesting for visitors to take selfies.

#### Malay Traditional Settlement at Lorong Firma Tiga Empat Ulu

Area Tiga Empat Ulu is a traditional residential area of Palembang. There are many Limas House



buildings that still show their original character. It's just that some of the new buildings that exist are starting to cover the old buildings that are more than a century old. From the condition of the remaining buildings, there are many Limas Houses with large sizes. This shows that this area used to be a residential area that was important on a city scale. One of the residential areas that still displays traces of traditional settlements is in Lorong Firma Haji Akil.

Many of the limas houses in this area are still original, and are more than 100 years old. The sizes of the limas houses vary, as do the building ornaments that indicate the social status of the building owner.



**Figure 6.** Traditional Limas House in Lorong Firma Haji Akil  
Source: Author Documentation, 2022

The residential area in Lorong Firma Haji Akil is one of the areas that still shows the typical character of a traditional Malay village in Palembang. The pattern of this traditional village is usually linear, and the buildings follow this pattern (Lusetyowati et al., 2012). In addition, the settlement in 3-4 Ulu is also affected by natural conditions in the form of swamps, so that stilt houses are indeed suitable for this area. The Palembang City Government has designated it as a tourist destination by installing a marker in the form of the words "Kampung Palembang". The location of this marker is at the end of Lorong Firma Haji Akil. Visitors can take photos with the background of the writing and the Limas house behind it.



**Figure 7.** The Signage of Kampung Palembang in Lorong Firma Haji Akil  
Source: Author Documentation, 2022

### **Perigi Village at Dua Ulu**

Perigi Village in Dua Ulu Village is an old settlement inhabited by native Palembang residents. Perigi Village is located next to Kampung 3-4 Ulu. Getting to the Kampung Perigi location is very easy, because it is right next to the foot of the Musi Empat Bridge. In Perigi village, there are still many old buildings consisting of pyramid houses, warehouse houses and raft houses. Apart from that, the village pattern still shows the original pattern, with relatively narrow streets and several open spaces surrounded by old buildings.



**Figure 8.** Open Space Surrounded by Old Buildings in Kampung Perigi  
Source: Author Documentation, 2022

In addition to the attractiveness of the village, there is also a boat-making place, which visitors can see

up close. These boat craftsmen make boats that are sold to people. Other crafts that are also made by local people are nipah cigarettes and household appliances. Another attraction is the location also close to the iconic Musi Empat bridge, so visitors can use the bridge as a backdrop for selfies.

#### **Al Barak Arabian Settlement, Sebelas Ulu**

The immigrants who came to Palembang aimed to trade. They came from Arabia, Persia, and China, and finally lived and settled. Al Barak Village is a residential area of the Arab family, Al Barak. This Arab village is located next to the settlement around the Chandra Nadi Temple, bordered by the Musi River. Here, it can be seen that the immigrant traders formed residential groups and tolerated each other. These two settlements of different ethnicities lived side by side for many years.

Another interesting thing in this Arab Village is its cluster-shaped settlement pattern with public open space as its binding space. This is rarely found in traditional villages inhabited by indigenous people. Maybe this is indeed one of the cultural acculturations brought by immigrants from Arabia who inhabit the area.

Al Barak Village consists of several houses with a Malay architectural style surrounding an open space that binds the surrounding houses. This open space also functions as a shared space that is often used for joint events or as a place for children to play. The configuration between buildings and open spaces forms an interesting spatial pattern. Unfortunately, several buildings are starting to deteriorate, and the condition of the paving of the open space is also starting to deteriorate.

In Kampung Al Barak, the architectural style uses Malay architecture. There are two types of buildings used, namely Limas buildings and warehouse buildings. What distinguishes the buildings in the Arab village and its surroundings is the ornaments on the interior. These Arab ethnic immigrants brought ornaments from their original areas, such as geometric shapes on doors and windows.

Near the Arab village, there is a mosque known as the Sungai Lumpur Mosque. This mosque is

connected by a footpath of about 20 m to the open space in Kampung Al Barak. The Sungai Lumpur Mosque is one of the oldest mosques in Palembang, besides the Ki Merogan Mosque and the Lawang Kidul Mosque. The architecture of this mosque is very distinctive, as is that of the old Palembang mosque.

#### **Tuan Kentang's Tie-Dye Craft and Woven Cloth Village**

The location of this area is quite strategic, near Kertapati Station. Compared to other areas located on the banks of the Musi River, this area is located on the banks of the Ogan River, which is a large river and is connected to the Musi River.



**Figure 9.** Al Barak Village Area Sebelas Ulu  
Source: Author Documentation, 2022



**Figure 10.** Selling Tie-Dye Cloth Showroom Along the Local Street  
Source: Author Documentation, 2022

This area is also known as a home industry centre for making jumputan cloth and woven cloth typical of Palembang. Visitors can see the process of making jumputan cloth and woven cloth. In addition, in the area, there are many showrooms and places to sell woven cloth and jumputan cloth crafts, so visitors can buy original jumputan cloth from the craftsmen.

### Force Field Analysis

Force field analysis is used to look for potentials and problems related to urban public spaces to support community-based tourism (Ejem et al., n.d.). The result of force field analysis can determine potential actions in urban public space planning. Force field analysis is divided into two factors: driving factors and restraining factors. Driving factors are positive factors that have the potential to encourage efforts in the planning process. Meanwhile, inhibiting factors are negative factors in the form of certain problems that hinder the process of implementing the action plan. The result of the force field analysis is as follows.

**Table 4.** Force Field Analysis

Driving Forces	Restraining Forces	Potential Action
Various activities in Cultural Heritage objects	Lack of community participation in tourism development	<ul style="list-style-type: none"> <li>• Prepare the community and form the representative CBO (Community-Based Organization)</li> </ul>
Support from the local government	Lack of community awareness and sense of belonging in maintaining and managing urban heritage	<ul style="list-style-type: none"> <li>• Setting the training program for the community to improve the community capacity on how they can participate and what tasks they can be involved in</li> </ul>
Strategically located, near the civic center and CBD	Limited budget for maintaining cultural heritage sites	<ul style="list-style-type: none"> <li>• Make the priority program to improve the public space.</li> <li>• Involving the private sector</li> </ul>
Financial and technical support from the central government	The planning approach is not action-oriented and lacks of public policy for improving and managing the urban heritage	<ul style="list-style-type: none"> <li>• Review the plan and guidelines.</li> <li>• Make a proposed plan by involving community participation</li> </ul>

Source: Analysis, 2025

### Cultural Heritage Tourism Development Strategies Through Community-Based Tourism Development Approach

Community-based tourism has become a bottom-up strategy for sustainable local development, characterised by a series of radical changes from communities initially considered as objects of attraction and then active subjects of development (Maldonado-Erazo et al., 2020). In other words, interactive participation with a high level of empowerment and the establishment of systemic community learning processes have been achieved, allowing well-supported decision-making.

The strategy for developing community-based tourism is based on four main things (Odunga et al., 2024; Arintoko et al., 2020), namely: (1) managing and maintaining the existing condition of the area; (2) generating benefits by preserving and protecting the natural and cultural heritage owned by the community; (3) appreciating culture, based on an understanding of the reality of society in synchronous and asynchronous dimensions and how this can be shared, learned, and passed on to the next generations; and (4) strengthening the institutional organization of the community (Restrepo Rico & Peterek, 2024).

Concerning cultural heritage tourism, to maintain its appeal in its development, there are several strategies (Greg, 1996; Uslu et al., 2023), namely: (1) Collaboration, many things can be achieved by working together. Building partnerships is very important, because tourism requires resources that cannot be provided by a single organisation; (2) Finding a fit to balance the needs of residents and visitors and to ensure that cultural heritage tourism benefits everyone; (3) Focus on the quality and authenticity of cultural heritage tourism objects. Quality is an important element in all cultural heritage tourism, and authenticity is very important whenever it involves heritage or history. Authenticity is what adds real value and appeal, and (4) Protecting and preserving cultural heritage. The cultural, historical, and natural resources of a community are valuable and irreplaceable, as is the case in Palembang City. When historical and cultural assets are at the heart of tourism development

plans, it is important to protect them in the long term.

Based on the approach to formulating a community-based cultural heritage tourism development strategy (Suriyankietkaew et al., 2025; Restrepo Rico & Peterek, 2024; Duong & Pham Hong, 2024). The development strategies for each tourist attraction are as follows.

Table 5. Tourist Development Strategies

No	Area	Tourism development strategies
1	Al Munawar Arabian Settlement	<ul style="list-style-type: none"><li>• Preserving building dan urban heritage</li><li>• Promotion of thematic tourism and the uniqueness of Al Munawar village</li><li>• Preparing the community to be involved in tourism activities by forming Pokdarwis or CBO</li><li>• Community training</li><li>• Promote special tourism packages</li></ul>
2	Chandra Nadi Old Temple Sepuluh Ulu	<ul style="list-style-type: none"><li>• Preserving heritage areas and buildings.</li><li>• Promotion of thematic tourism</li><li>• Preparing the community to be involved in tourism activities</li><li>• Community training</li><li>• Development of special tourism packages for ethnic Chinese religious tourism</li></ul>
3	Chinese Settlement Kampung Kapiten Tujuh Ulu	<ul style="list-style-type: none"><li>• Preserving heritage areas and buildings.</li><li>• Promotion of thematic tourism and the uniqueness of Kapiten village</li><li>• Preparing the community to be involved in tourism activities by forming Pokdarwis</li><li>• Community Training</li></ul>
4	Traditional Settlemen Tiga Empat Ulu	<ul style="list-style-type: none"><li>• Preserving heritage areas and buildings.</li><li>• Promotion of thematic tourism and the uniqueness of traditional villages</li><li>• Preparing the community to be involved in tourism activities by forming Pokdarwis</li><li>• Community Training</li></ul>
5	Perigi Village Dua Ulu	<ul style="list-style-type: none"><li>• Preserving heritage areas and buildings.</li><li>• Promotion of thematic tourism and the uniqueness of Perigi village</li><li>• Preparing the community to be involved in tourism activities by forming Pokdarwis</li><li>• Community Training</li></ul>
6	Al Barak Arabian settlemen Sebelas Ulu	<ul style="list-style-type: none"><li>• Preserving heritage areas and buildings.</li><li>• Promotion of thematic tourism</li></ul>

		and the uniqueness of Al Barak village
		<ul style="list-style-type: none"><li>• Preparing the community to be involved in tourism activities by forming Pokdarwis</li><li>• Community Training</li><li>• Development of special tourism packages</li></ul>
7	Tuan Kentang's Tie-Dye and Woven Fabric Craft Center	<ul style="list-style-type: none"><li>• Promotion of thematic tourism of craft villages</li><li>• Preparation of the community to be involved in tourism activities by forming Pokdarwis</li><li>• Community training for design development</li><li>• Development of special tourism packages</li></ul>

Source: Analysis, 2025

CONCLUSION

Palembang city has many cultural heritages that can be developed with a community-based tourism approach. The cultural heritage tourism development can be a tool for preserving cultural heritage.

Several areas are appropriate for the cultural heritage tourism development through a community-based tourism approach, they are: Al Barak Arabian Settlement at Sebelas Ulu, Chandra Nadi Temple at Sepuluh Ulu, Kapiten Village at Tujuh Ulu, Malay Traditional Settlement at Tiga Empat Ulu, Perigi Village at Dua Ulu, AL Munawar Arabian Settlement at Tiga Belas Ulu, and Tuan Kentang Jumputan and Woven Fabric Craft Centre.

Tourism destination development needs local community involvement. The local community involvement will have a positive impact on the cultural heritage tourism development. Community involvement in tourism activities can be developed through community-based tourism programs. In community-based tourism, residents invite tourists to visit their community environment and allow tourists to explore local habitats, respect traditional culture, rituals, and local wisdom.

Community-based tourism has become a bottom-up strategy for sustainable local development, characterised by a series of radical changes from communities that were initially considered as objects of attraction and then active subjects of development. The strategy in developing community-based tourism is based on four main



things, namely: (1) managing and maintaining the existing conditions of the area; (2) generating benefits by preserving and protecting the natural and cultural heritage owned by the community; (3) appreciating culture, based on an understanding of the reality of the community in synchronous and asynchronous dimensions and how this can be shared, learned, and passed on to the next generations; and (4) strengthening the institutional organization of the community.

Strategies for developing community-based cultural tourism are: (1) Preserving heritage areas and buildings; (2) Promoting thematic tourism and the uniqueness of the village or area; (3) Preparing the community to be involved in tourism activities; (4) Community training, and (5) Promoting special tourism packages.

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