

Ecotourism Development Model in Indonesia: Quintuple Helix Inter-Organizational Collaboration Perspective

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Received 04-02-2024

Revised 05-02-2024

Accepted 19-02-2024

Published 22-02-2024



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Abstract:

The ecotourism development model in Bangkalan Regency, especially in Labang District and Kamal District, cannot currently be handled in the usual way but requires breakthroughs and innovation with related stakeholders, such as the government, private sector, academics, media, society, and environmental sustainability. This article adopts a collaborative perspective from the Quintuple Helix inter-organizational collaboration model, to discuss stakeholder interactions and highlight the level of success and identification of several problems in the development of ecotourism on the Suramadu Bridge, Bangkalan Regency. Data collection was carried out through observation, semi-structured interviews, and document review. The research results show that collaboration between stakeholders and what occurs in the two sub-districts above in developing ecotourism from a quintuple helix inter-organizational collaboration perspective is still relatively not optimal. This is indicated by only a few optimal factors in implementing collaboration between stakeholders in the development of ecotourism. The development of eco-tourism from the perspective of quintuple helix inter-organizational collaboration in the two sub-districts above is not running optimally, because there are several obstacles, namely the existence of informal leaders and hidden institutions, which require more effort to invite them to sit together or further coordinate.

Keywords: Ecotourism, Quintuple Helix Inter-Organization, Collaboration, Indonesia.

I. Introduction:

Tourism is a phenomenon that cannot be separated from every country. Indonesia is a country that has extraordinarily beautiful and unique natural wealth, each island in Indonesia has different characteristics and its own characteristics. Tourism, especially in Indonesia, has a broad influence on economic and social growth. Indonesia, with its ethnic and cultural diversity, has great opportunities to develop tourism objects with high selling value. The development of tourism is currently increasingly visible, the government is trying to make infrastructure or easier access so that tourists are more comfortable in enjoying the

beauty of Indonesia. Some of the benefits obtained from the tourism sector can provide foreign exchange income for the country. The tourism sector also contributes to the income received by the central and regional governments, namely from taxes and levies. Tourism can have positive effects, for example opening up job opportunities and raising people's economic standard of living (Musleh, 2023).

According to Tourism Law Number 10, 2009 article 1, tourism is a variety of activities supported by various facilities and services provided by the community, entrepreneurs, government and regional governments. Therefore,

tourism human resources are an important factor in tourism development, considering that the service industry generally involves humans as the driving factor (Subianto et al., 2020). Basically, tourism relies heavily on the uniqueness, distinctiveness, locality and authenticity of nature and culture that grows in society. This is the basic framework for the conception of tourism which later developed into a national tourism spirit. This conception is built from the concept of Indonesian national life which is contained in the philosophy of Indonesian tourism development and prioritizes balance (Musleh, Subianto, & Prasita, 2023; Tamrin & Lubis, 2023).

It is hoped that the Suramadu bridge construction policy as a form of transportation infrastructure can essentially stimulate and provide opportunities for tourism growth, especially social and economic, especially on Madura Island. In the course of its history, the policy to build the Suramadu bridge, which was initiated by the former Governor of East Java, Mohammad Noer, went through a process that was not easy. The process started with the formation of Tri Nusa Bimasakti, which is a form of cooperation between Indonesia and Japan in the Java-Sumatra-Bali direct relations project. This form of collaboration is an opportunity to realize the construction of the Suramadu bridge which ultimately gave birth to Decree of the President of the Republic of Indonesia Number 55 of 1990 concerning the construction of the Suramadu bridge (Suramadu Regional Development Agency Profile Book, 2009).

This decision is expected to be an initial step in realizing the construction of the Suramadu Bridge. However, the construction of the Suramadu bridge experienced controversy which meant that construction did not proceed as expected. At that time, controversy arose about the benefits and negative impacts on the religious character of the Madura people and the readiness of human resources to welcome industrialization after the construction of the Suramadu bridge. On the other hand, the government has succeeded in acquiring land for the Suramadu bridge of around 8 hectares with compensation of IDR 7,000/m². The government's efforts to realize the development of Suramadu continue to be carried out through socialization of the construction of the Suramadu bridge by the Governor of East Java Imam Utomo in front of Madura ulama and community leaders and received a good response (Profile Book of the Suramadu Regional Development Agency, 2009).

Several areas on Madura Island, such as Bangkalan Regency, Sampang Regency and Pamekasan, are still classified as areas that really need development. Seen in Table. 1 below that Bangkalan Regency is classified as one of the disadvantaged regencies in East Java. Bangkalan Regency is classified as a strategic area, indicating that Bangkalan Regency has some potential for more advanced development. This is because Bangkalan Regency is a development area for the Kertasusila Gate Development and is included in the Surabaya City Development or better known as the Surabaya Urban Development Policy.

Table I. Development of Disadvantaged Regions in East Java

Jawa Timur Kabupaten Tertinggal						
Kabupaten	Karakteristik Wilayah		Posisi Daerah		Kawasan	
	Kelautan	Pulau Besar	Terdepan	Terluar	Andalan	Strategis
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Jawa Timur						
Bondowoso		1				
Situbondo		1			1	
Bangkalan		1			1	1
Sampang		1			1	
Pamekasan		1			1	
Jumlah	0	5	0	0	4	1

Ekspor ke:

Keterangan:

Kabupaten Maju
 Kabupaten Tertinggal
 Kabupaten Terentaskan
 Kabupaten DOB - DT

Source: Processed by Researchers (2023)

Based on this problem, the government formed an implementing agency, namely the Suramadu Regional Development Agency (BPWS). The policy for establishing BPWS is by Presidential Regulation No. 27 of 2008 concerning the Surabaya-Madura Regional Development Agency. BPWS, which was only formed in 2010 by the central government, is ad hoc/temporary and has a vision, namely the realization of the Suramadu region as the center of East Java's economic growth and as a national transportation node that can still maintain the cultural values that live in society. In realizing this vision, BPWS collaborates with the district government in Madura. One of the districts is Bangkalan Regency which is also a development area for the Suramadu area. In this way, this will certainly stimulate the socio-economic improvement of the community.

The existence of BPWS is a non-structural institution that was formed under President Susilo Bambang Yudhoyono through Presidential Decree Number 27/2008. It is hoped that this institution will be able to accelerate development in the Madura region and its surroundings following the completion of the Suramadu Bridge. There are three main tasks of BPWS, namely developing the Surabaya Side Bridge Foot Area (KKJS) (covering an area of 600 Ha), the Madura Side Bridge Foot Area (KKJS) (covering an area of 600 Ha) and a special area in the North of Madura Island (covering an area of 600 Ha). It is hoped that the development of these three areas can boost Madura's economy, which has so far been relatively underdeveloped.

According to Syafiuddin, (Member of Commission V DPR from the PKB Fraction, Madura Dapil, Liputan6.com, Jakarta – 30 Nov 2020) explained that the role of BPWS has so far been considered less than optimal. Apart from the fact that for the last seven years it has only been led by one acting officer (Plt), BPWS has also been unable to bridge differences in views between regional heads regarding the development of the Suramadu region. This has the impact of hampering various development acceleration programs such as land acquisition and the development of other supporting infrastructure. Nevertheless, it is hoped that the dissolution of BPWS will not break the community's hopes regarding efforts to accelerate the development of

the Madura area, which is also commonly known as the Salt Island.

West Sukolilo Village, Labang District, Bangkalan Regency is included in one of the regional development zones at the foot of the Suramadu Bridge, this area still has the status of a village, indicating that the area is still far from modernity and development would certainly be very profitable if this could be realized. The general definition of a village is an area that is still isolated and has limited access, thereby hampering development. Apart from that, most of the people's livelihoods still depend on nature, such as farming and fishing. Before the operation of the Suramadu Bridge, it was relatively difficult for people in West Sukolilo Village, Labang District, Bangkalan Regency to interact with people outside Madura Island due to limited accessibility. To be able to interact with the people of Java Island, people rely on ferry crossings in Kamal District, the eastern tip of Bangkalan Regency, with a longer duration and cost. On the way to Java, people have to travel approximately 1 hour. The queue is quite long, so people have to spend more time.

Smooth accessibility that is less effective and efficient in terms of time and costs has an impact on the development of economic activities. This, as expressed by Susantono, stated that low transportation costs provide producers with the opportunity to distribute their products to rural and remote areas so that rural residents are able to buy goods and services at competitive prices. Residents of remote areas do not need to come to production centers to get the goods and services they need. Communities in rural areas can get inputs, such as fertilizer and fuel, at low prices and with better market access. This condition will be an incentive for village residents not to move to urban areas to earn a living, thereby reducing urbanization and unemployment (Susantono, 2009:40).

Apart from that, Madura people are known as a society that adheres to religious traditions. The majority of Madura people received their education at Islamic boarding schools, while formal education received relatively little attention so that human resource potential needs to be increased and strengthened. This lack of potential human resources also causes development in Bangkalan Regency, especially West Sukolilo Village, Labang District, to lag behind other areas. The Suramadu bridge construction policy is a form of improving

infrastructure facilities to facilitate accessibility and mobility. Currently, the Suramadu bridge connects West Sukolilo Village, Labang District, Bangkalan Regency directly with Surabaya.

The collaboration model in Bangkalan Regency regarding the pattern of governance and public management is in accordance with applicable regulations, changing from being previously centered on the government to a more participatory governance involving the government, elements of society, non-government organizations including the private sector, each of which has a non-subordinate position. and marked by an emphasis on collaboration in the relationship between the three pillars of governance for decision making, but improvement is still needed. The ecotourism development model in Bangkalan Regency (especially in Labang District and Kamal District) within the framework of the quintuple helix inter organizational collaboration cannot currently be handled in the usual way, but requires new breakthroughs and innovation with relevant stakeholders, such as the government, private sector, academics, media , society and environmental sustainability.

II. Literature Review:

Inter-Organizational Collaboration:

Etymologically, collaborative comes from the words co and labor and contains the meaning of uniting energy or increasing capabilities that are utilized to achieve goals that have been set or that have been mutually agreed upon. Collaboration is often used to explain the process of completing work that is cross-border, cross-sector, cross-relationship (O'Leary, 2010), or across organizations and even across countries. Based on the terminology, collaboration has a very general and broad meaning which describes the situation of cooperation between two or more people or institutions who understand each other's problems together and try to help each other solve each other's problems together. also. More specifically, collaboration is intensive cooperation to overcome the problems of both parties simultaneously (Hariadi et al., 2022; Indahsari et al., 2022; Musleh, Subianto, & Prasita, 2023).

In general, collaboration is a pattern and form of relationship carried out between individuals or organizations who wish to share, participate fully with each other, and mutually agree or agree to take joint action by sharing

information, sharing resources, sharing benefits, and sharing responsibility in making joint decisions to achieve a goal to achieve a common goal or to resolve various problems faced by those collaborating. So if we examine the context of Inter-Organizational Collaboration in Public Services, it is the existence of intensive cooperation between two or more people/institutions to understand each other and realize the need for cooperation as a joint effort or strategy in serving the public, especially intensive cooperation in dealing with and solving problems together, namely serving in the public space (Musleh, Subianto, Tamrin, et al., 2023; Yesayabela et al., 2023).

Quintuple Helix:

Quintuple Helix (QH) grows beyond the Triple Helix (TH) knowledge economy concept and QH knowledge society concept, the Quintuple Helix (QuiH) innovation approach proposed by Carayannis et al (2012), apart from: 1. universities, 2. industry, 3. government and 4. civil society (community/religious figures), includes the natural environment as "determinant for sustainable development and providing people with natural capital". According to Carayannis and Campbell, 2010 , the Quintuple Helix further outlines what sustainable development means and means 'eco-innovation' and 'eco-entrepreneurship' in the current situation and for our future. Quintuple Helix emphasizes the socioecological transition required of society and the economy in the twenty-first century; Therefore, Quintuple Helix is ecologically sensitive. Within the framework of the Quintuple Helix model of innovation, the natural environment of society and the economy should also be seen as a driver for the production of knowledge and innovation, thereby determining opportunities for the knowledge economy. The European Commission in 2009 identified the socioecological transition as a major challenge for the future development map (Musleh, Subianto, & Prasita, 2023; Suhardono et al., 2023).

Quintuple Helix supports the formation of a win-win situation between ecology (sustainable environmental development: ecotourism), knowledge (involvement starting from the planning process, organizing, implementation to evaluation) and innovation, creating synergy between the economy (entrepreneurship aspect), community involvement, and democracy (Carayannis & Campbell, 2010). Quintuple Helix is an innovation

model that can overcome the existing challenges of global warming through the application of knowledge and know-how because it focuses on social exchange and knowledge exchange within a particular state or country subsystem (Carayannis et al., 2012).

III. Metode Penelitian:

This research was conducted in the area around the Suramadu Bridge (Madura Island side) or took a case study in Kamal District & Labang District, Bangkalan Regency, involving: elements or helixes of academics, companies and government, NGOs, communities and entrepreneurs. Or it is categorized as containing five subsystems: (1) education system, (2) economic system, (3) natural environment, (4) media-based and culture-based society (plus civil society), (5) and political system, which is oriented towards 'eco-innovation' and 'eco-entrepreneurship'.

This research uses descriptive research methods with a qualitative approach. According to Creswell (2017) in the qualitative research approach, researchers do not bring individuals or groups into the laboratory, nor do they share instruments with them. Meanwhile, data analysis uses the Miles, Huberman, and Saldana Interactive Analysis Model. Information gathered by talking directly to people and watching them behave in natural contexts. The researcher is the key instrument because he or she will collect data through documentation, behavioral observation, or conducting interviews (Lenaini, 2021).

IV. Results and Discussion:

Bangkalan Regency:

Bangkalan Regency is a district on Madura Island, East Java Province. The location is at the western tip so it borders directly on the Java Sea. Reporting from the official Bangkalan Regency website, Bangkalan comes from the words "bangkah" and "la'an" which means "dead". This term is taken from the legendary story of the death of the powerful rebel Ki Lesap in West Madura. At first, he never knew that he was a descendant of Panembahan Cakraningrat until finally his mother told Lesap about his father's identity. This young Lesap, who likes to meditate, spent a long time on Mount Geger, Bangkalan region. After meditating, he then had the ability to cure all kinds of diseases. Then by the king on Madura Island, Lesap was summoned and allowed to live in a house in

Pejangan village and become a medical expert there.

Some time passed, Ki Lesap then had the ambition to take over the government on Madura Island by carrying out a rebellion. Ki Lesap's supernatural powers enabled him to control the Kingdom of Sumenep, and then Pamekasan. In the struggle for the kingdom of Pamekasan, Ki Lesap faced the son-in-law of King Ario Adikoro IV, named Cakraningrat V. The Regent of Sumenep, Prince Tjokronegoro IV (Raden Alza) felt afraid. He fled with his family to Surabaya. He reported the rebellion to the Company. After the Sumenep Palace was occupied, Lesap headed to Pamekasan via the southern route such as the Bluto, Prenduan, Kadura and so on areas. Sympathetic people joined together to become rebels. Pamekasan was easily defeated. Because, at that time, Pamekasan Regent Tumenggung Ario Adikoro IV (R Ismail) was going to Semarang. Adikoro IV and his troops went on such a rampage. So that the enemy can be repulsed until they reach Pegantenan, Pamekasan area.

However, because Adikoro IV's troops were small, something undesirable happened. Adikoro IV, who was tired, was stabbed by the enemy. But his enthusiasm did not fade. Adikoro IV continues to rampage with his spear. He ran out of energy and died. Likewise, Penghulu Bagandan died on the battlefield with Adikoro IV. In 1750, Lesap and his troops headed for Bangkalan. The Cakraningrat V troops put up quite a lot of resistance. But over time the troops of the Bangkalan Kingdom were repulsed. Company assistance came from Surabaya. The fighting became increasingly raging. Next, Lesap fought Adikoro IV, the son-in-law of Cakraningrat V Bangkalan. Adikoro IV was furious. He thought about the fate of the Pamekasan people after the Lesap rebellion. When Cakraningrat V felt that he was almost defeated, he fled to Melaja. Meanwhile, the fort was defended by Company troops.

At that time, Lesap built a guest house in Tonjung Village. On the other hand, Cakraningrat V dreamed that Lesap had to be sent by a woman who was told to hold a white flag, a sign that Bangkalan would surrender. The ruse was carried out the next day. A ronggeng woman dressed in court clothes was ordered to hold a white flag and sent to Lesap. Don't accept the gift. The woman was taken to her guesthouse in the belief that Bangkalan had surrendered. Suddenly the

Bangkalan heirloom spear called Si Nenggolo trembled and shone, as if it was emitting fire. Cakraningrat got up from his seat and took the spear. He then invited the troops to go to war to crush the Lesap rebellion. Out of surprise, Cakraningrat V came to attack suddenly. Cakraningrat V stuck his heirloom spear. Lesap immediately collapsed and died. The people of Bangkalan who followed the king together shouted 'Bangka-la'an', which means 'you are dead'. Therefore, Bangkalan people believe that the name Bangkalan comes from this shout.

Madura Society:

Madura people live on an island called Madura Island. Madura Island consists of four districts, namely: Bangkalan Regency, Sampang Regency, Pamekasan Regency and Sumenep Regency. Located in the northeast of the island of Java with coordinates around 7° south latitude and between 112° and 114° east longitude. The length of Madura Island is around 190 km with the widest distance being around 40 km. The total area is 5,304 km², the height above sea level ranges from 2m-350m with the lowest heights being the coastal areas in the East, West, South and North of Madura Island. The highest part of the island is in a small rocky mountain area. Then, Madura Island is surrounded by small islands around it, which add up to around 100 islands, whether inhabited or not, and most of these small islands are located around the eastern part of Madura Island. The geographical and topographical basis explained above makes Madura Island an independent island, separate from Java Island as the main island, then the low surface height of Madura Island causes the temperature on Madura Island to be quite hot for the people who inhabit it, apart from that, it is also topographical. The mountains are actually rock mountains which means that around the mountains you can find very little green plants.

These mountains are of course not active, which causes the island of Madura to have less fertile land compared to the island of Java, which has a lot of active mountains, so the land on the island of Java is much more fertile than the island of Madura. The lack of development of the agrarian system in Madura, especially in the agricultural sector, creates an incentive for Madura people to leave their hometowns because of the desires and demands of the Madura people's economic life. The issue of natural resources in Madura has been widely studied by various sciences. For example,

V.J Veth explained that in 1903 in his report he wrote that Java presents a natural landscape with a variety of strong and amazing colors, whereas Madura presents a simple beauty with soft and striped colors. The reason why natural resources in Madura do not grow and develop, especially in the agricultural sector, is because the land surface is dominated by limestone and chalk deposits with marine alluvial layers along the North coast and four river alluvial plains, one in the West, two in the South, and one in the East, the islands to the East, the entire land consists of marl. In a cultural context, the Madura people are a social order that strictly adheres to the customs and customs inherited from their ancestors.

If differences are found, it may only lie in terms of language, such as Pamekasan district and Sumenep district, where Sumenep district has a slightly refined language compared to the other three districts in Madura (Faraby, 2016, p. 22). As previously explained, each region has unique characteristics that are different from other regions. Likewise, Madura, apart from having a language that is very different from the island of Java, the intonation used in speaking is also different, where Madura people generally use a very high speaking intonation. According to the Madura people who live in Madura, this area generally has very hot weather temperatures and their livelihoods are generally fishermen and tobacco farmers, which makes them accustomed to very hard work and also makes them have a very tough nature so that this affects their tone. When people talk to each other, they usually use a high pitched intonation, except that Sumenep has a slightly softer speaking tone compared to other districts.

In Madura society, balance in life is achieved by maintaining relationships with God and with each other. There is a well-known expression from Madura people where they always have the principle "abantal syahadat asapo' iman, apajung Allah" or which can be interpreted as "pillowing the shahadah covered in faith and taking an umbrella (shelter) in Allah SWT." This expression implies the importance of religion as a support in life. When viewed from the perspective of their relationships with others, Madura people have a measure of good behavior in social interactions, namely having the characteristic of andhap asor (humble) which implies politeness, civility, respect and noble values that are typical of Madura people. so that apart from having a high

level of religious appreciation, Madura people also have strong noble values that must be upheld in interacting with society. Therefore, Madura people always think "it is better to have good morals but lack knowledge than to have high knowledge but have poor morals" (Faraby, 2016, p. 32).

For cultural observer Cak Nun or Emha Ainun Nadjib, Madura people are 'the most favorite people' whose particular character and personality are sincerely praised and admired by anyone who knows them. According to his observations, there is no group of people who maintain their behavior and morals as carefully as those shown by the Madura. They are always serious and straightforward in their words. Therefore, if Madura people say something then that is what it is. so that quite a few of them, if they migrate to other countries, can easily gain the trust of the local community. Islam, which has been attached to every individual from every level of society in Madura, means that everything related to life will also be related to Islamic teachings. For example, every man in Madura when traveling outside their home will be more comfortable wearing sarongs, koko shirts and kopians and this generally happens throughout the region in Madura (Faraby, 2016, p. 32).

Academics:

Based on the results of research in the field and interviews with one of the academics at Trunojoyo Madura University (UTM) represented by UTM Deputy Chancellor 1, it was explained that regarding the development of eco tourism and other sectors from the perspective of quintuple helix inter-organizational collaboration and other forms of collaboration, UTM has been heavily involved especially those related to the Tri Darma of Higher Education. UTM makes every effort to optimize the growth & development of Madura, Bangkalan in particular. Currently a roadmap is being prepared for impact analysis on various aspects related to development and development on Madura Island. Various academic studies have been carried out as a form of UTM's contribution to where UTM is located, namely Madura Island, and all of them are funded by UTM, or free for Madura. It is true if someone says that some investors feel uncertain or hesitant about opening a business or investment in Bangkalan or Madura in general, because Madurese culture is "different & unique", so different policies are needed when compared to other places besides Madura, one

example is Matahari Mall, which was built at a low cost, but until now there are still few visitors. Collaboration between stakeholders that has occurred so far, there are no problems at the managerial level, but there are non-technical factors at the informal leader, blater, klebun, Kiai or NGO level, which can become obstacles in themselves, so communication and approaches are still needed in this segment, so that maximum results and goals are achieved.

Government:

The results of interviews with the East Java Provincial Development Planning Agency (Bappeda) show that collaboration between stakeholders in general and specifically in the development of ecotourism in Bangkalan is unique, and cannot be separated from or is fraught with the interests of informal leaders, this is one of the obstacles to collaboration between. The construction of the Suramadu Bridge, even though it involved various figures from Madura or various elements in Madura, was not as expected. Data from BPS (National Central Statistics Agency) and data from Bank Indonesia, shows that there is a tendency for Madurese people to be "hedonistic" or luxurious, this is because they get income from Madura, then spend it in Surabaya (not for something productive but consumptive), so this is one of the reasons why the economic level of the people on Madura Island, and Bangkalan in particular, has not immediately improved.

The Bangkalan Regency Youth, Sports and Tourism Office conveyed several things, namely from experience so far, the purpose of creating a Regulation is a tool to regulate for the good or organize a system, but this could be a trap or even a blunder, because of the initial plan for the purpose of building it. The Suramadu Bridge is to advance various aspects of Madura Island, including increasing per capita income and reducing the poverty rate on Madura Island. However, the reality that occurred did not fully meet the objectives, even the expected investors were still "reluctant" to invest their capital in Bangkalan in particular, Madura Island in general. Some existing regulations even make it difficult for investors to enter Bangkalan. From a geographical perspective, investors are more inclined to invest in Sampang, Pamekasan and Sumenep than in Bangkalan. One of the reasons is because Bangkalan is close to Surabaya. For example, the low interest of investors in building hotels in Bangkalan is because

the hotel occupancy rate in Bangkalan is still relatively low, even hotel occupancy in East Java is around 53.91%.

The Head of Kamal Village said the same thing, even though he has only been Head of Kamal Village for about 5 months, as a son of the Kamal Bangkalan Madurese area, he already understands the characteristics of Madurese society relatively well. The community in Kamal District is not as fanatical as in other Madura districts, because the majority of the population are immigrants from outside Madura, so it is very diverse and plural. In terms of collaboration between agencies or stakeholders in Madura, it must be acknowledged that the influence of informal leaders is very important, because if it is bypassed there will be serious consequences. If someone says the Bani Cholil (the breed of the late former Regent Fuad Amin) is good or great, but there is a time for everything. And in recent times it has been characterized by corrupt and less than commendable actions, so if there are those who praise it, there are also those who look down on it. Bangkalan Regency needs a leader whose character is firm and can develop Bangkalan. This means that these leaders can sit together and dialogue and collaborate with various elements such as Ulama, Regional Government officials, blater (identical to thug figures) and related parties.

Society:

Community stakeholders represented by the Non-Governmental Organization (NGO) Basmalah said that so far they had not been involved much and had not been consulted regarding the construction of the Suramadu Bridge, the use of bridge legs, the construction of terminals and several projects in Madura, even though several projects were in the class A category which were handled by East Java Provincial Government. For us, the important and main thing is to sit together, have coffee together, coordinate and discuss everything. Maybe we can provide input, ideas and thoughts for consideration. The impact if we don't involve us, there are several examples of projects that have stalled with expensive values, some up to 200 billion rupiah, some projects in Bangkalan seem to be chasing broadcasts, there is a lack of synchronization between the "politics and the flag" elements. So that the use is "nil or zero", including the chaotic liberation of the shoreline of the Suramadu Footbridge Area (KKJSM).

Entrepreneur:

Furthermore, the results of research and interviews with one of the stakeholders of the Arek Property business in East Java, revealed that the majority of entrepreneurs are reluctant to invest on Madura Island, because it is a little difficult to understand the character and culture of the people in Madura which tend to be unique, including community leaders or informal leaders who need to special tricks and tips. The problem is that people in Bangkalan in particular prefer to shop in the city of Surabaya, because they think the prices are much cheaper, and the choice of goods is more varied, so people in Bangkalan prefer to shop in the city of Surabaya. This certainly has an impact on local entrepreneurs around the Suramadu Bridge, who lose interest in the market from local residents themselves, so it also has an impact on the income and sustainability of entrepreneurs around the foot of the Sumadu Bridge.

Media:

Jawa Pos Group Media Stakeholder, namely Radar Madura, said that it must be acknowledged that collaboration in Madura is said to be easy but difficult, said to be difficult but easy, because Madura's characteristics are unique, and this can be said to be an obstacle in a collaboration involving various elements in Madura. For investors who want to invest in Bangkalan or Madura in general, as long as they know how and know the figures who should be respected or approached then everything will run smoothly and easily. For example, former Regent Fuad Amin, one of his successes was because he had the instruments to carry out his "tupoksi", including informal leaders. As a member of the press, always play a role in bringing goodness and change to Bangkalan, always carry out media education, for example, positive programs will definitely be supported, while programs in the negative category (towards society) will still be published, but bridged so that the negative can be prevented.

V. Conclusion:

Based on the results of the analysis, it can be concluded that the eco tourism development model in the quintuple helix inter-organizational collaboration perspective (Case Study in Labang District and Kamal District, Bangkalan Regency is as follows. Of the sixteen collaboration indicators used in this research, it shows that collaboration between stakeholders and what happened in the two sub-districts above in the development of ecotourism from the quintuple helix inter-

organizational collaboration perspective is still relatively not optimal. This is indicated by only a few factors that are optimal in implementing collaboration between stakeholders in the development of ecotourism. Development of ecotourism in perspective The quintuple helix inter-organizational collaboration in the two sub-districts above is not running optimally, because there are several obstacles, namely the existence of informal leaders and hidden institutions, which require more effort to invite them to sit together or further coordinate. It is hoped that in the future, the government and related stakeholders, through the proposed collaboration model, can succeed in building trust, agreement, cooperation and commitment in developing ecotourism in the Bangkalan region and Madura in general. Anticipating projections, regional government as the leading sector by synergizing various elements in the quintuple helix plus inter-organizational collaboration can prepare a more mature strategic plan in establishing mutual agreement and understanding regarding the development of ecotourism in Bangkalan Regency.

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