

Negotiating Multidimensional Values in Heritage Tourism Development: The Case of the Muarajambi Temple Complex

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Abstract—As the largest temple complex in Southeast Asia, covering approximately 3981 hectares, the Muarajambi Temple Complex represents one of the most significant cultural heritage landscapes in Indonesia. Despite its historical and archaeological importance, the site remains relatively underrecognized as a heritage tourism destination. This study aims to identify the multidimensional potential of the Muarajambi Temple Complex and examine how different values shape the direction of its heritage tourism development. A qualitative descriptive approach with a case study method was employed. Data were collected through in-depth interviews, field observations, and document analysis. The findings reveal that the heritage potential of the Muarajambi Temple Complex can be understood through two main dimensions: tangible and intangible heritage. Tangible elements include temple structures, ancient canals, ponds, and supporting infrastructure such as museums and local markets. Intangible heritage is reflected in religious activities, cultural festivals, and the historical narrative of Muarajambi as a center of Buddhist learning in Southeast Asia. However, the development of the site is influenced by differing stakeholder priorities, particularly regarding economic, environmental, and socio-cultural values. These differences indicate that heritage tourism development involves continuous negotiation among multiple value dimensions. Therefore, integrating these values within site governance is essential to support sustainable heritage tourism development in the Muarajambi Temple Complex.

Keyword—multidimensional values, Muarajambi temple complex, sustainable development

I. INTRODUCTION

Cultural heritage not only represents the historical traces of past civilizations but also plays an important role in shaping the future development of a region. In the context of tourism, heritage sites serve strategic functions as sources of collective identity, educational resources, and drivers of local economic development. However, the development of heritage tourism destinations often involves a fundamental dilemma between the need to preserve cultural values and the pressure to generate economic benefits. This tension between conservation and commercialization has therefore become a key issue in the management of heritage sites across many parts of the world [1].

In Indonesia, discussions on heritage tourism destinations are often dominated by two iconic temple sites, Borobudur and Prambanan. Both sites have developed into internationally recognized heritage tourism destinations and

attract millions of visitors each year [2]. The successful management of these sites demonstrates that cultural heritage can contribute significantly to economic development when supported by integrated governance, effective promotion strategies, and consistent development policies. Nevertheless, not all heritage sites in Indonesia have experienced similar development trajectories.

One heritage site with considerable potential yet relatively limited development is the Muarajambi Temple Complex, located in Muaro Jambi Regency, Jambi Province. Covering approximately 3,981 hectares, the site represents the largest temple complex in Southeast Asia [3]. Historically, the area played an important role as a center of Buddhist learning between the seventh and twelfth centuries and was part of a broader intellectual network of Buddhism in Asia [4]. Moreover, archaeological remains such as temple structures, ancient canals, ponds, and cultural artifacts indicate that the area once functioned as an organized center of religious and educational activities. These characteristics make the Muarajambi Temple Complex one of Indonesia's most significant cultural heritage sites with considerable historical and cultural value [5].

Despite its historical and archaeological importance, the development of the Muarajambi Temple Complex as a heritage tourism destination still faces a number of challenges. Restoration efforts that began in 1976 have revealed several temple structures; however, the utilization of the area as a cultural tourism destination has not progressed as significantly as other heritage sites in Indonesia [6]. One of the main challenges lies in the differing perspectives among stakeholders regarding the future direction of the site's development. While some actors emphasize the importance of tourism development to increase economic benefits for local communities, others prioritize the protection of cultural values and environmental sustainability as the primary concern in managing the site.

In this context, the development of heritage sites cannot be understood solely as a matter of infrastructure expansion or the utilization of physical resources. Rather, it also involves how the values embedded within the heritage landscape are interpreted, negotiated, and prioritized by different stakeholders. Consequently, the successful management of heritage tourism destinations depends largely on the ability to balance multiple value dimensions

within society, including economic, environmental, and socio-cultural values [1, 2]. However, studies that specifically examine the potential of the Muarajambi Temple Complex while simultaneously analyzing how these multidimensional values influence its development remain limited. Previous research has primarily focused on the historical aspects of the site or on general tourism development strategies [6, 7]. As a result, the value dynamics that shape the development of this heritage landscape have not been explored in depth.

In response to this gap, this study aims to identify the multidimensional potential of the Muarajambi Temple Complex and analyze how economic, environmental, and socio-cultural values are negotiated in the process of heritage tourism development. By examining these value dynamics, this study seeks to contribute to the formulation of more integrated and sustainable heritage management strategies that can enhance the role of the Muarajambi Temple Complex as a heritage tourism destination while preserving its cultural integrity. Furthermore, this study contributes to the growing discussion on heritage tourism governance by highlighting how multidimensional values are negotiated in the development of cultural heritage sites, particularly in the context of Southeast Asian heritage landscapes.

II. LITERATURE REVIEW

A. *Heritage Tourism Potential*

Heritage tourism refers to tourism activities that are centered on historical and cultural resources as the primary attractions of a destination. According to Timothy [1], heritage tourism is not merely about visiting historical sites; rather, it involves a deeper engagement with the cultural values, identities, and historical meanings embedded within a particular place. In this sense, heritage destinations should not only be understood as physical spaces that preserve remnants of the past but also as symbolic spaces that represent the collective memory and cultural identity of a society.

Moreover, heritage tourism also involves interactions with living traditions and cultural practices that continue to be reproduced within local communities [8]. In this context, the tourism experience offered by heritage destinations does not rely solely on the presence of physical remains, but also on how cultural meanings and values are maintained and communicated to visitors. Therefore, the success of heritage tourism development largely depends on the ability of a destination to integrate material heritage with living cultural practices that remain active within the surrounding community.

Within this framework, cultural heritage can be understood through two main dimensions, namely tangible heritage and intangible heritage [9, 10]. Tangible heritage refers to physical elements of cultural heritage such as historical buildings, archaeological structures, artifacts, and cultural landscapes. In contrast, intangible heritage includes social practices, traditions, cultural expressions, and spiritual values that are continuously transmitted within community life. Both dimensions are closely interconnected and together constitute the core potential of heritage tourism

destinations.

Smith [11] further argues that the distinction between tangible and intangible heritage is primarily analytical, as both dimensions complement each other in shaping the meaning of a heritage site. A heritage destination that relies solely on physical remains risks being perceived merely as a monumental object without cultural context. Conversely, cultural practices that lack material representation may gradually lose their connection to the historical landscape from which they originate. Therefore, the integration of material heritage and living cultural practices becomes an essential factor in shaping both the attractiveness and sustainability of heritage tourism destinations.

B. *Value Dimensions in Sustainable Heritage Tourism*

A central issue in the development of heritage tourism destinations is closely related to the values attached to cultural assets. From the perspective of cultural economics, Throsby [12] argues that cultural heritage should be understood as an asset that possesses two main value dimensions: economic value and cultural value. Economic value refers to the material benefits generated from the utilization of heritage assets, including income generation, employment opportunities, and broader economic contributions through tourism-related activities. Meanwhile, cultural value encompasses intrinsic and non-market dimensions such as identity, symbolism, spiritual meaning, and the social and educational functions embedded within heritage sites.

Throsby [12] further emphasizes that these two value dimensions cannot be separated from one another. The strength of a heritage destination lies precisely in its ability to generate economic benefits without compromising the cultural essence that forms the core of the heritage asset. Consequently, the management of cultural heritage sites requires an approach that is capable of balancing economic utilization with the preservation of cultural values embedded within the site. In addition, the development of heritage tourism destinations must also be understood within the broader framework of sustainable tourism. Farrell and Twining-Ward [13] explain that tourism destinations should be viewed as complex and adaptive systems in which sustainability is not a fixed condition but rather a dynamic process that evolves in response to social, economic, and environmental pressures. In this regard, the sustainability of heritage tourism management depends on the ability to maintain a balance between cultural resource conservation, local community welfare, and tourism-driven economic development. Therefore, the development of heritage tourism destinations inherently involves multiple value dimensions that interact with one another, including economic, cultural, and environmental values. However, these values do not always exist in harmony, as different stakeholders often hold distinct perspectives and priorities regarding the utilization of heritage resources. As a result, heritage tourism development frequently involves negotiation among these various value dimensions. Based on this conceptual framework, understanding how these values are interpreted, prioritized, and negotiated by stakeholders becomes essential for explaining the dynamics of

heritage tourism development. In this regard, the concept of multidimensional values provides an analytical lens for examining how competing interests and perspectives interact in the management and development of cultural heritage landscapes.

III. RESEARCH METHOD

A. Research Design

This study uses a qualitative descriptive approach using a case study method to examine the potential of the Muarajambi Temple Complex as a heritage tourism destination and to explore its future development direction. A qualitative approach was selected because it allows a deeper understanding of the characteristics of the site while also enabling the exploration of how economic, environmental, and socio-cultural values are perceived by different stakeholders in shaping development strategies. Through a case study framework, this study provides a contextual analysis of the dynamics surrounding the management and utilization of the Muarajambi Temple Complex.

B. Research Sites

This study was conducted in Muaro Jambi Regency, specifically in Maro Sebo District. The selection of this location was based on the consideration that Muaro Jambi Regency possesses significant cultural tourism potential within Jambi Province and remains an area with considerable opportunities for further development [5]. Moreover, the region is well known as the location of the Muarajambi Temple Complex, which holds important historical and archaeological significance.

The research focuses on the Muarajambi Temple tourism area, which administratively covers eight villages, such as Muara Jambi, Danau Lamo, Dusun Baru, Kemingking Luar, Kemingking Dalam, Dusun Mudo, Teluk Jambu, and Tebat Patah. These villages are geographically located within the districts of Maro Sebo and Taman Rajo in Muaro Jambi Regency. Consequently, the study area not only represents a historical heritage landscape but also encompasses a living social space where local communities continue to interact with the heritage environment.

Furthermore, the Muarajambi Temple Complex was selected as the research site because it is recognized as the largest temple complex in Southeast Asia, covering approximately 3981 hectares, and holds considerable historical significance in the development of civilization in Sumatra. Despite this significance, its existence as a heritage tourism destination remains relatively underrecognized by the broader public. Therefore, the site provides an important context for examining the potential of heritage tourism development while considering the values embedded within the surrounding community.

C. Data Collection

The data used in this study consist of both primary and secondary sources. Data collection was conducted through three main techniques: in-depth interviews, field observations, and document analysis. First, in-depth interviews were carried out with relevant stakeholders, including representatives from local government

institutions, local community members, and various actors involved in the management and development of the Muarajambi Temple Complex. This method was chosen because it provides flexibility for researchers to explore emerging issues while gaining deeper insights into stakeholders' perspectives, expectations, and concerns regarding the future development of the site. Second, direct observation was conducted to examine the physical conditions of the site, ongoing tourism activities, and the environmental characteristics surrounding the temple complex. Through this method, the researcher was able to obtain an empirical understanding of the current situation of the area as well as the challenges associated with its development. Third, document analysis was undertaken to complement the primary data by reviewing various secondary sources, including restoration records, tourism statistics, and official reports from the Cultural Heritage Preservation Office (Balai Pelestarian Cagar Budaya/BPK Region V). These documents provide important contextual information regarding the conservation process and the governance framework of the Muarajambi Temple Complex.

D. Data Analysis

This study applies qualitative data analysis based on the model proposed by Creswell [14]. The Creswell analytical framework was selected because it provides a systematic procedure for transforming field data into meaningful analytical insights [14]. The analysis process was conducted through several stages, including data organization, interview transcription, coding, theme identification, interpretation of meanings, and the formulation of conclusions. Through these stages, data obtained from interviews, observations, and document analysis were examined progressively in order to understand the dynamics of heritage potential and the development direction of the Muarajambi Temple Complex. Consequently, the application of Creswell's analytical model enables this study to address the main research questions in a systematic and comprehensive manner [14].

E. Data Validity

To ensure the credibility of the findings, data validity was examined through triangulation techniques. Two forms of triangulation were applied in this study, source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from different informants in the field, including representatives from local government institutions, local communities, and actors involved in managing the Muarajambi Temple Complex. Through this comparison, the consistency and reliability of the information could be evaluated. In addition, methodological triangulation was applied by utilizing multiple data collection techniques, namely interviews, observations, and document analysis. The use of these different methods allowed the researcher to cross-check information obtained from various sources. As a result, the credibility of the research findings is strengthened because the data do not rely on a single source or method but are verified through complementary approaches.

IV. RESULT AND DISCUSSION

A. *Multidimensional Potential of Muarajambi Temple*

Based on field observations, documentation, and analysis of archaeological data, the potential of the Muarajambi Temple Complex can be understood through two main dimensions. The first dimension is tangible potential, while the second dimension is intangible potential [9, 10]. This classification is not intended to strictly separate the two dimensions, but it functions as an analytical framework for understanding the structure of potential that shapes the character of the Muarajambi Temple Complex as a heritage tourism destination. Through this approach, the potential of the area can be interpreted more comprehensively, encompassing both the physical remains that constitute the archaeological landscape and the social, cultural, and spiritual practices that continue to develop within the communities surrounding the Muarajambi Temple Complex.

1) *Tangible potential*

Muarajambi Temple, from the perspective of tangible potential, is closely related to the vast area of 3981 hectares. This area makes it the largest temple complex in Southeast Asia. However, despite the significant historical narrative attached to this site, only approximately 150 hectares have been successfully excavated, restored, and opened to the public as a cultural heritage tourism destination. Meanwhile, the majority of the remaining area is still awaiting further research and restoration processes to uncover the archaeological remains that are still hidden within. The restoration of Muarajambi Temple has been carried out gradually since 1976, as shown in Table 1.

Tabel 1. Existing sites in the Muarajambi Temple

No	Sites	Location (Village)	Restoration
1	Perak Hill	Dusun Baru	1976
2	Tinggi Temple	Muara Jambi	1978–1978
3	Gumpung Temple	Muara Jambi	1982–1988
4	Astano Temple	Muara Jambi	1985–1989
5	Kembarbatu Temple	Muara Jambi	1991–1995
6	Gedong 1 Temple	Muara Jambi	1996–2000
7	Gedong 2 Temple	Muara Jambi	2001
8	Kolam Telago Rajo	Muara Jambi	2004
9	Tinggi 1 Temple	Muara Jambi	2005–2008
10	Kedaton Temple	Muara Jambi	2009–2024
11	Gumpung 2 Temple	Muara Jambi	2015–2017
12	Teluk 1 Temple	Kemingking Luar	2022
13	Koto Mahligai Temple	Danau Lamo	2022–2024
14	Parit Duku Temple	Muara Jambi	2022–2025

Source: Compiled by the author based on Cultural Heritage Preservation Office Region V (2025).

Based on Table 1, the ongoing restoration pattern shows an incremental character. This condition is closely related to the vast area and the complexity of the archaeological remains, which are spread across various forms, such as temple structures, menapo (mounds believed to contain ancient building structures), ancient ponds, and canal networks. The excavation process in large-scale archaeological areas requires in-depth scientific studies, land clearance processes, and significant funding support, making it impossible to carry out simultaneously across the entire area. Therefore, the priority of restoration is generally determined based on the urgency of preservation, the condition of the structures found, and the readiness of

technical and administrative support. This condition indicates that the areas currently accessible to the public represent only a small part of the entire heritage landscape. Thus, the physical potential of Muarajambi Temple still holds a vast archaeological reserve and opens up opportunities for long-term development of the site.

This phenomenon demonstrates that the presence of archaeological structures and historical landscapes is a key component in shaping the appeal of heritage tourism destinations. A study on the Old Town area of Semarang shows that historic buildings and the surviving structures of the area are the main elements that attract tourist visits and strengthen the identity of heritage areas [15]. These findings reveal that physical elements such as historic buildings, archaeological structures, and cultural landscapes are primary resources in the development of cultural heritage-based tourism [9].

In addition to the temple structures, Muarajambi Temple also features a complex hydrological system consisting of approximately twenty-nine ancient ponds and sixteen canals that are integrated with the Batanghari River. One of the most prominent is the Telago Rajo Pond, which demonstrates the past society's ability to adaptively manage the swamp landscape. These ponds and canals not only function as drainage systems and water transport routes but also reflect a structured spatial planning process and possibly symbolic dimensions related to the cosmological concept of the area. This hydrological system indicates that the Muarajambi Temple area is not merely a collection of monumental buildings, but is better understood as a cultural landscape that reflects the interaction between humans, the environment, and the social systems that existed in the past.

The tangible potential of the Muarajambi Temple area is also reinforced by the presence of supporting infrastructure, such as the KCBN Muarajambi Museum and Pasar Paduko. The KCBN Muarajambi Museum serves as both a conservation center and a space for displaying artifacts uncovered through excavations in the temple area. Additionally, the museum acts as an interpretive hub, linking material remains with their historical narratives. Its presence not only strengthens the scientific legitimacy of the site but also supports a more structured visiting experience and provides educational value for visitors, especially the younger generation, in understanding the history and grandeur of the Muarajambi Temple. On the other hand, Pasar Paduko is a local community initiative that provides an interactive space between visitors and the local community. This market offers various traditional foods made from local ingredients, thus serving as a medium for cultural exchange through regional culinary experiences. Through this market, visitors not only gain an understanding of the temple site and its history but also become acquainted with the local culinary traditions that have developed around the area.

Part of the area's infrastructure, Pasar Paduko highlights that the development of a destination goes beyond preserving archaeological sites; it also provides space for social and economic activities that support the sustainability of visits. Within the framework of tangible potential, the market functions as a structural element that complements the area's system without altering its primary character as a cultural heritage site. This phenomenon aligns with the

concept of heritage tourism development, which not only depends on the presence of historical sites but also requires supporting facilities that enhance the visitors' experience [10].

2) *Intangible potential*

Muarajambi Temple is not only rich in tangible remains but also possesses intangible potential that strengthens the identity and meaning of the area. One form of this potential is the ongoing pilgrimage activities carried out by Buddhist devotees both from within the country and abroad. The continuity of these spiritual practices shows that the Muarajambi Temple area not only functions as an archaeological site but also maintains religious relevance in contemporary society. The celebration of Vesak, collective prayer rituals, and various religious activities held at several locations within the area, such as Gumpung Temple, Kedaton Temple, Tinggi Temple, and Bukit Perak, reflect the continuity between historical heritage and current religious practices.

The presence of these religious activities demonstrates that the Muarajambi Temple area can be understood as a form of living heritage, which refers to cultural heritage that is not only preserved as a relic of the past but also continues to live through the social and spiritual practices of the community. This condition aligns with research findings regarding the Trowulan area, which show that cultural practices, religious rituals, and local community activities are key components of heritage tourism appeal because they reflect the sustainability of cultural values in social life [16]. In addition to religious activities, the local community around the site also regularly holds various cultural events such as the Muarajambi Temple Festival and the Topeng Labu Festival. These activities not only serve as promotional tools for the area at the local and national levels but also act as media for preserving traditions and strengthening the local cultural identity. This is in line with the research by Novanda *et al.* [17], which shows that regional cultural performances and community activities play a crucial role in strengthening the appeal of heritage tourism while preserving local traditions.

Furthermore, Muarajambi Temple holds significant historical importance as a center of Buddhist education from the 7th to the 13th century AD. Several sources refer to this area as one of the key Buddhist learning centers in Southeast Asia, connected to a regional intellectual network. Figures such as Atisa Dipangkara are known to have studied in this area before continuing their mission to spread Buddhist teachings to Tibet. This historical trace forms an intellectual heritage dimension, positioning Muarajambi Temple as a center of knowledge production and transmission during its time. This dimension represents a strategic potential in the development of the area as an educational space with a strong historical legitimacy.

B. *Multidimensional Values in the Development of Muarajambi Temple*

As outlined in the previous section, Muarajambi Temple possesses multidimensional cultural heritage potential, reflected through both tangible and intangible elements. However, in its development practices, this potential is not always understood in a uniform way by stakeholders. Based

on research findings, there are differing orientations in determining which aspects should be prioritized in the development of the area. Therefore, the main issue in the future development of Muarajambi Temple is no longer limited to the management of physical assets or the preservation of cultural activities alone, but rather to how the values attached to these potentials are negotiated and strategically integrated into the management policies of the area. This phenomenon indicates that the management of cultural heritage areas is essentially a complex process, as it involves various actors with differing interests regarding the utilization of the site. A similar condition was found in Fathoni's [18] study on the development of heritage areas in Madiun, which shows that the management of cultural heritage areas often faces challenges in integrating the interests of preserving historical values with the development of tourism activities as a local economic source.

Timothy [1] further explains that heritage tourism is essentially always caught in a tension between the preservation of cultural values and the drive for commercialization. This tension is also reflected in the dynamics of the development of Muarajambi Temple. Some actors emphasize the importance of increasing economic benefits through the growth of tourist visits, strengthening local businesses, and developing supporting infrastructure for the tourism area. From this perspective, tangible potential is seen as a key asset that can be optimized to generate broader economic impacts for the surrounding community. This finding shares similarities with the research conducted by Darmawan [19] on the conflict between conservation and mass tourism in the Borobudur Temple area. The study shows that tourism development in cultural heritage areas is often aimed at increasing tourist numbers to drive regional economic growth, but this orientation can potentially create pressure on the site's sustainability if not balanced with adequate visitor management. Therefore, the findings of this study reinforce the argument that heritage areas, in general, exist in a tug-of-war between economic interests and efforts to preserve cultural values.

On the other hand, there is a view that emphasizes the importance of preserving the authenticity of the site, its spiritual meaning, and the integrity of the cultural landscape that defines the area. This perspective holds that intangible potential such as religious values, historical narratives, and the symbolism of the area should not be reduced by short-term commercial interests. These differing orientations show that the development of the area takes place within a value negotiation space that involves various interests, not in a completely neutral space. This finding aligns with the research by Landorf [20], which examined tourism management at several World Heritage Sites in the UK. The study showed that cultural heritage site management requires long-term planning and the involvement of various stakeholders to maintain a balance between preserving cultural values, developing tourism, and addressing local community interests. Thus, the dilemma that arises in the development of Muarajambi Temple is essentially a phenomenon commonly found in the management of various cultural heritage sites globally.

In the framework of cultural economics, Throsby [12]

emphasizes that cultural heritage has two inseparable dimensions of value: economic value and cultural value. Economic value refers to the material benefits that can be derived from the utilization of a cultural asset, while cultural value encompasses intrinsic meanings such as identity, symbolism, spiritual function, and educational value attached to the heritage. At Muarajambi Temple, both dimensions coexist. The area contributes to the economic life of the community through tourism activities, but at the same time, it retains its religious and historical functions that cannot be reduced merely to economic commodities. This finding supports the results of Kartika *et al.* [21] on the development of heritage tourism in Cimahi City, which shows that cultural heritage has economic potential as a tourism attraction, but its development must still consider the historical and cultural values inherent in the area. Therefore, economic utilization that is not balanced with the protection of intrinsic values has the potential to reduce the authenticity and cultural meaning of a heritage site.

The environmental dimension also strengthens this complexity. The Muarajambi landscape, with the presence of ancient canal systems, ponds, and its connection to the Batanghari River, indicates that this area has been formed from the beginning as both an ecological and spiritual unit. Farrell and Twining-Ward [13] state that a tourism destination is a dynamic adaptive system, where sustainability is not understood as a static condition but as a process of maintaining balance while facing various pressures of change. This finding is similar to the research conducted by Silaen *et al.* [22] on the implementation of sustainable tourism in the Borobudur Temple area, which shows that the development of cultural tourism destinations must consider the balance between economic, socio-cultural, and environmental aspects to ensure the long-term sustainability of the area.

Normatively, efforts to integrate these three dimensions of value have been accommodated through a zoning system established by the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia in 2023. The area is divided into three zones: core zone, buffer zone, and development zone, indicating a governance framework designed to balance the protection and utilization of Muarajambi Temple. The core zone focuses on the preservation of cultural values and archaeological authenticity; the buffer zone serves to maintain the integrity of the area from external pressures; while the development zone opens space for community economic activities within controlled limits. This zoning approach is also commonly used in heritage area management to ensure that tourism activities do not disrupt the sustainability of the historical and archaeological values of the site.

However, research findings indicate that the integration between these zones has not yet been fully implemented collaboratively. Each agency and stakeholder tends to maintain a sectoral approach based on the values they prioritize. Economic orientation, cultural conservation, and environmental protection have not yet fully operated within a synergistic framework. This condition is similar to the research by Fatin *et al.* [23] on the development of the Pandean Tourism Village in Trenggalek Regency, which

shows that the success of sustainable tourism management heavily relies on collaboration between various stakeholders such as the government, the community, business actors, academics, and media. Without strong coordination among these actors, tourism development tends to proceed sectorally and is less effective in achieving sustainability goals.

Therefore, the main challenge in the development of Muarajambi Temple is not determining which value is more dominant, but ensuring that tangible and intangible potentials are managed within an integrated value framework. Through strengthening collaboration among stakeholders and consistently implementing the zoning system, the area's development is expected to provide economic benefits to the local community while maintaining the integrity of cultural heritage sustainably. These findings demonstrate that the development of the Muarajambi Temple Complex is not merely a tourism development process but also a negotiation arena where multiple stakeholder values interact and compete.

V. CONCLUSION

The Muarajambi Temple Complex possesses multidimensional potential, which includes tangible aspects such as the temple complex, hydrological system, and area infrastructure, as well as intangible aspects such as spiritual practices, cultural festivals, and historical narratives as a center of Buddhist education. These two dimensions position Muarajambi Temple Complex as a comprehensive and complex heritage landscape. However, its development is confronted with a dynamic of values between economic orientation, cultural preservation, and environmental protection, which has not yet been fully integrated in a collaborative manner. Although a zoning system has been established as a management framework, the sustainability of the area heavily depends on the ability of stakeholders to align their visions and consistently implement the zoning. This study contributes to the discussion on heritage tourism governance by highlighting how multidimensional values are negotiated in the development of cultural heritage sites. Therefore, the integration of values, the integration of values within a synergistic governance framework is crucial for Muarajambi Temple to develop sustainably while maintaining the integrity of its heritage.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

AUTHOR CONTRIBUTIONS

M.J. conceptualized the study, developed the research idea, and wrote the initial draft of the manuscript. E.R. supervised the research, contributed to conceptual refinement, and provided critical revisions to the manuscript. F.K.M. developed the methodology and provided research documentation. F.K. conducted fieldwork and managed and organized the data. I.C.W. contributed to data interpretation and manuscript review. All authors discussed the results and approved the final version of the manuscript.

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