



Collaborative governance at the *Malabot Tumbe* Festival in Banggai Laut, Indonesia

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ABSTRACT

This research aims to determine and analyze the forms, parties involved, and challenges faced in implementing collaborative governance in the Malabot Tumbe Festival activities in Banggai Laut Regency, Indonesia. This study uses a descriptive qualitative approach, with 10 informants, with a research location in Banggai Laut Regency, Central Sulawesi Province, Indonesia, carried out on July 10-17, 2024. The study results show that the Malabot Tumbe Festival in Banggai Laut Regency reflects the success of cross-sector collaboration in preserving local culture through a collaborative governance approach. Local governments, indigenous leaders, communities, the private sector, and the media work together to ensure the continuity of this tradition. Key factors include trust, effective communication, visionary leadership, and resource support. However, challenges such as differences in interests, budget limitations, and lack of participation of certain groups remain. With continuous evaluation, this festival positively impacts cultural preservation, economic empowerment, and tourism and strengthens the community's collective identity, making it an example of success in cultural and regional development.

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1. INTRODUCTION

Indonesia's landscape is known not only as a combination of islands that are rich in natural resources but also as having diverse cultures. How not? Thousands of islands, from the smallest to the largest, are inhabited by hundreds of ethnic groups with hundreds of regional languages. Geertz (1973) said that Indonesia has a complex and diverse network of cultural practices. This diversity is a core aspect of Indonesia's

identity. For this reason, cultural preservation is integral to maintaining this identity. Through traditions, values, norms, and cultural inheritance, a sense of intra and inter-community attachment is created.

Culture is also a fundamental element that shapes a nation's character. Through values, traditions, and various other cultural elements, people gain identity and guidance in living life. Elders like Koentjaraningrat (1985) and Geertz (1973) provide an in-depth perspective on how culture shapes the nation's character, showing the importance of culture in a nation's social life and development.

Despite having extraordinary cultural diversity as the nation's identity and character, the Indonesian people face challenges in maintaining and preserving it. Appadurai (1996) emphasized that while globalization and modernization bring many technological, economic, and communication benefits, they also bring significant challenges to preserving regional traditions and culture. Cultural homogenization can erode local cultural identity, causing the erosion of traditions and values that have been passed down from generation to generation.

The *Malabot Tumbe* Festival is a marker of identity and character that the people of Banggai in Central Sulawesi Province still maintain. This festival is one of a series of annual activities by holding a ceremony in delivering and picking up maleo bird eggs (*Macrocephalon maleo*) in a traditional manner. Sifatu & Ashmarita (2018) explained that this procession from the beginning involved two sister kingdoms, namely the Matindok Kingdom (sendoff) and the Banggai Kingdom (pick-up). The cooperation between these two works creates a positive conservative relationship for the sustainability of the maleo bird population. Karim & Marfuah's (2022) research also explained that the *Malabot Tumbe* ritual is a local wisdom that is conditioned by the values of discipline, mutual cooperation, solidarity, harmony, conflict resolution, and strong commitment from both communities: Batui and Banggai.

The *Malabot Tumbe* procession is simply the traditional process of handing over the first Maleo bird eggs as many as 160 eggs, each of which has been wrapped in *kemuning* leaves or a type of old palm leaf. Furthermore, Maleo bird eggs are departed from *Kusali* or the Matindok kingdom study place in the Batui area to the port and then transported by ship to depart to the port of Banggai Laut until they arrive at the Banggai royal palace (Sifatu & Ashmarita, 2018). In the past, the son of King Banggai was given a gift by his grandfather, King Matindok, a pair of Maleo birds, but due to the absence of a sand location as a place to lay Maleo birds around the Kingdom of Banggai, the son of King Banggai then entrusted a pair of Maleo birds back to the Kingdom of Matindok. This re-custody was accompanied by an agreement that each first egg of the Maleo bird must first be handed over to the Kingdom of Banggai. Essentially, this traditional procession hints at the value of trust or strong commitment from both communities.

To maintain these values, this tradition was then made in the annual Banggai cultural festival, covering three local governments, namely Banggai Regency, Banggai Islands Regency, and Banggai Laut Regency. This effort is a mandate from the 1945 Constitution article 32: "The government advances Indonesian national culture". After the reform, it

was further emphasized that "the state advances Indonesia's national culture in the midst of world civilization by guaranteeing the people's freedom in maintaining and developing their cultural values". In the last half-decade, through the presence of Law Number 5 of 2017 concerning the Promotion of Culture, the importance of preserving *Malabot Tumbe* has been increasingly legitimized.

The *Malabot Tumbe* process now administratively involves three local governments, so collaborative governance exists between them and internal local governments. The collaboration in question involves stakeholders, including local governments, civil society, the private sector, and local communities.

Among the three local governments, Banggai Laut Regency is one of the centres of the *Malabot Tumbe* procession. However, the Maleo bird egg ritual began with the history of the Banggai kingdom, which is now centred in the administration of the Banggai Laut Regency local government. For this reason, Banggai Laut Regency is the main locus when discussing the *Malabot Tumbe tradition*. To preserve culture, the local government of Banggai Laut Regency, through the Tourism and Culture Office, initiated the *Malabot Tumbe Festival*. In implementing this festival, there is collaborative governance, inter and intra-local government, community, private sector, and community collaboration (Ansell & Gash, 2008; Purwanti, 2016). In the collaboration process, anthropologically creates a culture/culture of collaborative governance.

At this point, collaborative governance is seen as a strategy to preserve the identity and character of the Banggai community through the *Malabot Tumbe festival*. For this reason, research on the form, practice, and determinants of collaborative governance in the *Malabot Tumbe* festival is very important. Efforts to expose this collaborative government are no longer reviewed in terms of public administration discipline, but in a holistic anthropology.

Anthropologically, collaborative governance can be understood as a social process involving interaction, negotiation, and participation between various social groups in managing public affairs. This approach reflects the basic principles of anthropology, such as community participation, recognition of cultural diversity, and the importance of social structures in policymaking. Pierre Bourdieu, in "Outline of a Theory of Practice" (Bourdieu, 2020), emphasises the importance of "social capital" and "cultural capital" in understanding the strength and dynamics of society. Social capital, such as networks and relationships, can drive collaborative governance. Understanding these social structures in collaborative governance is important for identifying who has power and how those powers can be used or challenged in a collaborative process.

Basically, governance is a term that is associated with the government. The term government refers to an organization or body that exercises government power in a country. The term governance was first introduced by the Cadbury Committee in 1992. Governance is a system that directs and controls an organization (Akbar & Fikri, 2023).

The government is seen as necessary to open opportunities for the involvement of other actors in the implementation of the governance process. As explained by Purwanti (2016), the involvement of the other actors in question includes the private sector and

the community. Therefore, the government needs to implement collaborative governance in the implementation of its government. Brinkerhoff (1999) also explained that the best decision is one that should be made collectively. The decision provides objectivity in solving complex problems in society. Through this path, Brinkerhoff stated that the gathering of stakeholders from the government, non-state, and the private sector would be able to achieve objective, positive, and longitudinal solutions (Brinkerhoff, 1999). This emphasizes the importance of the collaborative governance approach and its relevance in the context of today's multidimensional society.

Ansell & Gash (2008) define collaborative governance as a way of implementing government that directly involves stakeholders outside the country through consensus and deliberation in the collective decision-making process that aims to make or implement public policies and public programs. Collaborative governance emphasizes the importance of cooperation between public actors and private actors (businesses) in a certain way and process: *"Collaborative governance is, therefore, a type of governance in which public and private actors work collectively in a distinctive way, using particular processes, to establish laws and rules for the provision of public goods"*. This shows the conception that in government administration, the government as a public actor and private organizations as private actors are a unit, meaning working together to benefit the community.

A broader definition explained by Arrozaaq (2016) that collaborative governance is a process and structure of public policy decision-making and public management that directly involves actors constructively at the boundaries of public institutions, government and society, private and civil to carry out public interests that cannot be achieved if only done unilaterally. Collaborative governance is a consortium to achieve common goals. Donahue & Zeckhauser (2011) define collaborative governance as a condition in which the government, to meet public goals, collaborates between organizations and individuals. Collaborative governance is a condition in which the government and the private sector work together to achieve a goal for the community.

The collaborative governance approach changes the public's perspective from "customer" to "citizen". This foundation builds and strengthens trust between organizations, improves and optimizes cooperation between various actors, and focuses attention on the importance of implementing public values (Noor et al., 2022). Initially, this approach departed from many scientific studies, such as organizational theory, public administration theory, leadership theory, strategic management theory, policy studies, planning, network theory, conflict management theory, communication theory, and organizational culture theory. The basis of these theories is what influences the viewpoint and emphasis of collaborative governance in formulating the main components that make it up.

Ansell & Gash (2008) formulated a collaborative governance model based on a literature review. The results of the study concluded 4 (four) main variables, namely: (1) initial conditions, (2) institutional design, (3) leadership, and (4) collaborative processes.

There are criteria that become a benchmark for the success and failure of collaborative governance. Understanding this is important in assessing whether a collaborative governance practice is successful or fails in the implementation process. Efforts to implement collaboration have several inhibiting factors that affect their operation.

Festivals can be interpreted as a means of communication with the aim of building and empowering. It can also be interpreted as recognising a cultural identity. Festivals can help promote destinations and attract festival visitors can be seen as a new form of tourism to help with economic prosperity and development (Yeoman et al., 2012)

Festivals are a form of cultural preservation policy that the government and communities often use to maintain and promote cultural heritage. Festivals are also an important means of communication to build, empower, and recognize a society's cultural identity. As a means of communication, festivals should be planned through a strategic process so that they can run effectively (Falassi, 1987)

Festivals, as a policy within the framework of Law Number 5 of 2017 concerning the Promotion of Culture, function as an important tool in protecting, developing, utilizing, and fostering local culture. With the support of the government, active participation of the community, and good cooperation, festivals can be an effective strategy for preserving and advancing culture in Indonesia.

Research that provides a meeting point between public administration and anthropology disciplines has not been done much. Moreover, the issue of public administration is seen anthropologically, so this research position is important for the diversity of anthropological scientific treasures.

Some research that has been conducted before focused on collaborative governance as a conception or test theory (Almaahi et al., 2022; Habib, 2018; Noor et al., 2022; Sulaeman et al., 2022; Syawal & Samuda, 2017; Wijaya et al., 2023). However, collaboration is not seen as a cultural process in these studies. This study will answer several questions: what are the forms of collaborative governance in implementing the *Malabot Tumbe* Festival in Banggai Laut Regency? What social structures are involved in and support collaborative governance, and challenges in efforts to realize collaborative governance in the *Malabot Tumbe* festival in Banggai Laut Regency?

2. METHOD

This research will use descriptive and ethnographic research types. Both methods reveal various societal realities and practices (Robben & Sluka, 2012). Analyze and describe the bureaucratic culture of the Banggai Laut regency government in implementing Collaborative Governance in carrying out the *Malabot Tumbe* festival. Both prioritize rigorous qualitative analysis in revealing phenomena directly observed by researchers and conducted with an interview model.

The research is concentrated in Banggai Laut Regency, as one of the locations for implementing the *Malabot Tumbe* festival series. In practice, the reason for choosing the location of this research is because the implementation of collaborative governance has been successfully carried out as an annual event to preserve Banggai

culture. Banggai Laut Regency is the territory of the Kingdom of Banggai, but after regional autonomy, the territory was expanded. Historically, the centre of the Banggai kingdom was also centralized/concentrated in the current Banggai Laut Regency. The research was carried out on June 1 – August 30, 2024.

Specifically, this study's informants consist of people directly involved in implementing the *Malabot Tumbe* festival, especially in 2023. The informants are traditional leaders of the Kingdom of Banggai, traditional leaders of the Kingdom of Batui, the Tourism Office of Banggai Laut Regency, cultural leaders, security forces, and parties directly related to the *Malabot Tumbe* festival activities. The number of informants is still tentatively adjusted to the sufficiency of the data. Still, it is predicted that this study will purposively sample 10 informants from various variations of gender/gender, age, and work background.

3. RESULT AND DISCUSSION

3.1. Overview of the Research Location

Banggai Laut Regency is in the southeastern part of Central Sulawesi and consists of small islands scattered in the Banda Sea. Geographically, this district has an area of about 725.67 square kilometres with coordinates between 122°20'-123°20' East Longitude and 1°30'1°35' South Latitude.

The Banggai Laut area consists of several main islands, such as Banggai Island, Labobo Island, and Bangkurung Island. Its geographical condition as an archipelago makes Banggai Laut have great potential in the marine and fisheries sector. In addition, the beauty of its underwater nature makes this district a promising marine tourism destination. The region has a tropical climate with average temperatures of 26 to 32 degrees Celsius. Fairly high rainfall supports the growth of diverse vegetation and ecosystems on the islands. The potential for abundant natural resources, such as marine products and biodiversity, provides great opportunities for developing an environmentally based economic sector.

The distance between the district capital and the sub-district is very different. The district's capital is Boka Islands, about 61.49 km from Banggai. Banggai Laut is a maritime district with an area of 12,156.78 km², or about 94.37% of its territory. In 2023, Banggai Laut Regency consists of seven sub-districts, 63 villages, and 3 sub-districts. Each village has a self-sufficiency status based on its category (BPS Banggai Laut, 2024).

The population of Banggai Laut consists of various tribes, such as the Banggai, Saluan, and Bajo tribes, which coexist harmoniously. The majority religion the Banggai Laut people embrace is Islam, followed by Christianity and traditional beliefs. This diversity is reflected in various local traditions, rituals, and cultures that are still preserved today. Most of the residents of Banggai Laut work in the agriculture, fisheries, and marine sectors. In addition, some work in the service, trade, and tourism sectors. The level of education in this region continues to increase in line with the development of educational infrastructure by the local government.

Based on BPS data from Banggai Laut Regency in 2021, the population of Banggai Laut Regency in 2020 was 70,435 people, with details of 35,593 male residents and 34,842 female residents.

The distribution of the population by sub-district places Banggai District with the largest population of around 22,591 people and at the same time as the most populous sub-district of around 259.82 people/km². Meanwhile, the sub-district with the least population is in South Banggai District with 5,803 people with a population density of 71.47 people/km² (BPS Banggai Laut, 2024)

Banggai Laut Regency has great potential in the marine and fisheries sector. Its waters are rich in fish resources, making fisheries one of the main sectors of people's livelihoods. The types of fish that are widely found in this region include tuna, skipjack, and reef fish. In addition, seaweed cultivation is also growing rapidly as one of the leading commodities.

The natural beauty of Banggai Laut Regency makes it an attractive tourist destination. Marine tourism, such as snorkelling, diving, and exploring small islands, is the main attraction. Some of the famous tourist locations are Labobo Island, Bangkurung Island, and coral reefs in the surrounding waters.

In addition to natural tourism, Banggai Laut also offers unique cultural tourism. The *Malabot Tumbe* Festival, for example, is one of the cultural attractions that attracts tourists' attention. This tradition not only shows the richness of local customs but also teaches the importance of maintaining the balance of the ecosystem.

The agricultural sector in Banggai Laut Regency, located in Central Sulawesi Province, has a very important role in the regional economy. As one of the areas where most of the population depends on this sector, agriculture is the main source of livelihood and income for many families. The Banggai Laut area, which is dominated by coastal and mountainous areas, provides a diversity of agricultural commodities that can be produced, ranging from food crops and horticulture to plantations.

The main commodities cultivated in Banggai Laut Regency include rice, corn, soybeans, and sweet potato plants. Rice is one of the important commodities because it is a staple for the local community. In addition, horticultural agriculture such as chili, tomatoes, vegetables, and tropical fruits such as bananas and durians also have great potential, especially in supporting the needs of local and regional markets (BPS Banggai Laut, 2024)

3.2. Implementation of the *Malabot Tumbe* Festival

Malabot Tumbe is a tradition that is respected by time and significant cultural heritage in Banggai Regency, Central Sulawesi. This unique practice involves activities that signal the start of the maleo egg harvest season, with eggs being ceremonially transported from Batui to the Banggai Laut Palace (Szombathy, 2021). Held annually in December, the event coincides with hatching the first male bird's eggs, encapsulating a blend of environmental awareness, cultural preservation, and community celebrations.

Malabot Tumbe emphasizes the sustainable use of maleo bird eggs. As detailed by Sifatut & Ashmarita (2018) and Karim & Marfuah (2022), this ritual traditionally combines 160 maleo eggs. This number is carefully controlled to ensure the preservation of the species. The eggs that are not used in the procession are returned to their habitat in Batui, where they are incubated for conservation purposes. Batui, located near Sigi Regency in Central Sulawesi, benefits from geothermal activity because its four hot springs create an ideal environment for maleo birds to thrive.

The maleo bird, an endemic species of Sulawesi, relies heavily on geothermal and solar radiation to incubate its eggs. This bird, known for its unique nesting habits, chooses open sandy areas, beaches, volcanic areas, or any terrain warmed by geothermal activity or sunlight as a nesting site for maleos. The maleo's fascinating life cycle and habitat preferences highlight its ecological uniqueness and underscore its potential for ecotourism.

The preservation of maleo habitat is essential for their survival. The natural ecosystems where they nest can be developed into tourist destinations, generating income that supports conservation efforts (Karim & Marfuah, 2022). Conservation strategies include preserving natural habitats, restoring species populations, educating communities to raise awareness, empowering local communities, and protecting ecosystems (Bariroh et al., 2024).

The *Malabot Tumbe* ritual in Banggai Laut Regency combines cultural preservation, ecology, and tourism. This annual festival features traditional ceremonies, dances, and biodiversity promotion, such as maleo bird conservation. The event also supports the local economy through arts, culinary, and handicraft activities. Key challenges include maleo habitat destruction, conservation policy conflicts, and the threat of modernization and climate change. The government, indigenous communities, and business actors need collaboration to overcome this challenge. With digital promotion and infrastructure improvements, the festival has the potential to become an icon of national cultural and maritime tourism, encouraging the preservation of traditions and the balance of the ecosystem.

The origins of the *Malabot Tumbe* Festival began with the story of King Adi Soko of the Kingdom of Banggai who gave a pair of maleo birds to his son-in-law in Batui. After the bird lays eggs, the first eggs are sent back to Banggai as a symbol of brotherhood and respect. This tradition then developed into a traditional ceremony known as *Malabot Tumbe*.

The *Malabot Tumbe* tradition comes from the Kingdom of Banggai, which in history is known as the Kingdom of Benggawi. This legend has been passed down from generation to generation and originated from King Adi Soko, a leader of the Benggawi Kingdom who had three wives: Kastela (Portuguese from Ternate), Nur Sapa (daughter of the King of Batui), and a nobleman from four small kingdoms in Banggai. From each wife was born a descendant who played an important role in the history of Banggai.

When leaving Batui to return to Banggai, Adi Soko received a gift from his father-in-law, King Matindok, in the form of a pair of maleo birds. However, due to an important

task in Java, the maleo bird was also brought with Putri Saleh, Adi Soko's youngest child. Adi Soko's long journey caused a government vacuum in Banggai. Local stakeholders and nobles then held a competition to elect a new leader.

Abu Kasim, Adi Soko's son of Nur Sapa, won the competition but refused to become king before consulting his father. Abu Kasim and his entourage left for Java to meet Adi Soko. After the meeting, Adi Soko asked Abu Kasim to meet his brother, Maulana Prince Mandapar, in Ternate. Adi Soko also returned the maleo bird to Batui because it could not breed in Java.

On the way to Ternate, Abu Kasim brought Maulana Prince Mandapar back to Banggai to be appointed King. Before that, Adi Soko left a message that the first maleo bird eggs laid in Batui were sent to Banggai to symbolise family ties and respect between communities.

This tradition then developed into the traditional ritual of *Tumbe*, which involves sending maleo bird eggs from Batui to the Banggai Palace. Until now, this tradition is still preserved as a symbol of brotherhood and cultural preservation of the Banggai community.

The stages of implementing the *Malabot Tumbe* Festival began with the collection of maleo eggs, where the Batui indigenous people collected maleo eggs wrapped in palm leaves. These eggs are then brought to the house of the traditional leader to pray. The eggs that have been wrapped are smoked and hung in a special place. The eggs that have been hung for a year are then delivered to Banggai. The group consisting of traditional apparatus and rowers crossed the sea to Banggai. The eggs were handed over to local traditional leaders upon arrival in Banggai.

In addition to traditional ceremonies, the *Malabot Tumbe* Festival is also enlivened with various activities such as cultural carnivals, traditional fishing competitions, mass fish grilling, and art and cultural performances.

3.3. Parties Involved in the *Malabot Tumbe* Festival

The *Malabot Tumbe* Festival, part of Banggai Laut Regency's cultural richness, reflects complex social dynamics. This festival is not only a cultural celebration but also a tangible manifestation of collaborative governance, where various parties with their respective social roles work together to ensure the successful maintenance of the festival.

Collaborative governance refers to a framework in which the government, the community, the private sector, and other interested parties work together in the decision-making process and implementation of programs. In the context of the *Malabot Tumbe* Festival, collaborative governance is implemented to integrate various stakeholders, align the vision of local culture with economic development and ensure the implementation of an inclusive and sustainable festival. This culture requires intensive communication, trust between parties, and a clear division of roles in the social structure of society.

Collaborative governance involves several important stages in implementing the *Malabot Tumbe* Festival, such as joint planning, task division, activity implementation,

and evaluation. At the planning stage, all parties, from the government to traditional leaders, are involved. Discussion forums are held to align interests, identify challenges, and find solutions together.

Each stakeholder is given responsibilities according to their role. For example, the government handles the budget and regulations, traditional leaders ensure compliance with traditions, the private sector assists with funding, and the media oversees publicizing the event.

On the day of implementation, all parties worked synergistically. For example, traditional rituals are led by traditional leaders, while the government and the private sector ensure the smooth running of the event from a logistical perspective.

After the festival is over, an evaluation is carried out to identify the successes and obstacles faced. This process involves input from all parties, including the public.

The parties involved in the *Malabot Tumbe* Festival are:

1. *Local Government*

In the context of collaborative governance, the Banggai Laut Regency Government plays an important role as a facilitator, coordinator, and liaison between various stakeholders. To achieve common goals, collaborative governance prioritizes cross-sector collaboration involving the government, indigenous peoples, academics, non-governmental organizations, and the private sector.

First, the local government acts as a facilitator to create a space for participation. They initiated a dialogue between indigenous peoples as guardians of tradition and other parties, such as tourism organizations and local economic actors. By involving traditional leaders, the government ensures that the cultural values contained in *Malabot Tumbe* are still respected and preserved.

Second, as a coordinator, the local government designs strategic planning for the festival, including promotion, infrastructure, and resource management. In this context, the festival is designed as a cultural celebration and a tourist attraction. Collaboration with relevant ministries, such as the Ministry of Tourism, expands the reach of this program to the national level.

Third, the local government acts as a liaison to bridge different interests. For example, through dialogue, local governments can balance environmental conservation needs with economic demands arising from tourism potential. In this case, the local government is working with academics to ensure that the practice of collecting maleo eggs is carried out in a sustainable manner without damaging the bird's habitat.

The success of collaborative governance in the *Malabot Tumbe* Festival depends on the commitment of all parties to build trust and share responsibility. By optimizing the role of the local government as a facilitator, coordinator, and liaison, the *Malabot Tumbe* Festival can become a collaboration-based cultural management model that encourages the preservation of cultural heritage while improving the welfare of the local community. In the long term, this approach can strengthen the cultural identity of Banggai Laut at the national and international levels.

2. *Indigenous Leaders and Local Communities*

Indigenous leaders and local communities have a central role in implementing the *Malabot Tumbé* Festival, especially in the context of collaborative governance, which prioritizes cross-stakeholder collaboration. Their role is not only as guardians of tradition but also as key actors in building trust and ensuring the sustainability of the cultural and ecological values contained in the festival.

Traditional leaders are guardians of local wisdom values that are the core of the *Malabot Tumbé* Festival. They have the authority to determine customary norms and rules, including how the maleo egg collection ritual is carried out to stay in accordance with tradition. In collaborative governance, traditional leaders become a bridge between the government and local communities.

Indigenous leaders contribute through:

1. Establishment of customary rules: They ensure that the practice of collecting maleo eggs is carried out in a sustainable manner by considering the sustainability of maleo birds and their habitats.
2. Cultural consultations: Prior to the festival, they provide input to local governments and other parties on ways of implementation that respect traditions, such as ritual procedures and the division of community roles.
3. Symbolic leaders: In festivals, they are often ceremonial leaders or symbols of respect for ancestors, strengthening the festival's spiritual dimension.

Meanwhile, the local community is the main actor who maintains cultural sustainability and supports the festival's logistics. Their role includes active participation, as ritual participants and activity managers, they ensure the continuation of the *Malabot Tumbé* tradition. For example, the collection of maleo eggs is carried out according to customary guidelines. Local communities also provide services and products, such as traditional food, handicrafts, and accommodation for tourists, increasing the festival's economic benefits. In addition, the local community makes the festival a means of educating the younger generation about the importance of preserving traditions and the environment.

In this case, traditional leaders and local communities function as beneficiaries and strategic partners. In collaboration with the local government, they provide input in the planning and implementation of the festival. As key stakeholders, they have valuable local knowledge to balance cultural preservation and economic development. The success of collaborative governance in the *Malabot Tumbé* Festival is highly dependent on the extent to which indigenous leaders and local communities can be fully empowered and engaged. Their participation ensures that the festival is a place of celebration and a symbol of harmony between tradition, society, and nature.

Traditional leaders play an important role as guardians of cultural values and traditions. In this festival, they compile the historical narrative and symbolic meaning behind the *Malabot Tumbé* ritual, ensuring that each ceremony stage is in accordance with the customs and serves as a link between the older generation and the younger generation in continuing the tradition. Local communities, including fishermen, farmers,

and traders, contribute by providing resources such as foodstuffs for rituals and local products to sell during the festival.

1. *Arts and Culture Actors*

Arts and culture actors strategically implement the *Malabot Tumbe* Festival, especially in the collaborative governance framework. In this festival, they are performers, agents of cultural preservation, and a link between local traditions and modern audiences.

Arts and culture actors, such as dancers, musicians, craft makers, and traditional speakers, make important contributions through the cultural creations and interpretations that enrich the *Malabot Tumbe* Festival. Their role can be explained in several dimensions. As cultural preservationists, arts and culture actors help preserve local traditions by practicing existing arts, such as ritual dances, traditional music, and folklore narratives related to *Malabot Tumbe*. They maintain cultural authenticity so that original values are not eroded by modernity. Art and culture actors create relevant innovations without losing the essence of tradition to attract the attention of the younger generation and tourists. For example, they incorporate modern elements in art performances or create craft products based on local motifs that can be marketed to tourists.

Arts and culture actors are informal teachers for the local community and festival visitors. Through performances and workshops, they introduced the values contained in the *Malabot Tumbe* tradition, including respect for nature and ecosystem balance. Another role is as a liaison between communities. In this case, as cultural representatives, art and culture actors often bridge communication between indigenous peoples, governments, and other art communities. This collaboration is important to expand the Banggai Laut cultural network nationally or internationally.

The success of collaborative governance in the *Malabot Tumbe* Festival also depends heavily on the role of arts and cultural actors as drivers and guardians of cultural identity. With their active involvement, the festival becomes not only a celebration of culture, but also a medium of sustainable social and economic transformation.

1. *Academics and Researchers*

The presence of academics from local and national universities brings a more scientific perspective to the festival's implementation. They researched the social and economic values of the *Malabot Tumbe* Festival and provided recommendations to the government for a more effective and sustainable festival implementation.

Academics and researchers play an important role in implementing the *Malabot Tumbe* Festival through science-based approaches, data analysis, and strategic contributions to preserving traditions and ecosystems. Within the collaborative governance framework, they serve as a source of knowledge, dialogue facilitator, and a sustainability monitor, supporting collaboration between the government, indigenous peoples, arts actors, and the private sector.

Several roles of academics and researchers, among others, help document elements of *Malabot Tumbe* culture, including rituals, narratives, and traditional

values. This documentation is a source of knowledge to preserve traditions and become a reference for future generations.

The *Malabot Tumbe* Festival is closely related to collecting maleo eggs, so academics play an important role in the conservation research of maleo birds and their habitats. They developed sustainable practice guidelines that Indigenous peoples and local governments can apply.

In addition, academics help empower local communities through research-based training programs, such as training on ecotourism management, marketing strategies for local products, or conservation education. With this approach, local communities can be more active and independent in supporting the festival's implementation.

In relation to collaborative governance, academics act as mediators who bridge the needs of various parties. They provide data-driven recommendations that can align the interests of the government, indigenous leaders, and economic actors. Some of the contributions of academics in this context include developing cross-sectoral strategies and increasing public awareness. Academics collaborate with the media to disseminate information about the cultural and ecological value of the *Malabot Tumbe* Festival. With the contribution of academics and researchers, the *Malabot Tumbe* Festival is a cultural celebration and an example of science-based collaboration. Their role is to ensure that the festival takes place in a sustainable, relevant, and positive impact on local communities and the environment.

1. *Private Sector*

The private sector plays a strategic role in implementing the *Malabot Tumbe* Festival through the contribution of resources, innovation, and work networks. Within the framework of collaborative governance, the private sector collaborates with the government, Indigenous peoples, arts actors, and academics to optimize the festival's cultural, social, and economic benefits.

The private sector, such as local and national companies, is often the main funder for festivals. They provide financial or material support, such as infrastructure financing, stage provision, or event promotion. This sponsorship helps reduce the burden on the government's budget and opens opportunities to scale up the festival. The private sector engaged in tourism, such as hotels, travel agencies, and restaurants, supports the promotion of the *Malabot Tumbe* Festival as a tourist attraction. They leverage their marketing network to attract both domestic and international tourists while also offering tour packages that integrate local cultural experiences.

The private sector often collaborates with local MSMEs to market regional products such as handicrafts, traditional foods, and *Malabot Tumbe*-themed souvenirs. This collaboration helps increase the local community's income while introducing the rich cultural wealth of Banggai Laut to the outside world.

In collaborative governance, the private sector is a strategic partner that works with the government and local communities. They support the shared vision to make the *Malabot Tumbe* Festival a sustainable and beneficial event for all parties. With the role of the private sector, the *Malabot Tumbe* Festival can develop into a more professional and

economically attractive event, without losing its cultural value. This collaboration creates a harmonious ecosystem, where culture, tourism, and local economies grow side by side.

2. Media

The media plays a key role in implementing the *Malabot Tumbé* Festival, especially in the context of collaborative governance that prioritizes cross-sector cooperation. The media is an information link between the government, indigenous peoples, the private sector, art actors, academics, and a wider audience. In this case, the media is a conveyor of information and a strategic actor in strengthening the image, expanding the reach, and encouraging public participation.

The role of the media in implementing the *Malabot Tumbé* Festival is related to promotion and increasing public awareness, among other things. Traditional media, such as television, radio, and newspapers, and digital media, play a major role in promoting the *Malabot Tumbé* Festival. Through coverage of events, advertisements, or campaigns on social media, they introduce the festival to a wide audience, including domestic and international tourists.

In addition, the media also helps convey important messages from local governments, traditional leaders, or festival committees to the community. Information such as event schedules, festival themes, or cultural values that are carried out are widely conveyed to ensure active participation from various parties.

The *Malabot Tumbé* Festival can be positioned as part of Banggai Laut's cultural identity through the media. A positive festival image helps build regional tourism attractiveness, ultimately supporting local economic growth. Finally, the media also plays a role in documenting important festival elements, such as traditional rituals, art performances, or narratives of traditional figures. This documentation is a historical archive that can be used as a reference for cultural preservation and long-term promotion.

The media is also a space for dialogue between stakeholders, such as the government, traditional leaders, academics, and the community. Educational coverage can bring together various viewpoints and encourage innovative solutions to the challenges of implementing the festival.

With the active role of the media, the *Malabot Tumbé* Festival can reach a wider audience and gain stronger legitimacy as a flagship cultural event. The presence of the media ensures that the festival is not only a local celebration but also a cultural icon known nationally and even internationally.

3.4. Challenges in Realizing Collaborative Governance

Several challenges in realizing collaborative governance in the implementation of the *Malabot Tumbé* Festival are:

1. Conflict of Interest

In collaborative governance, conflicts of interest between the government and traditional leaders often arise, especially related to the modernization of the *Malabot*

Tumbe Festival. The government tends to encourage modernization to increase tourist attraction and boost the regional economy, while traditional leaders focus on maintaining the authenticity of traditions and cultural values. For example, the government may want to add elements of modern entertainment that indigenous leaders consider irrelevant, thus creating tension. This imbalance can slow down decision-making and the implementation of the festival. Solutions require intensive dialogue that prioritizes compromise, where each party understands each other's priorities. Aligning the vision through discussion forums involving independent facilitators can help create equitable solutions. If this conflict is not managed properly, the festival's potential cultural and economic value can be reduced, even triggering resistance from indigenous peoples.

2. Resource Limitations

Limited resources, especially funding, are a major challenge in collaborative governance. Local governments often have limited budgets to organize the *Malabot Tumbe* Festival, while contributions from the private sector are not always adequate. In addition, the lack of human resources with expertise in event management and ecological conservation can also hinder the smooth running of the festival. These limitations affect all aspects, from promotions to providing adequate tourist infrastructure. To address these challenges, closer collaboration with the private sector through public-private partnerships (PPPs) could be a solution. In addition, the involvement of academics in proposing community-based funding programs or crowdfunding can also be sought. If these resource limitations are not addressed immediately, it will be difficult for the festival to reach its maximum potential.

1. Lack of Participation

The lack of participation from certain groups, such as women and youth, is one of the obstacles in collaborative governance. In the *Malabot Tumbe* Festival context, male traditional leaders or local governments often dominate decision-making, while other groups feel underheard. In fact, women and youth have valuable perspectives, including innovative ideas to increase the festival's appeal. This lack of participation can be caused by hierarchical customary structures or a lack of socialization regarding the importance of the involvement of all parties. To address this, the government and festival committees must create inclusive participation spaces, such as workshops or discussion forums involving all groups. By involving more voices, festivals can become more representative and sustainable.

2. Communication Barriers

Communication barriers are often an obstacle in collaborative governance. The *Malabot Tumbe* Festival involves many stakeholders with diverse backgrounds, such as the government, indigenous leaders, the private sector, academics, and local communities. Differences in communication, language, or understanding of common goals can lead to miscommunication that leads to misunderstandings. For example,

disagreements regarding the technicalities of the festival can trigger conflicts or delays. The lack of structured communication platforms, such as regular meetings or digital coordination tools, often exacerbates these barriers. The solution is to build more effective communication mechanisms, for example, utilizing modern communication technologies such as online coordination groups and appointing communication facilitators to harmonise information among all parties. With better communication, aligning the vision and implementation of the festival will be easier to achieve.

4. CONCLUSION

The *Malabot Tumbe* Festival in Banggai Laut Regency is one tangible manifestation of the success of cross-sector collaboration in preserving local cultural traditions. By adopting a collaborative governance approach, various stakeholders, such as local governments, Indigenous leaders, local communities, the private sector, and the media, come together to ensure the continuity of this tradition. Trust, good communication, visionary leadership, and resource support are key factors for success.

However, implementing collaborative governance is inseparable from various challenges, such as differences in interests, budget limitations, and the lack of participation of certain groups. These barriers require improvement efforts through continuous evaluation and more structured follow-up.

The dynamics of collaboration, which includes joint planning, task division, implementation, and evaluation, have produced positive impacts, such as preserving local culture, empowering the community's economy, increasing tourism, and strengthening the collective identity of the Banggai Laut community. By overcoming existing obstacles, the *Malabot Tumbe* Festival can continue to be an example of the success of collaborative governance in cultural preservation and regional development in Indonesia.

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