

Integrating the Hexahelix Model and Culturally Community-Based Tourism (CCBT) in the Development of Sustainable Urban Ecotourism: A Study of Kampung Lawas Maspati in Surabaya

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ARTICLE INFO

Received 05 June 2026

Revised 10 June 2026

Accepted 13 June 2026

Available online 16 June 2026

Keywords

Hexahelix, Culturally Community-Based Tourism, Ecotourism, Environmental Awareness, Kampung Lawas Maspati



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ABSTRACT

This study aims to analyze the implementation of Culturally Community-Based Tourism (CCBT), identify the roles of actors within the Hexahelix model, and explain the integration of both concepts in fostering environmental awareness practices in Kampung Lawas Maspati, Surabaya. The research employed a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and documentation, and analyzed using an interactive data analysis technique consisting of data reduction, data display, and conclusion drawing. The findings reveal that the implementation of CCBT in Kampung Lawas Maspati successfully integrates cultural preservation, community empowerment, and sustainable environmental management. The local community plays a central role in maintaining environmental cleanliness, preserving cultural heritage, developing local micro-enterprises, and strengthening the value of mutual cooperation (*gotong royong*) as the village's social capital.

Furthermore, the Hexahelix model, involving government, academics, business sector, media, community, and supporting partners, has strengthened multi-stakeholder collaboration in promoting sustainable ecotourism development. The integration of Hexahelix and CCBT has generated various environmental stewardship practices, including urban greening, waste bank management, productive utilization of limited spaces, and the implementation of the *Kampung Madani Program*. The findings also indicate that these practices are consistent with the principles of deep ecology, which view the environment as an integral part of social life rather than merely an economic resource.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis implementasi *Culturally Community-Based Tourism (CCBT)*, mengidentifikasi peran aktor dalam model *Hexahelix*, serta menjelaskan integrasi kedua konsep tersebut dalam membentuk praktik kepedulian lingkungan di Kampung Lawas Maspati Surabaya. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan teknik analisis interaktif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa implementasi CCBT di Kampung Lawas Maspati berhasil mengintegrasikan pelestarian budaya lokal, pemberdayaan masyarakat, dan pengelolaan lingkungan secara berkelanjutan. Masyarakat berperan sebagai aktor utama dalam menjaga kebersihan lingkungan, melestarikan budaya, mengembangkan UMKM, serta memperkuat nilai *gotong royong* sebagai modal sosial kampung. Selain itu, model *Hexahelix* yang melibatkan pemerintah, akademisi, sektor bisnis, media, komunitas, dan mitra pendukung terbukti mampu memperkuat kolaborasi multipihak dalam mendukung pengembangan ekowisata berkelanjutan. Integrasi *Hexahelix* dan CCBT menghasilkan berbagai praktik kepedulian lingkungan, seperti penghijauan, pengelolaan bank sampah, pemanfaatan ruang terbatas secara produktif, serta Program Kampung Madani. Temuan penelitian juga menunjukkan bahwa praktik tersebut sejalan dengan perspektif *deep ecology* yang menempatkan lingkungan sebagai bagian integral dari kehidupan sosial masyarakat.

INTRODUCTION

Rapid urbanization, which is not always accompanied by adequate environmental management, has contributed to the degradation of urban environments (H. Y. Saputra et al.,

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2024). This condition is characterized by the reduction of green open spaces, increasing waste generation, environmental pollution, and the declining quality of urban life (Mayona, 2024). These challenges have encouraged the emergence of various community-based initiatives oriented toward environmental conservation and sustainable development as efforts to address ecological challenges and promote more sustainable urban environmental governance, one of which is the development of urban ecotourism (Khairina, 2024).

Ecotourism represents a distinctive form of tourism that differs from conventional tourism because it integrates environmental conservation objectives with socio-economic benefits for local communities involved in its management (Butarbutar, 2021). The growing demand for sustainable tourism models that emphasize local community empowerment has become increasingly relevant amid accelerating urbanization. Such an approach contributes not only to improving community welfare but also to enhancing urban image through environmental conservation, cultural identity preservation, and the creation of more sustainable living spaces (Zhang et al., 2026).

Kampung Lawas Maspati possesses unique potential as a community-based ecotourism destination due to its ability to integrate historical heritage, local culture, and environmental stewardship within a single cohesive area (Salzabilah, 2025). The village has evolved from a historic residential neighborhood into an educational tourism destination that offers visitors opportunities to learn about the history of Surabaya, cultural preservation, and community-based environmental management practices. Various local assets, including historical buildings, village historical narratives, community traditions, and environmentally friendly activities, serve as its primary attractions and distinguish it from other urban tourism destinations. This development is not solely oriented toward economic benefits but is also directed toward maintaining social and environmental sustainability through active community participation in all tourism-related activities (Research Data, December 20, 2025).

Kampung Lawas Maspati also demonstrates strong cultural potential. Community members creatively present a variety of local cultural attractions, including traditional games, East Javanese music and dance performances, traditional food-making activities, and educational programs that actively engage visitors. The village's green, clean, and well-maintained environment further enhances the tourism experience by integrating historical, cultural, and community-based ecotourism elements (Megananda & Indartuti, 2023). Another significant strength of Kampung Lawas Maspati lies in its environmental quality. The community has incorporated cleanliness, urban greening, waste management, and the utilization of green open spaces into the village's identity. A clean, pleasant, and environmentally sustainable setting functions not only as a tourism attraction but also as a form of social capital that reinforces community commitment to maintaining quality of life and ensuring the village's sustainability amid ongoing urban development (Rahmanto & Rohmadiani, 2020).

The role of the community as the driving force behind Culturally and Community-Based Tourism (CCBT) is fundamental to environmental sustainability. The success of sustainable development initiatives is determined not only by economic, technological, or policy dimensions but also by their alignment with the values, symbols, identities, and cultural meanings embedded within society (Santamaria, 2026). Local wisdom plays a strategic role in strengthening cultural identity while fostering national character. The values embedded in local wisdom not only represent a community's cultural heritage but also serve as guiding principles for shaping social behavior consistent with broader societal values. Therefore, synergistic efforts between government institutions and local communities are essential to preserve, maintain, and develop

local wisdom so that it remains relevant amid contemporary social transformations (Febrianty et al., 2022).

The approaches underpinning this study are the Hexahelix collaboration model and Culturally Community-Based Tourism (CCBT). The Hexahelix concept emphasizes the importance of synergy among actors from both formal and informal institutions in promoting sustainable development. This model recognizes that complex social, economic, cultural, and environmental challenges cannot be effectively addressed by a single stakeholder acting independently. Instead, they require the collective involvement of six key actors: government, academia, the business sector (including corporate social responsibility initiatives), local communities, media, and tourists. Each actor contributes distinct knowledge, experiences, resources, and interests, which, when harmoniously integrated, can generate innovative and adaptive solutions that respond effectively to community needs (Thaharah et al., 2024). The development of sustainable ecotourism requires cross-sectoral collaboration because the success of a destination depends not only on community participation but also on collaborative governance and knowledge exchange among stakeholders (Lasaiba, 2022).

Previous studies have examined Community-Based Tourism (CBT), destination development through the pentahelix approach, and community-based ecotourism as a strategy for sustainable tourism development. These studies generally highlight the importance of local community participation, stakeholder collaboration, and environmental resource management in supporting tourism sustainability. Nevertheless, several research gaps remain. First, studies integrating the Hexahelix collaboration model with the Culturally Community-Based Tourism (CCBT) approach remain relatively limited, despite the crucial role of multi-stakeholder involvement in the development of culturally based tourism destinations. Second, most existing studies tend to focus separately on cultural or environmental dimensions, resulting in a limited number of investigations that simultaneously analyze urban ecotourism through the integration of local cultural values and environmental conservation practices.

The novelty of this study lies in the development of a conceptual model that integrates Hexahelix Collaboration, Culturally Community-Based Tourism (CCBT), and Environmental Awareness Practices within the context of community-based urban ecotourism management. Unlike previous studies that primarily emphasize either multi-stakeholder collaboration or community empowerment in isolation, this research offers a more comprehensive perspective by positioning local culture, environmental stewardship practices, and Hexahelix collaboration as interconnected components of a mutually reinforcing system. Furthermore, Kampung Lawas Maspati serves as a case study for formulating a sustainable ecotourism governance model that is oriented not only toward community economic development but also toward cultural preservation and the strengthening of environmental awareness. The resulting integrative model is expected to serve as a reference framework for the development of sustainable tourism villages and urban ecotourism initiatives in other regions.

This study aims to analyze the implementation of Culturally Community-Based Tourism (CCBT) in Kampung Lawas Maspati, identify the roles of each actor within the Hexahelix model in ecotourism development, and examine how the integration of Hexahelix collaboration and CCBT shapes community environmental awareness practices. In addition, the study seeks to formulate a collaborative model capable of explaining the contributions of various stakeholders in supporting the sustainability of urban ecotourism. These objectives are guided by questions concerning how CCBT is implemented, how Hexahelix actors perform their respective roles, how environmental awareness practices emerge through multi-stakeholder collaboration, and how

such collaborative arrangements can sustain the management of culturally and environmentally oriented tourism initiatives.

From a theoretical perspective, this research is expected to contribute to the advancement of Culturally Community-Based Tourism (CCBT) scholarship and strengthen the application of the Hexahelix model in community-based ecotourism studies. Practically, the findings are expected to provide a foundation for policy recommendations concerning the development of sustainable tourism villages while offering a collaborative governance model that can be adopted by governments, local communities, academics, media organizations, businesses, and tourists in managing urban ecotourism oriented toward cultural preservation, community well-being, and environmental sustainability.

RESEARCH METHOD

This study employed a qualitative approach using a case study design to examine the social construction of environmental awareness values in the development of Culturally Community-Based Tourism (CCBT) and the Hexahelix collaboration model in Kampung Lawas Maspati, Surabaya. The research was conducted in Kampung Lawas Maspati, located in Surabaya City, Indonesia, with a particular focus on community members involved in ecotourism activities and environmental conservation initiatives. In qualitative research, the researcher served as the primary research instrument and was directly engaged in the processes of data collection, data management, and interpretation in the field. Research participants were selected through purposive sampling based on their knowledge, experiences, and involvement in tourism management and environmental activities. The participants included *Pokdarwis* (*Kelompok Sadar Wisata* or Tourism Awareness Group), community leaders, environmental volunteers, government representatives, micro, small, and medium enterprise (MSME) actors, and local residents actively involved in community-based tourism activities.

Data were collected through in-depth interviews, participant observation, and document analysis. Research instruments included interview guidelines, observation sheets, field notes, photographic documentation, interview recordings, and various supporting documents related to tourism and environmental management in Kampung Lawas Maspati. The development of research instruments was guided by the concept of environmental awareness values derived from Arne Naess's Deep Ecology perspective. Deep Ecology emphasizes that all forms of life on Earth, both human and non-human, possess intrinsic value independent of their usefulness to human interests. Humans are not the center of nature (anthropocentric) but rather one component within a broader ecological network (ecocentric). Trees, animals, plants, and entire ecosystems possess an inherent right to exist and flourish (Andy, 2025). According to this perspective, biological richness and diversity are values that should be respected and protected because they possess significance in themselves while simultaneously supporting the continuity of life on the planet. Humans do not have the right to diminish or destroy this diversity except to satisfy genuinely vital needs. Naess further argues that contemporary human intervention in nature has exceeded reasonable limits and continues to contribute to increasingly severe environmental degradation (Naess, 1993; Naess & Rothenberg, 1990).

Deep Ecology also maintains that human life and culture can continue to flourish even under conditions of significant population reduction, while the survival of non-human life forms may become more secure. Addressing contemporary environmental challenges therefore requires fundamental transformations in economic, technological, and ideological policies that have historically promoted the exploitation of natural resources (Naess, 1989, 2019). Such

ideological shifts should prioritize the pursuit of a quality of life that is harmonious with nature rather than focusing exclusively on material prosperity and high standards of consumption.

Data analysis was conducted using the interactive analysis model consisting of data collection, data reduction, data display, and conclusion drawing and verification (Rahardjo, 2017). The trustworthiness of the data was ensured through source triangulation, methodological triangulation, and time triangulation. In addition, member checking was conducted with participants, and prolonged engagement in the field was undertaken to enhance the credibility, dependability, and accuracy of the research findings (Denzin & Lincoln, 2009; Moleong, 2022). The analysis focused on understanding how environmental awareness values were formed, developed, and internalized through ecotourism activities and socio-cultural practices occurring within Kampung Lawas Maspati based Culturally Community Based Tourism and Hexahelix Model.

RESULT AND DISCUSSION

Implementation of Culturally Community-Based Tourism in Kampung Lawas Maspati

The implementation of Culturally Community-Based Tourism (CCBT) in Kampung Lawas Maspati is reflected in a tourism development model that integrates local cultural assets with the active participation of community members as the primary actors in tourism management and development. This approach positions culture not merely as a tourism attraction but as a foundational element for strengthening village identity and enhancing community engagement in sustaining the destination. Various cultural resources within Kampung Lawas Maspati, including historical buildings, traditional games, local performing arts, traditional cuisine, the value of *gotong royong* (mutual cooperation), and local historical narratives, have been transformed into tourism attractions that provide educational experiences for visitors. Understanding and appreciating cultural diversity contribute to the development of intercultural competence, including the ability to communicate, adapt, and collaborate within diverse social contexts. Such competencies foster open-mindedness, respect for differences, and the capacity to build positive and productive social interactions across cultural boundaries (Rusfandi, 2024). Consequently, the implementation of CCBT not only promotes tourism development but also facilitates cultural learning and social cohesion among both residents and visitors.

The implementation of CCBT in Kampung Lawas Maspati further demonstrates that culture and the environment are mutually reinforcing dimensions of sustainable tourism development. Community awareness regarding environmental cleanliness, urban greening, waste management, and the maintenance of public spaces has evolved alongside efforts to preserve local cultural heritage. A clean, green, and well-organized environment is perceived as an integral component of the village's cultural identity and therefore must be preserved to ensure the well-being of residents and visitors alike. Ecotourism development has generated economic benefits for local residents while simultaneously fostering environmental awareness, social solidarity, and a collective sense of ownership toward shared cultural heritage (Research Data, December 26, 2025).

Culture not only represents the collective identity of a community but also plays a strategic role in strengthening social cohesion, promoting tolerance, and maintaining harmonious social relations within society (Andini et al., 2026). Furthermore, the rapid expansion of social media has transformed digital platforms into important instruments for the transmission and transformation of cultural values within urban communities. Digital interactions extend beyond the exchange of information, serving as spaces where individuals negotiate, reinterpret, and

adapt emerging cultural values while maintaining connections with long-established local traditions (R. I. Saputra et al., 2025).

The implementation of Culturally Community-Based Tourism in Kampung Lawas Maspati functions as a medium of social transformation that integrates cultural preservation, community empowerment, and environmental management within a unified framework. Through active community participation, the utilization of local cultural resources, and the maintenance of a clean and environmentally sustainable setting, Kampung Lawas Maspati has developed a tourism model that extends beyond attracting visitors. Instead, it contributes to strengthening cultural identity, improving community welfare, nurturing social values, and supporting environmental sustainability as an integral component of community life.

The Roles of Actors in the Hexahelix Model of Kampung Lawas Maspati

The role of actors within the Hexahelix model is essential for understanding the collaborative dynamics that underpin the success of community-based development initiatives. The Hexahelix framework provides a lens through which the interactions among government institutions, academia, the business sector, local communities, media organizations, and supporting stakeholders can be examined in the context of sustainable ecotourism development. Findings from the study indicate that the collaborative processes embedded within the Hexahelix model have also contributed to strengthening environmental stewardship by encouraging individuals to transcend personal interests and embrace collective responsibility.

As one informant explained: *"...Peran masyarakat ya sangat penting dalam menjaga lingkungan ini tetap bersih dan indah, karena kita makhluk sosial ya jangan egois juga dan selalu mengajak orang lain untuk menyebarkan kebaikan melalui peduli, merawat dan menjaga lingkungan agar tetap bersih, indah dan nyaman..."* (Data Primer Penelitian, 20 Desember 2025).

According to Suyatno (53 years old) and Sariani (58 years old), community participation in environmental management within Kampung Lawas Maspati extends beyond technical and operational activities. Rather, it reflects deeply internalized social values that have become embedded in everyday life. The findings indicate that residents perceive their involvement as a social responsibility inherent in human existence as social beings who live alongside others. Informants' emphasis on avoiding selfishness and encouraging broader participation demonstrates a moral awareness that environmental conservation is a collective responsibility rather than an individual obligation. This awareness is manifested through various forms of collective action that strengthen social relationships and foster community cohesion.

Efforts to encourage and educate others about environmental stewardship further illustrate that environmental awareness practices have evolved into mechanisms for disseminating positive social values within the community. In this context, environmental cleanliness and beauty are not viewed solely as physical or aesthetic objectives but also as means of cultivating solidarity, care, and shared responsibility for the living environment. The success of Kampung Lawas Maspati in creating a clean, green, and sustainable environment can therefore be attributed to active community participation characterized by consistency, organization, and a collective commitment to environmental preservation as an integral part of social life.

The collaborative processes established through the Hexahelix model have also generated sustainable impacts. Research conducted by Dading revealed that tourism development within the National Nature Tourism Park area of Kuningan Regency has been effectively implemented through cross-sectoral collaboration. Stakeholders function not only as facilitators of tourism development but also as contributors to sustainable and socially inclusive development (Fajarudin et al., 2024). Similarly, the Hexahelix model has been shown to enhance social

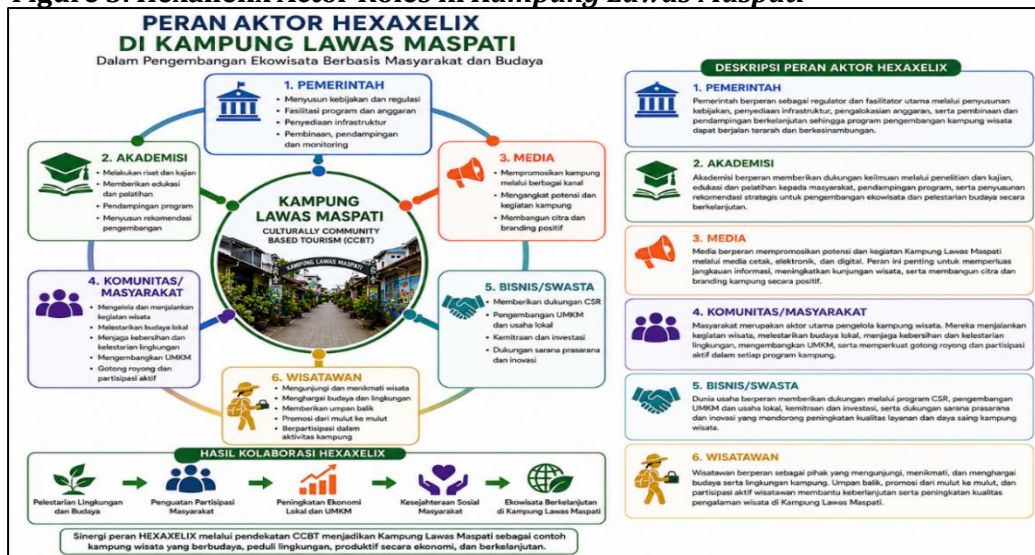
legitimacy, strengthen public trust, and foster long-term partnerships between organizations and local stakeholders (Sabaruddin et al., 2025).

The development of local potential that creates meaningful experiences and learning opportunities for visitors also contributes significantly to ecotourism sustainability. Positive and memorable tourism experiences play a strategic role in encouraging visitor loyalty, increasing intentions to revisit destinations, and generating organic promotion through recommendations to family members, friends, and broader social networks. The implementation of the Hexahelix model supports the creation of a collaborative communication ecosystem and enhances community participation (Hasmana & Tomasowa, 2025). Consequently, creating memorable visitor experiences has become an important factor in strengthening the competitiveness and long-term sustainability of tourism village developmen (Pangastuti et al., 2025).

Multi-stakeholder collaboration constitutes a key element in achieving sustainable ecotourism development. From a Hexahelix perspective, development is understood not as the responsibility of a single actor but as the outcome of interactions among government institutions, academia, businesses, communities, media organizations, and other supporting actors (Sumarni et al., 2025). The synergy established among these actors creates collaborative mechanisms that facilitate the achievement of shared goals more effectively.

Studies have also demonstrated the importance of Hexahelix collaboration in accelerating the development of halal tourism in Indonesia. As one of the most promising sectors within the tourism industry, halal tourism possesses significant growth potential in response to increasing domestic and international market demand. Through effective collaboration among stakeholders, the sector can contribute substantially to economic development, employment creation, and sustainable community welfare (Yudithia et al., 2024). To better understand the configuration of stakeholder relationships and their respective contributions, Figure 3 illustrates the structure of actor roles within the Hexahelix model implemented in Kampung Lawas Maspati.

Figure 3. Hexahelix Actor Roles in Kampung Lawas Maspati



Source: Research Data Analysis, January 7, 2026.

The Hexahelix model in Kampung Lawas Maspati is characterized by the collaboration of six interdependent actors: government, academia, media, community members, the business sector through Corporate Social Responsibility (CSR) initiatives, and tourists. Within this framework, Kampung Lawas Maspati serves as the central arena for interaction and

collaboration, integrating resources, knowledge, and support from each stakeholder group to achieve sustainable tourism development. For local communities, this collaborative arrangement enhances the effectiveness of CSR programs in responding to local needs. By involving government agencies, civil society organizations, media institutions, and private-sector actors, the model improves transparency, accountability, and responsiveness in addressing community priorities (Sabaruddin et al., 2025).

The community functions as the primary actor within the Hexahelix framework because residents are directly involved in planning, managing, and implementing tourism-related activities. They also play crucial roles in maintaining environmental cleanliness, preserving local culture, supporting MSME development, and sustaining the value of gotong royong, which constitutes a defining characteristic of Kampung Lawas Maspati. Meanwhile, tourists contribute not only as consumers of tourism services but also as agents who appreciate local culture and environmental quality, disseminate tourism experiences through word-of-mouth promotion, and provide feedback that can be used to improve tourism management practices.

The collaboration among these six actors has generated numerous positive outcomes, including increased community participation, local economic growth, cultural and environmental preservation, strengthened social solidarity, and the establishment of sustainable ecotourism practices. The integration of stakeholder roles within the Hexahelix framework thus serves as a crucial foundation for strengthening the implementation of Culturally Community-Based Tourism in Kampung Lawas Maspati and promoting a tourism model that is culturally rooted, environmentally responsible, and sustainable (Yudithia et al., 2024).

The successful implementation of the Hexahelix concept depends heavily on each stakeholder's comprehensive understanding of its strategic role and responsibilities. Although the approach is founded upon principles of collaboration, participation, and complementarity, clear role differentiation remains essential to prevent overlapping responsibilities and improve collaborative effectiveness. Within this framework, government institutions occupy a central coordinating position by integrating diverse interests, facilitating cross-sectoral collaboration, and conducting continuous monitoring and evaluation to ensure that implementation processes remain aligned with broader development objectives (Ardana & Mangalou, 2025).

Integrating the Hexahelix Model and Culturally Community-Based Tourism Through the Lens of Arne Naess's Deep Ecology

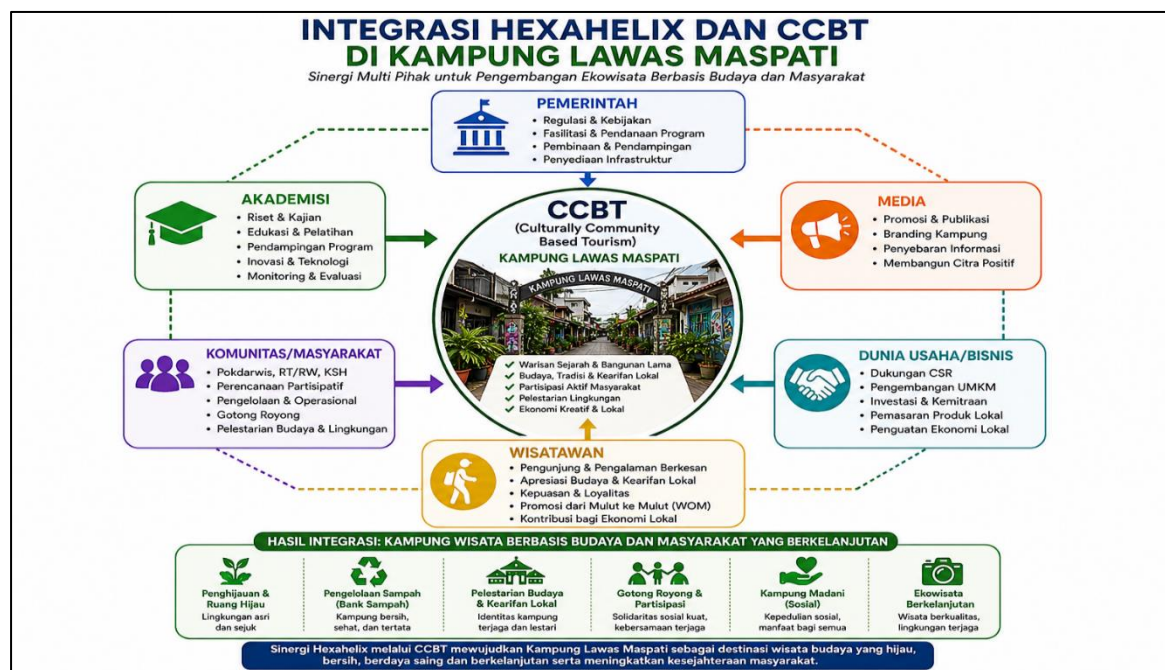
The findings indicate that ecotourism practices in Kampung Lawas Maspati are not solely shaped by the collaboration of Hexahelix actors but are also strengthened through the preservation of cultural values that constitute the community's collective identity. The synergy between multi-stakeholder collaboration and cultural preservation can be interpreted through the integration of the Hexahelix model and Culturally Community-Based Tourism (CCBT) from the perspective of Arne Naess's Deep Ecology. Through this perspective, the involvement of multiple stakeholders and the reinforcement of local cultural values are understood as efforts to establish a more balanced relationship between humans and the natural environment, thereby fostering socially, culturally, and ecologically sustainable development.

The Helix Theory, originally introduced by Henry Etzkowitz and Loet Leydesdorff, positioned collaboration among academia, industry, and government as the foundation of a knowledge-based economy. Subsequent empirical developments have demonstrated that innovation processes are not limited to these three actors but are also influenced by the participation of communities, media institutions, and other stakeholders. These developments have led to broader collaborative frameworks capable of explaining multi-stakeholder

interactions in supporting innovation, economic development, and social sustainability in a more comprehensive manner (Nurchahyo et al., 2026).

The Hexahelix model represents an extension of previous Helix frameworks and emphasizes the importance of multi-stakeholder collaboration in development processes. The model consists of six interconnected actors: government, academia, the business sector, communities and tourists, media organizations, and financial institutions or investors. Each actor performs distinct yet complementary functions throughout the planning, implementation, and evaluation stages of development programs. In the context of tourism development, collaboration among these stakeholders is essential for fostering innovation, strengthening community participation, enhancing destination competitiveness, and ensuring economic, social, cultural, and environmental sustainability. Figure 4 illustrates the integration model of Hexahelix collaboration and CCBT as implemented in Kampung Lawas Maspati:

Figure 4. Integration Model of the Hexahelix Framework and CCBT in Kampung Lawas Maspati



Source: Research Data Analysis, January 7, 2026.

The model demonstrates that Culturally Community-Based Tourism (CCBT) serves as the central platform through which all Hexahelix actors are integrated within the development of Kampung Lawas Maspati. Government institutions contribute through regulation, facilitation, and capacity-building programs; academics provide research support and community assistance; media organizations facilitate destination promotion and branding; community members function as the principal actors in tourism management; the business sector contributes through Corporate Social Responsibility (CSR) initiatives and local economic empowerment programs; and financial institutions or partner organizations provide financial support. The synergy among these actors strengthens community-based and culture-oriented tourism management, ultimately generating various forms of environmental stewardship, including urban greening initiatives, waste bank management, cultural preservation activities, *gotong royong* (mutual cooperation), the *Kampung Madani Program*, and sustainable ecotourism development. This

model illustrates that environmental awareness values in Kampung Lawas Maspati are cultivated through multi-stakeholder collaboration embedded within the broader framework of CCBT.

The effectiveness of the Hexahelix model depends largely on each stakeholder's comprehensive understanding of its strategic role and function. Although the approach is grounded in collaboration, participation, and complementarity among actors, clear role differentiation remains essential to prevent overlapping responsibilities and enhance the effectiveness of collective action (Made et al., 2022). Furthermore, the integration of the Hexahelix model and CCBT can be analyzed through the lens of Deep Ecology, which advocates an ecocentric worldview as the foundation for environmental sustainability and ecological responsibility.

Table 1. Analysis of Hexahelix and CCBT Implementation Through the Perspective of Arne Naess's Deep Ecology

Deep Ecology Principle	Conceptual Meaning	Empirical Practices in Kampung Lawas Maspati
Human and non-human life possess intrinsic value	Nature has inherent worth independent of its economic utility to humans	Residents maintain environmental cleanliness, implement greening programs, and cultivate ornamental plants, medicinal plants, and fruit trees as expressions of respect for nature rather than solely for tourism-related economic benefits
Biodiversity possesses value in itself	Biological diversity should be protected as an essential component of ecological life	Residents utilize limited urban spaces for cultivating vegetables, medicinal plants, and ornamental vegetation, thereby enhancing biodiversity while creating a healthier and more aesthetically pleasing environment
Humans have no right to reduce natural richness except to satisfy vital needs	Natural resource exploitation should be limited and conducted responsibly	Community-based waste bank programs reduce pollution while transforming waste into creative and economically valuable products without damaging the surrounding environment
Human interference with nature has become excessive	Environmental degradation results from exploitative human behavior	Growing environmental awareness among residents reflects a response to increasing urban waste problems and environmental degradation in Surabaya
Human flourishing can coexist with reduced domination over nature	Humans should live harmoniously with rather than dominate ecosystems	Urban greening practices, ecological utilization of limited spaces, and environmental conservation efforts reflect attempts to maintain balanced

		coexistence with nature in a densely populated urban setting
Improving life conditions requires policy transformation	Ecological transformation requires supportive social, economic, and political systems	Government-supported initiatives such as green and clean competitions, the Climate Village Program (ProKlim), and environmentally oriented tourism village programs have encouraged collective behavioral change
Quality of life is more important than material standards of living	Meaningful living cannot be measured solely through economic consumption	Residents prioritize creating a comfortable, green, clean, and socially cohesive environment rather than focusing exclusively on tourism-related profits
Every individual bear moral responsibility for environmental protection	Ecological awareness must be translated into concrete action	Residents actively participate in community clean-up activities, waste management programs, greening initiatives, and environmentally oriented tourism activities as expressions of collective responsibility for sustainability

Sumber: Analisis Data Penelitian 28 Mei 2026

These findings suggest that tourism village management in Kampung Lawas Maspati is not solely oriented toward increasing visitor numbers and generating economic benefits. Rather, it is grounded in ecological awareness that recognizes the environment as an integral component of community life. Practices such as urban greening, the utilization of limited land for plant cultivation, community-based waste management, and collective efforts to maintain environmental cleanliness reflect recognition of the intrinsic value of nature and the importance of environmental preservation (Rofi, 2022). Within this context, the environment is not viewed merely as a tourism commodity but as a living space possessing intrinsic significance for both ecosystem sustainability and community well-being. Consequently, a harmonious relationship between humans and nature can be maintained (Riskidianto, 2024).

Furthermore, the integration of the Hexahelix model and CCBT demonstrates that ecological awareness does not emerge solely at the individual level but is nurtured through collaboration among multiple stakeholders involved in tourism village development. Government support through environmental programs and regulatory frameworks, community participation in conservation activities, and the utilization of media and social networks to disseminate environmental values have collectively facilitated a process of social transformation that encourages changes in collective behavior (Kagungan et al., 2023). These findings align closely with the principles of Deep Ecology, which emphasize the necessity of social and cultural transformation in fostering a more harmonious and ecocentric relationship between humans and the natural world.

CONCLUSION

This study demonstrates the implementation of Culturally Community-Based Tourism (CCBT) and the roles of Hexahelix actors in Kampung Lawas Maspati. The findings reveal that the success of ecotourism development is determined not only by the tourism potential of a destination but also by the community's ability to integrate cultural values, community participation, and environmental awareness into everyday life. The implementation of CCBT has positioned local culture as both the foundation of tourism development and a mechanism for community empowerment, enabling cultural preservation, the strengthening of local identity, and the improvement of community well-being to progress simultaneously. The study further highlights that local residents serve as the primary actors driving the sustainability of the village through *gotong royong* (mutual cooperation), environmental management initiatives, the development of micro, small, and medium enterprises (MSMEs), and the preservation of collectively inherited socio-cultural values.

This study also contributes to strengthening the Hexahelix framework by demonstrating how active collaborative mechanisms enhance ecotourism sustainability through the synergy of government institutions, academics, the business sector, media organizations, local communities, and supporting partners. Such collaboration generates not only economic and social benefits but also fosters ecological awareness among community members. This awareness is reflected in practices such as urban greening, community-based waste bank management, the productive utilization of limited urban spaces, and various environmental conservation initiatives. Furthermore, the integration of the Hexahelix model and CCBT forms a development framework consistent with Arne Naess's Deep Ecology perspective, which recognizes the intrinsic value of nature and views the environment as an inseparable component of social life. Consequently, environmental stewardship practices in Kampung Lawas Maspati emerge through multi-stakeholder collaboration grounded in local cultural values, resulting in a community-based ecotourism model that is socially, culturally, economically, and ecologically sustainable.

Theoretically, this study contributes to the advancement of Culturally Community-Based Tourism (CCBT) scholarship by integrating the Hexahelix model with Arne Naess's Deep Ecology perspective to explain the formation of environmental stewardship practices within community-based ecotourism. This integration offers a more comprehensive conceptual framework for understanding the interrelationships among culture, multi-stakeholder collaboration, and environmental sustainability.

Practically, the proposed model may serve as a valuable reference for policymakers, tourism destination managers, academics, local communities, and other stakeholders in designing and implementing sustainable urban ecotourism initiatives. By strengthening cultural preservation, community empowerment, and environmental awareness, the model provides a pathway for promoting tourism development that is socially inclusive, culturally grounded, economically beneficial, and environmentally sustainable.

RECOMMENDATION

The management of ecotourism in Kampung Lawas Maspati should continue to be directed toward strengthening participatory, inclusive, and sustainable environmental governance by positioning local communities as the principal actors in all development processes. This objective can be achieved through enhanced collaboration among community members, government agencies, academic institutions, private-sector actors, media organizations, and *Pokdarwis* (*Kelompok Sadar Wisata* or Tourism Awareness Group) in

designing and implementing environmental conservation programs that are integrated with tourism activities. Sustained collaboration is essential not only for maintaining environmental quality but also for strengthening community capacity to manage local resources independently and sustainably.

Existing environmental stewardship practices, including waste bank management, village greening initiatives, the productive use of limited spaces for plant cultivation, and routine *gotong royong* and community service activities, should be maintained and further developed through continuous environmental education programs targeting both residents and visitors. Beyond functioning as a tourism destination, Kampung Lawas Maspati should be recognized as a social learning space capable of fostering ecological awareness, strengthening the value of *gotong royong*, and cultivating collective responsibility for environmental sustainability. In the long term, sustainability-oriented ecotourism governance is expected to reinforce environmental stewardship as a collective cultural identity that can be preserved, transmitted, and further developed by future generations.

Future research may explore in greater depth the influence of Culturally Community-Based Tourism (CCBT) on the formation and strengthening of environmental awareness values within local communities. Comparative studies involving culture-based and community-based tourism villages in urban areas that implement the Hexahelix collaboration model are also recommended. Such investigations would contribute to a broader understanding of how collaborative governance, cultural values, and environmental sustainability interact across different socio-cultural contexts.

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