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Assessing the Implementation Gap: Integrating Triple E-CNC Framework into Destination Management Plan, Development Actions, and Governance in Parapuar, Labuan Bajo-Flores

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Abstract

Tourism development in ecologically and culturally sensitive destinations requires planning and governance frameworks that translate strategic ambitions into verifiable operational outcomes. This study examines the integration of the Triple E–CNC framework (*Ethno, Eco, Edu – Culture and Nature Conservation*) into the Destination Management Plan, development actions, and governance dynamics of Parapuar in Labuan Bajo. Utilizing a hermeneutic interpretive approach, the research critically evaluates how stakeholders, including local community leaders, government agencies, destination management authorities, and tourism operators, negotiate values, implementation friction, and institutional coordination. Data were gathered through policy and master-plan documentary analysis, semi-structured interviews with 20 key stakeholders, and physical field observations. To address the critique of overclaiming success, the analytical procedure explicitly operationalizes a two-tier framework separating ex-ante master-plan proposals and stakeholder expectations from ex-post observed development actions and measured changes on the ground. Findings reveal a notable implementation gap: while the Triple E–CNC framework effectively aligns high-level policy rhetoric and environmental zoning plans, physical infrastructure rollout, community-led programs, and institutional meta-orchestration face operational delays and governance bottlenecks. By mapping these disparities, the study formulates actionable Development Plan Guidelines and redefines stakeholder roles to bridge the gap between planning blueprints and ground-level execution. The results offer a scalable, evidence-based model for adaptive governance and regenerative tourism management in conservation-oriented destinations.

Keywords: implementation gap; triple E–CNC framework; destination management plan; destination governance; Parapuar Labuan Bajo; hermeneutic analysis; planned vs. observed actions, sustainable & regenerative tourism.

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INTRODUCTION

Background

Tourism development is increasingly conceptualized as a complex socio-ecological system requiring holistic, integrative, and adaptive planning approaches. Contemporary destinations are shaped by dynamic interactions among economic growth imperatives, environmental limits, cultural values, and social equity concerns. These interdependencies challenge conventional, fragmented planning models that frequently fail to address cumulative impacts and long-term sustainability. In response, strategic destination management plan (DMP) has emerged as a key governance instrument designed to align multi-sectoral decision-making, foster shared visioning, and integrate socio-ecological priorities across stakeholder groups (Panagiotopoulou & Skoultsos, 2025).

However, despite the widespread adoption of formal management plans, scholars increasingly question their real-world effectiveness. Many initiatives remain technocratic blueprints that over-promise strategic alignment while under-delivering on operational execution (Mihalic, 2020; Koens et al., 2023). Unmanaged tourism growth continues to result in environmental degradation, social tension, cultural commodification, and resident discontent (Vysušilová, 2024). These dynamics demonstrate that destination sustainability challenges stem less from visitor volumes alone and more from deeper governance and planning failures, specifically the persistent implementation gap between *ex-ante* strategic intentions and *ex-post* ground-level realities (Pechlaner et al., 2024). While paradigms such as regenerative tourism, adaptive governance, and degrowth advocate for equitable, community-centered destination management (Fletcher et al., 2020; Hall et al., 2021), operationalizing these principles within formal management plans remains empirically under-researched, particularly in Global South conservation frontiers.

Labuan Bajo, Flores, designated as one of Indonesia's Priority Tourism Destinations and the primary gateway to Komodo National Park, presents a critical arena for examining these governance disconnects. Over the past decade, rapid infrastructure expansion and capital-intensive development have created ecological pressures and social inequalities (OECD, 2024; Hartani, 2025). To redistribute tourist flows away from overburdened marine ecosystems, the Indonesian government established Parapuar, a 400-hectare sub-key tourism area situated within the Bowosie Conservation Forest under a Land Use Business Right (*Hak Pengusahaan Lahan*) granted by the Ministry of Forestry, with 129.6 hectares designated as "clear and clean" for immediate development (BPOLBF, 2024). Master-planned by the Executing Agency of the Labuan Bajo Flores Tourism Authority (BPOLBF), Parapuar is envisioned as a sustainable, regenerative destination centered on product diversification, cultural integration, and ecological stewardship.

To guide this vision, BPOLBF articulated the Triple E–CNC framework (*Ethno, Eco, Edu – Culture and Nature Conservation*), anchoring destination development in Manggarai local wisdom—specifically the philosophy of *Gendang One Lingko Pe'ang*, which advocates spatial balance, collective responsibility, and human–nature harmony (Dagur, 1994; Erb, 1999; Lon & Widywatty, 2020). However, adopting normative frameworks within master plans does not automatically guarantee operational success. In practice, destinations located within conservation forests frequently experience severe implementation friction due to overlapping jurisdiction, asymmetric power dynamics between national planners and local communities, and the prioritization of physical infrastructure over socio-cultural programs.

This study addresses these planning bottlenecks by utilizing the Triple E–CNC framework not merely as a master-

planning narrative, but as an empirical and hermeneutic diagnostic matrix to assess the implementation gap. Hermeneutics allows for the critical interpretation of how policy texts, stakeholder expectations, and institutional logics diverge from observed field realities (Pratt, 2022). Rather than assuming that the inclusion of Triple E–CNC equates to successful management, this paper establishes a systematic analytical boundary that separates planned actions (master-plan proposals, zoning blueprints, policy expectations) from observed changes (physical infrastructure rollout, community revenue-sharing, active educational programs).

Theoretical & Conceptual Contributions

This study advances destination governance literature in three distinct ways:

1. *Conceptualizing the Implementation Gap in Regenerative Tourism*: While previous work on participatory planning focuses on stakeholder sentiment or governance design in isolation, this study provides a concrete framework for evaluating how normative concepts (like Triple E–CNC) decay or transform when translated from master-plan rhetoric into physical and institutional execution.
2. *Hermeneutic Diagnosis of Institutional Friction*: It moves beyond static performance indicators by employing a hermeneutic lens to expose how power asymmetries, institutional coordination failures, and competing stakeholder interpretations create operational lags in conservation-area development.
3. *Operationalizing Indigenous Epistemologies in Formal Governance:* It demonstrates how traditional ecological knowledge (*Gendang One Lingko Pe'ang*) can be operationalized as an evaluative baseline for destination governance rather than relegated to symbolic or decorative status in planning documents.

To address these limitations, this study adopts the Triple E–CNC framework (Ethno, Eco, Edu Culture and Nature Conservation), originally established as a planning concept by the Executive Board of Labuan Bajo Flores Tourism Authority (BPOLBF) and operationalized here as a hermeneutic analytical lens, to empirically examine its practical utility beyond its inclusion in master planning. Hermeneutics enables the interpretation of meanings, values, and practices embedded in community life, institutional arrangements, and policy narratives (Pratt, 2022). Applying a hermeneutic perspective allows destination management plan to be understood not merely as a technical exercise but as a value-laden and culturally situated process. Despite growing interest in values-based and regenerative tourism, few empirical studies have explicitly employed hermeneutic approaches to analyze destination management plan, making this contribution essential to evaluating the conceptual framework's actual effectiveness

In this study, the Triple E–CNC framework integrates ethno-cultural values (Ethno), ecological conservation (Eco), and educational functions (Edu) within broader commitments to cultural and nature conservation. This framework provides a structured yet flexible means of operationalizing regenerative tourism principles within destination management planning. In the Parapuar context, Triple E–CNC is grounded in Manggarai local wisdom, particularly the philosophy of *Gendang One Lingko Pe'ang*, which emphasizes spatial balance, collective responsibility, and harmonious human–nature relationships (Dagur, 1994; Erb, 1999; Lon & Widywatty, 2020). Incorporating this philosophy into destination planning offers a culturally embedded approach to managing land use, governance, and tourism development within a conservation forest.

By integrating local epistemologies into destination management, the Triple E–CNC framework addresses a key limitation in existing DMP literature: the

marginalization of indigenous and local knowledge systems. Such integration enhances ethical grounding, strengthens social legitimacy, and supports community ownership, critical conditions for adaptive and regenerative tourism governance (Higgins-Desbiolles et al., 2022). Moreover, it provides a practical mechanism for translating abstract sustainability and regeneration discourses into concrete planning actions.

This article positions Parapuar as a living laboratory to demonstrate how values-based and regenerative destination management plan moves from normative aspiration into concrete governance structures within a conservation area context. Rather than relying solely on generic participatory planning or geographical novelty, this study contributes to tourism governance literature by deploying a hermeneutic lens that unpacks how institutional actors operationalize local epistemologies, meanings, and cultural values directly within formal planning frameworks—revealing the underlying mechanisms through which regenerative principles are institutionalized and negotiated in practice.

Accordingly, this study aims to: (1) evaluate the implementation gap in Parapuar by systematically contrasting *ex-ante* master-plan proposals against *ex-post* observed development actions across physical, social, and governance dimensions; and (2) examine how the Triple E–CNC framework can be hermeneutically operationalized to bridge planning intentions and field execution, thereby fostering an evidence-based, regenerative destination management model in Parapuar, Labuan Bajo–Flores.

LITERATURE REVIEW

Hermeneutics, Epistemic Rigor, and the Implementation Gap

Hermeneutics originated as an interpretive technique for text analysis and has evolved into a philosophical and social-scientific methodology concerned with meanings, values, and practices embedded in social life. Central to hermeneutic inquiry is *interpretive understanding* (*Verstehen*), which examines how social actors experience, negotiate, and communicate meaning within specific historical, cultural, and political contexts (Pratt, 2022; Yanow & Schwartz-Shea, 2023). Philosophical hermeneutics emphasizes dialogue, contextuality, and the relationship between the parts and the whole, recognizing that socio-ecological interactions cannot be understood in isolation from broader institutional frameworks.

In destination management and conservation studies, hermeneutic approaches offer a critical alternative to positivist, technocratic planning models. Rather than viewing sustainability, carrying capacity, or governance as static, objective indicators, interpretive research demonstrates that these constructs are socially produced, culturally mediated, and politically contested (Salazar, 2020; Tribe & Liburd, 2023).

When applied to strategic planning, hermeneutics provides a diagnostic tool to examine the implementation gap—the systemic disconnect between *ex-ante* master-plan rhetoric and *ex-post* operational realities on the ground. Rather than treating planning documents as self-executing blueprints, a hermeneutic approach interrogates how policy texts, institutional priorities, and community expectations diverge during field execution (Yanow & Schwartz-Shea, 2023).

Disentangling the Triple E–CNC Framework Architecture & Coding Logic

Originally articulated as a strategic planning concept by the Executing Agency of the Labuan Bajo Flores Tourism Authority (BPOLBF, 2024), the Triple E–CNC framework is conceptualized in this study as an evaluative diagnostic matrix. Structurally, the framework links three primary educational/operational modalities (*Ethno*, *Eco*, *Edu*) to two overarching

conservation mandates (*CultureConservation* and *Nature Conservation*).

To maintain analytical clarity and prevent empirical overlap during qualitative data coding:

a. Ethno vs. Culture: *Ethno* was operationalized during thematic coding as the lived, dynamic epistemologies, customary governance logics, and self-identified indigenous perspectives of the host community (e.g., local decision-making rights, *Tua Adat* authority, and local land ethics). In contrast, *Culture* was coded as the tangible and intangible heritage assets, rituals, and architectural forms subjected to preservation or tourism presentation.
b. Eco vs. Nature: *Eco* refers to the ecological economic value chains, sustainable resource practices, and low-impact operational mechanisms, whereas *Nature* represents the underlying biophysical ecosystem, ecological thresholds, and biodiversity conservation mandates.

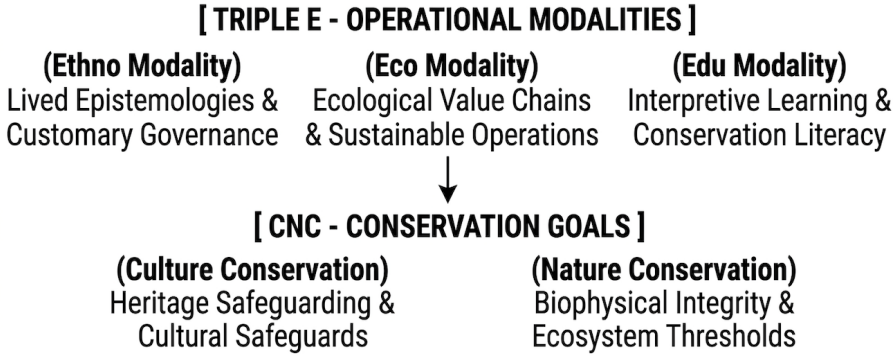


Figure 1. Architectural Relationship within the Triple E–CNC Framework

As detailed in Table 1, this distinction allows researchers to evaluate how each interpretive focus is translated into concrete development actions and to identify where implementation lags occur across physical and social dimensions.

Table 1. Diagnostic Architecture of the Triple E–CNC Framework: Linking Interpretation to Evaluation

Framework Dimension	Interpretive Focus (Hermeneutic Horizon)	Intended Development Orientation	Evaluative Focus for Implementation Gap Analysis
Ethno *(Lived Identity)*	Customary institutions (*Tua Adat*), local epistemologies, spatial identity	Recognition of customary land rights, participatory co-governance	Gap between formal consultation blueprints and actual decision-making power
Eco *(Ecological Operations)*	Resource stewardship, ecological economic balance	Inclusive value chains, green infrastructure, low-impact operations	Gap between sustainable design promises and physical site construction practices
Edu *(Transformative Learning)*	Dialogical knowledge transfer, reflexivity	Local guide capacity building, visitor orientation programs	Gap between proposed interpretation centers and active educational programs

Framework Dimension	Interpretive Focus (Hermeneutic Horizon)	Intended Development Orientation	Evaluative Focus for Implementation Gap Analysis
Culture *(Heritage Safeguarding)*	Heritage meaning, protection of living traditions	Cultural safeguards, ethical tourism protocols	Gap between cultural marketing narratives and protection of local traditions
Nature *(Biophysical Integrity)*	Human–ecosystem harmony, ecological limits	Zoning enforcement, environmental carrying capacity limits	Gap between planned conservation zones and actual environmental monitoring systems
Conservation *(Intergenerational Equity)*	Stewardship ethics, resilience	Adaptive governance, long-term ecosystem management	Gap between long-term sustainability goals and short-term capital deployment

Local Philosophy as a Hermeneutic Lens: *Gendang One Lingko Pe'ang*

Spatial organization and resource access are articulated through accounts from local knowledge holders—including *tu'a adat* (customary elders) and community leaders—who interpret the philosophy of *Gendang One Lingko Pe'ang*:

a. Lingko (The Spider-Web Land System): Understood by local elders as the embodiment of equitable spatial allocation, communal resource sharing, and negotiated access. In practice, this philosophy directly informed the Parapuar spatial zoning layout by maintaining communal land corridors and preventing exclusive privatization.
b. *Gendang (The Ritual Drum House):* Recognized as the center of social cohesion, cultural identity, and shared moral authority. This was operationalized in planning through mandatory, village-led deliberation protocols prior to infrastructure development.
c. *Reciprocity and Balance***:** Framed as an ethical duty governing human–environment and inter-community relations (Dagur, 1994; Erb, 1999; Lon & Widywatty, 2020). While elders endorse these principles as a foundation for regenerative stewardship, local knowledge holders also express critical concerns regarding the potential commodification or dilution of sacred customary values when translated into formal tourism governance instruments.

From a hermeneutic perspective, *Gendang One Lingko Pe'ang* is not a static historical artifact; it is an active, interpretative framework through which local knowledge holders (*Tua Adat* and community members) evaluate external development projects.

When integrated into Destination Management Plans (DMPs), these principles provide an indigenous benchmark for evaluating implementation:

a. Participatory Zoning reflects the spatial equity of *Lingko*.
b. Co-management Committees reflect the shared governance authority of *Gendang*.
c. Carrying Capacity Limits reflect the ethical obligation of reciprocal environmental balance (Fabricius et al., 2020; Saarinen, 2021).

Table 2. Conceptual Alignment between *Gendang One Lingko Pe'ang* and Destination Management Instruments

Indigenous Principle	Destination Management Application	Intended Development Actions	Triple E–CNC Primary Alignment
Lingko (Equitable Spatial Allocation)	Participatory zoning and land-use allocation	Spatial mapping; consensus-based zoning; local resource access guarantees	Ethno & Eco: Respects customary spatial rights and protects local livelihoods
Gendang (Social Cohesion & Moral Authority)	Integrated governance structures	Multi-stakeholder committees; customary protocol integration; deliberative forums	Ethno & Culture: Reinforces institutional legitimacy and customary governance
Balance & Reciprocity (Human–Nature Harmony)	Visitor management and ecological thresholds	Carrying capacity enforcement; local guide training; eco-literacy initiatives	Eco & Nature: Aligns visitor volume with ecosystem resilience

However, a critical implementation gap often emerges when state agencies or private developers adopt indigenous concepts as symbolic narrative tools without transferring real governance authority or economic equity to customary institutions. Examining how *Gendang One Lingko Pe'ang* is interpreted—or contested—by different stakeholder groups provides a clear window into governance friction in conservation-area tourism.

Destination Governance, Institutional Theory, and the Implementation Gap

In the case of Parapuar, destination management plan in an ecologically sensitive context demonstrated a shift from conventional growth-oriented planning toward multi-stakeholder governance. Empirical evidence reveals this governance transformation across three main mechanisms: adaptive spatial zoning anchored in local ecological thresholds, institutionalized multi-scalar coordination between BPOLBF and customary authorities, and collaborative monitoring mechanisms that align conservation mandates with local socio-economic imperatives.

Governance represents the "rules of the game"—formal regulations, informal norms, and enforcement mechanisms—that structure collective action (Ansell & Gash, 2008; Emerson & Nabatchi, 2015). In conservation-area tourism, institutional friction frequently arises due to competing governance paradigms:

Traditional Top-Down System	**Integrated / Adaptive System**
Goal: Maximize Growth & Yield	**Goal:** Long-term Socio-Ecological Balance
Planning: Technocratic Blueprints	**Planning:** Adaptive & Participatory
Power: Centralized State Control	**Power:** Multi-Stakeholder Meta-Orchestration
Customary Role: Marginalized	**Customary Role:** Institutionalized / Co-governed

Table 3. Theoretical Framework: Transitioning Governance Systems and Implementation Disconnects

Governance Dimension	Growth-Oriented Paradigm *(Old System)*	Integrated / Adaptive Paradigm *(Theoretical DMP Target)*	Primary Drivers of the Implementation Gap
Institutional Mandate	Maximize visitor numbers and capital investment	Balance ecological integrity, cultural protection, and local benefit	Short-term financial targets overriding long-term sustainability indicators
Decision-Making	Centralized, top-down technocratic planning	Collaborative, deliberative multi-stakeholder governance	Asymmetric power dynamics favoring state and external corporate actors
Customary Recognition	Absent or symbolic tokenism	Formally embedded in decision-making and benefit-sharing	Lack of legally binding mechanisms for customary land/revenue participation
Planning Horizon	Fixed infrastructure master plans	Iterative, adaptive management driven by local monitoring	Lack of continuous monitoring mechanisms and adaptive policy tools
Role of Community	Passive recipients of external development	Active co-producers of destination vision and management	Structural capacity gaps and limited local access to management networks

As conceptualized in Table 3, the shift toward adaptive governance is rarely smooth. In practice, destinations experience an implementation gap when formal policy rhetoric adopts progressive, collaborative governance language, while operational protocols remain centralized, top-down, and focused primarily on physical infrastructure rollout.

Analyzing these institutional disconnects is critical to understanding why well-designed master plans in conservation frontiers like Parapuar struggle to realize their intended socio-ecological outcomes on the ground.

Within this interpretive turn, hermeneutics provides a foundation for reframing composite socio-ecological models, such as the Triple E–CNC framework, which integrates Ethno (cultural meanings and identity), Eco (ecological values and conservation), and Edu (education and interpretive learning), while incorporating Culture and Nature Conservation objectives. Unlike indicator-based frameworks, a hermeneutic perspective foregrounds meaning-making processes, highlighting how stakeholders interpret, narrate, and negotiate sustainability in practice (Yanow & Schwartz-Shea, 2023).

The Triple E–CNC framework (Ethno, Eco, Edu – Culture and Nature Conservation) functions as an interpretive and operational model that translates sustainability principles into destination development actions. Hermeneutically, it acts as a lens for interpreting local meanings of identity, heritage, ecological values, and learning, transforming them into practical governance strategies. The table below presents the framework, linking interpretive focus to development orientation in the Parapuar context.

Table 4. Hermeneutic Structure of the Triple E–CNC Framework: Linking Interpretation to Development Actions in Parapuar

Dimension	Interpretative Focus	Development Orientation
Ethno	Indigenous knowledge, cosmology, identity	Recognition of customary institutions, participatory governance, cultural legitimacy
Eco	Local livelihoods, ecological balance	Inclusive value chains, community enterprises, ecosystem-based planning
Edu	Knowledge transmission, interpretive learning	Capacity building, heritage interpretation, transformative education programs
Culture	Heritage meaning and protection	Ethical cultural tourism, revitalization, safeguarding traditions
Nature	Human–ecosystem relationships	Community-based conservation, zoning, regenerative practices
Conservation	Intergenerational responsibility	Regenerative planning, climate resilience, adaptive governance

Source: Author, 2026.

By embedding hermeneutic interpretation into the Triple E–CNC framework, the model extends the Triple Bottom Line**,** integrating cultural meaning, education, and conservation ethics into destination governance. It aligns with international sustainability standards, including GSTC criteria and UN Tourism guidelines**,** while advancing regenerative and participatory planning ambitions (Galdino et al., 2022; UN Tourism, 2021).

Ethno: Cultural Interpretations and Identity

From a hermeneutic perspective, the ethno dimension functions as an interpretive horizon rather than a static cultural variable. Culture is dynamically produced through narratives, symbols, and lived practices, through which communities make sense of place and identity (Ingold, 2020). Hermeneutic analysis interrogates how cultural meanings are articulated by hosts and visitors through rituals, traditions, language, and cosmologies that shape conservation practices. It also highlights negotiations of authenticity and representation, revealing tensions between community self-understandings and externally constructed tourist imaginaries (Salazar, 2020).

Eco: Environmental Hermeneutics and Biocultural Meaning

Environmental hermeneutics challenges the notion that nature is objective or value-neutral. Nature is understood as a meaning-laden field, shaped by cultural values, ethical orientations, and lived relationships (Clingerman et al., 2020). In the eco dimension of Triple E–CNC, ecological values are socially mediated and embedded within local epistemologies, governance structures, and power relations (Whyte, 2020). Conservation becomes an interpretive encounter where scientific knowledge interacts with indigenous ecological understandings, emphasizing biocultural perspectives and multiple ontologies of nature.

Edu: Interpretive Education and Transformative Learning

Education, from a hermeneutic standpoint, is a dialogical and interpretive process rather than the transmission of objective knowledge. Learning occurs through reflexive engagement, allowing stakeholders to reinterpret their assumptions and values in relation to others and their environment. Within Triple E–CNC, edu emphasizes co-constructive learning among tourists, host communities, and practitioners, fostering critical reflection on cultural values, ecological ethics, and

social responsibilities (Moscardo, 2021).

Culture and Nature Conservation: Hermeneutic Governance and Ethics

Conservation is interpreted as a negotiated ethical practice, shaped by cultural narratives of nature and embedded in socio-political processes (IPBES 2022). Hermeneutics draws attention to ethical entanglements and power asymmetries, revealing which values are prioritized or marginalized in governance decisions Yanow & Schwartz-Shea, 2023). This perspective positions conservation as meaning-centered, participatory, and reflexive**,** aligning governance with both cultural stewardship and ecological resilience.

DMP, Development Actions and Destination Governance

DMP in Conservation Settings

In conservation contexts such as Parapuar, DMP involves strategic processes that reconcile ecological conservation imperatives with socio-economic development through nature-based tourism. Unlike conventional infrastructure-centered planning, contemporary DMP emphasizes integrated governance, socio-ecological systems perspectives, and adaptive mechanisms responsive to environmental and social dynamics (Romão et al., 2021). Tourism is thus positioned as an embedded component of ecological networks and local livelihoods rather than an isolated economic sector.

Effective DMP operationalizes adaptive governance, fostering learning, flexibility, and responsiveness to environmental and social feedback (Hermawan & Hutagalung, 2024; Noerkaisar & Dhania, 2025). Tools such as participatory zoning, geospatial analysis, and carrying capacity assessments enable planners to delineate functional zones, regulate visitor flows, and monitor ecological thresholds (The Handbook on Sustainable Tourism, 2025). Contemporary planning approaches increasingly evaluate success not only through conventional growth metrics but also through participatory engagement, co-production of knowledge, and building resilience capacities, reflecting broader shifts in socio-ecological governance (McKinley, Acott, & Yates, 2020)."

Development Actions through Local Philosophy as a Hermeneutic of the Triple E–CNC Framework

Development actions within conservation-oriented DMPs translate strategic objectives into operational mechanisms through policy design, regulatory instruments, infrastructure planning, stakeholder engagement, and community integration. These actions ensure that ecological protection, socio-cultural continuity, and economic viability are pursued in a coordinated and context-sensitive manner.

At the operational level, DMP implementation relies on four interrelated domains: governance and institutional capacity, regulatory and planning instruments, adaptive monitoring and visitor management, and community–livelihood integration. Multi-stakeholder councils and Destination Management Organizations (DMOs) facilitate inclusive decision-making, inter-institutional coordination, and shared accountability (Employing Local Tourism Councils, 2023). Regulatory tools—such as zoning ordinances, environmental impact assessments, and visitor management protocols—establish enforceable standards that guide site-appropriate tourism development while safeguarding sensitive ecosystems (The Handbook on Sustainable Tourism, 2025). Adaptive monitoring mechanisms—such as carrying-capacity indicators, dispersed visitation strategies, and feedback-based decision-support tools—are widely recognized as core components of responsive destination management. Frameworks such as Limits of Acceptable Change (LAC) and Visitor Experience and Resource Protection (VERP) shift planning away from fixed visitor limits toward continuous monitoring of social and ecological conditions**,** enabling managers to adjust

interventions as thresholds are approached or exceeded. These approaches emphasize learning, flexibility, and iterative decision-making, allowing destinations to balance environmental integrity, community well-being, and economic objectives over time (Ajuhari et al., 2023). Equally important, community-led tourism initiatives and co-management arrangements integrate local livelihoods into conservation efforts, generating equitable socio-economic benefits and reinforcing long-term stewardship (Noerkaisar & Dhania, 2025).

Beyond technical instruments, local philosophy and place-based cultural values function as forms of epistemological capital, enhancing the legitimacy, inclusivity, and resilience of destination governance by grounding decision-making in locally meaningful knowledge systems. In Manggarai society, *Gendang One Lingko Pe'ang* provides a culturally embedded framework for organizing space, regulating resource access, and governing collective action. The *Lingko* (spider-web land system) emphasizes equitable spatial allocation and negotiated access; *Gendang* embodies social cohesion and shared moral authority; and the principle of balance and reciprocity articulates ethical harmony between humans and the environment (Dagur, 1994; Erb, 1999; Lon & Widywatty, 2020; Teguh, 2021)

Hermeneutically, these indigenous principles align closely with contemporary DMP instruments. Participatory zoning may be understood as reflecting Lingko-based spatial ethics; governance arrangements that integrate customary and formal institutions resonate with the moral authority of Gendang; and visitor management approaches framed around carrying capacity can be interpreted as ethical obligations grounded in reciprocity rather than as purely technical constraints (Fabricius et al., 2020; Saarinen, 2021). Table 5 operationalizes this alignment by illustrating how *Gendang One Lingko Pe'ang* principles are translated into destination management applications and concrete development actions, while simultaneously advancing the Triple E–CNC dimensions—Ethno, Eco, Edu, Cultural, and Nature.

Table 5. Operationalizing *Gendang One Lingko Pe'ang* Principles in Destination Management Planning and Development Actions

***Gendang One Lingko Pe'ang* Principle**	**Destination Management Application**	**Development Actions**	**Triple E–CNC Alignment**
Lingko (equitable spatial allocation and negotiated access)	Participatory zoning delineating conservation, limited-use, and livelihood areas	Participatory mapping workshops; consensus-based spatial plans; community monitoring protocols	Ethno: honors customary land-use practices Eco: protects ecosystems Edu: community learning Cultural: preserves indigenous governance Nature: prevents overexploitation
Gendang (social cohesion and shared moral authority)	Governance integrating customary and formal institutions	Co-management committees; deliberative forums; locally grounded codes of conduct	Ethno: reinforces collaborative norms Eco: joint environmental stewardship Edu: intergenerational knowledge transfer Cultural: maintains social cohesion

Gendang One Lingko Pe'ang Principle	Destination Management Application	Development Actions	Triple E–CNC Alignment
			Nature: voluntary compliance with ecological rules
Balance and Reciprocity (ethical human–environment harmony)	Visitor management guided by ethical obligations and carrying-capacity principles	Visitor quotas; community-led visitor orientation; ethical tourism campaigns	Ethno: embeds traditional ethical norms Eco: mitigates ecological stress Edu: promotes responsible visitation Cultural: reinforces moral duties toward place Nature: aligns use with regenerative practices

Source: Author, 2026

Destination Governance and Institutional Change

Destination governance encompasses the institutional arrangements through which collective goals for tourism development are defined, negotiated, and implemented. Governance extends beyond formal government action to include the rules, norms, actors, and decision-making processes that shape not only how tourism grows but what it becomes in Parapuar, the governance of tourism has shifted from a growth-oriented, technocratic model toward participatory arrangements that foreground long-term sustainability, cultural legitimacy, and community livelihoods.

From an institutional theory perspective, governance represents the "rules of the game" that structure collective action. In Parapuar, institutional change is evident in the redefinition of the planning institution's purpose—from maximizing visitor numbers to sustaining environmental, social, cultural, and economic systems; in the broadening of membership to include local community stakeholders; and in the explicit incorporation of customary norms into formal planning processes. These shifts reflect an expanded basis of legitimacy that goes beyond legal–administrative authority to encompass culturally and socially grounded acceptance.

This transformation aligns with collaborative governance**,** wherein decision-making is deliberative and inclusive, engaging community actors as active contributors rather than passive consultees (Reina-Usuga et al., 2024; Sentanu et al., 2023; Wahyudin et al., 2024; Ansell & Gash, 2008). Collaborative governance brings together government, industry, and community stakeholders in structured forums where decisions and visions for the destination are co-developed. Such approaches have been shown to strengthen stakeholder relationships, build shared understanding, and improve planning outcomes in complex tourism contexts (Reina-Usuga et al., 2024; Sentanu et al., 2023; Wahyudin et al., 2024; Ansell & Gash, 2008; Emerson & Nabatchi, 2015).

Moreover, the Parapuar case reflects adaptive governance, which emphasises flexibility, learning, and resilience in the face of uncertainty Adaptive governance enables planning systems to respond to ecological, social, and economic change through iterative visioning processes that integrate diverse knowledge systems, including local and customary knowledge. Within this integrated governance shift, the comparative dimensions of old and new arrangements are summarised as follows.

Table 6. The Comparative Dimensions of Old and New Governance System

Governance Dimension	Old System	New System (Parapuar)	Key Theoretical Lens
Institutional task	Maximising tourism growth	Long-term sustainability (environmental, social, cultural, economic)	Institutional theory; adaptive governance
Planning rationale	Economic growth and competitiveness	Balanced development and resilience	Adaptive governance
Membership	Government and industry actors	Government, industry, and local community	Collaborative governance
Customary recognition	Limited or absent	Explicitly embedded	Institutional theory
Decision-making	Top-down, technocratic	Participatory and deliberative	Collaborative governance
Legitimacy sources	Administrative authority, economic rationale	Cultural legitimacy and procedural inclusion	Institutional theory
Primary beneficiaries	External investors and operators	Local livelihoods and broader destination interests	Integrated governance
Temporal orientation	Short-term growth	Long-term sustainability and equity	Adaptive governance
Role of community	Passive recipients	Active co-producers of vision	Collaborative governance

Source: Author, 2026

Governance change in Parapuar has material consequences: architectural design and land allocation reflect cultural values; zoning and development controls are sensitive to landscape and community meanings; community-defined objectives are codified in planning documents; and local employment, livelihoods, and small enterprises are emphasised. These outcomes illustrate that sustainable destination development depends not only on technical planning expertise but on governance systems that are socially inclusive, culturally legitimate, and oriented toward long-term collective benefit**.**

Relevance to Sustainable and Regenerative Tourism

The integration of destination management instruments, development actions, and local philosophy advances both sustainable and regenerative tourism paradigms (Miller & Torres-Delgado, 2022; UN Tourism, 2023). From a sustainability perspective, multi-stakeholder governance, regulatory planning, and adaptive monitoring safeguard ecological integrity, cultural continuity, and equitable economic participation. From a regenerative perspective, *Lingko* and *Gendang* principles actively contribute to ecosystem restoration, cultural revitalization, and strengthened social cohesion, moving beyond impact mitigation toward place-based renewal.

The Triple E–CNC framework further enhances this approach by embedding education, ethical awareness, and co-created knowledge into destination governance. Community-centric economic integration—through local entrepreneurship, co-management, and knowledge transmission—builds socio-ecological resilience and long-term stewardship capacity.

Collectively, these dynamics position the Parapuar DMP as a model of

culturally grounded, ecologically responsible, and socially inclusive tourism governance, demonstrating how local philosophy can function as a hermeneutic bridge between indigenous knowledge systems and contemporary regenerative destination management.

METHOD

Research Design & Philosophical Framework

To operationalize this inquiry, a Hermeneutic Interpretive Approach was employed to examine how diverse stakeholder groups construct meaning, negotiate values, and interpret formal policy texts against ground realities in Parapuar.

a. Iterative Hermeneutic Process: Analysis was neither strictly deductive nor confirmatory. While the core Triple E–CNC categories (Ethno, Eco, Edu Culture and Nature Conservation) provided an initial *a priori* template, these categories were iteratively adapted and expanded in response to emerging field data, ensuring local epistemologies actively shaped the analytical framework.
b. Analytical Coding Exemplar:
    1. *Raw Interview Excerpt:* "The master plan marks this hill as an eco-site, but for us, it is *compang* land where our ancestors rest; building concrete foundations there breaks the spiritual balance." (*Tu'a Adat* / Customary Elder).
    2. *Initial Code:* Sacred land encroachment / spiritual friction.
    3. *Sub-Theme (Ethno-Cultural Safeguard):* Divergence between formal administrative zoning and lived ancestral geographies.
    4. *Planning Implication:* Rezoning from commercial eco-site development to a non-buildable, low-impact cultural conservation corridor requiring prior customary consensus (*lonto leok*).
c. Contextualization & Counternarratives: Interpretations were grounded in the wider socio-institutional context of West Manggarai—balancing state-led eco-tourism mandates against customary governance structures. Stakeholder accounts that challenged or pushed back against the initial Triple E–CNC definitions—such as local skepticism regarding top-down definitions of "conservation"—were explicitly retained and coded as governance friction points, preventing model-confirmation bias and ensuring a genuinely reflexive interpretive process.

Fieldwork was conducted during September-December 2025 and Jan–May 2026], corresponding to Parapuar's [initial site preparation and infrastructure rollout] phase. The study established a clear analytical boundary around the [129,6 hectare out of 400-hectare BPOLBF concession area], methodologically distinguishing *ex-ante* planning artifacts from *ex-post* empirical findings. *Ex-ante* documentary analysis focused on key foundational texts, specifically the [*Master Plan for the Parapuar Sub-Area*, the *BPOLBF Strategic Plan (RENSTRA) 2025–2029*, the *Parapuar Investment Deck*, the *Labuan Bajo Flores Tourism White Paper*, and the *BPOLBF Profile and Programme 2025*]. These were systematically contrasted with *ex-post* field observations conducted across [community boundary points, construction nodes, and eco-tourism zones], which provided empirical evidence regarding observed physical infrastructure rollout, active governance programs, and ecological baseline shifts.

Data Collection Protocols

a. Documentary Analysis: Review of official master plans (e.g., BPOLBF Parapuar Master Plan, RIPPARNAS/RIPPARDA, environmental impact assessments / AMDAL, spatial zoning maps).
b. Semi-Structured Key Informant Interviews ($N = 20$) were conducted using purposive sampling—complemented by snowball technique—to capture multi-scalar perspectives across destination governance networks. Sampling was continued until theoretical saturation was achieved across all analytic categories. The informant cohort comprised three core stakeholder groups: (1) Government & Destination Management Authorities ($n = 6$), including key decision-makers from BPOLBF, the Ministry of Tourism and Creative Economy (Kemenparekraf), and the West Manggarai Regency Tourism Office; (2) Local Communities & Traditional Leaders ($n = 8$), encompassing indigenous customary elders (*Tu'a Adat*), village representatives, and local MSME/cooperative leaders; and (3) Private Sector & NGO Operators ($n = 6$), including active ecotourism operators, resort developers, and local conservation NGOs.

Primary fieldwork occurred between September-December 2025 and Jan–May 2026. Interviews lasted between 45 and 90 minutes and were conducted in Bahasa Indonesia. With participant consent, sessions were audio-recorded and transcribed verbatim. Where in-person access was constrained, semi-structured interviews were facilitated via WhatsApp synchronous calls ($n = 16$) or asynchronous written/audio exchanges ($n = [4]$). Asynchronous exchanges were maintained over a 2-week window, with follow-up clarification prompts issued iteratively until complete analytical responses were obtained.

Field Observations were conducted to provide direct physical verification and site audits across Parapuar's key functional development zones, including the Cultural Zone, Ecotourism Zone, and Resort/Commercial Zone. The spatial study boundary was delineated by the [Concession Area, e.g., 400-hectare with 129,6 hectares as phase one priority area on BPOLBF concession boundary in Labuan Bajo, West Manggarai]. Spatial findings from field audits were systematically cross-referenced against *ex-ante* planning artifacts—specifically the [*Master Plan for the Parapuar Sub-Area* (2024), the *BPOLBF Strategic Plan (RENSTRA) 2025–2029,* and the *Parapuar Investment Deck*, the *Labuan Bajo Flores Tourism White Paper*, and the *BPOLBF Profile and Programme 2025*]. These observations contributed to the analysis by providing empirically grounded spatial evidence of actual infrastructure placement, ecosystem disturbance, and cultural safeguard implementation, thereby substantiating the presence and degree of the implementation gap.

The Analytical Procedure: Two-Tier Evaluation Framework

To ensure methodological rigor, maintain reflexivity, and avoid overclaiming implementation success, qualitative data (interview transcripts, field notes, document extracts) were coded and mapped using a Two-Tier Comparative Analytical Framework:

Implementation Gap
= Ex-Ante Master Plan Intentions
− Ex-Post Observed Reality

a. Coding Dimensions (Triple E–CNC):
    1. Ethno / Cultural Conservation: Indigenous community involvement, cultural landscape protection, and heritage preservation.

2. Eco / Nature Conservation: Carrying capacity enforcement, waste management, forest/biodiversity protection, and green building compliance.
3. Edu / Educational Tourism: Interpretation centers, environmental education, and local capacity-building workshops.
4. Governance & Meta-Orchestration: Multi-stakeholder coordination, public consultation mechanisms, and regulatory alignment (e.g., *UU Kepariwisataan*).

b. Resolution of Conflicting Accounts & Audit Trail: Divergent stakeholder narratives—such as discrepancies between institutional policy claims and community-reported execution—were cross-verified through source triangulation against physical field observations and documentary evidence. All analytical coding decisions, interpretative dilemmas, and updates to the codebook were systematically logged in an audit trail / researcher memo journal to ensure transparency and consistency.

c. Researcher Positionality & Institutional Distance: The research team acknowledges a dual relationship as [e.g., advisory/academic collaborators with BPOLBF / independent observers of the consulting process]. While this institutional proximity granted unique, high-level access to planning documents and key actors, potential interpretive bias was mitigated by maintaining strict analytical distance, employing investigator triangulation, and foregrounding critical, counter-narrative field data.

RESULTS AND DISCUSSION

Overview of the Implementation Status

The empirical findings reveal that while the Triple E–CNC framework successfully serves as an interpretive alignment tool in master-planning documents, its physical and operational manifestation in Parapuar exhibits varying degrees of implementation lag across different dimensions.

Table 7. Planned vs. Observed Actions in Parapuar (Triple E–CNC Lens)

Triple E–CNC Dimension	Ex-Ante Planned Actions (Master Plan / Proposals)	Ex-Post Observed Actions & Empirical Evidence (Field Data)	Implementation Status / Gap Analysis	Governance & Operational Drivers/Bottlenecks
Ethno (Cultural Preservation & Community Integration)	• Integration of local Manggarai cultural themes into zone design. • Community-led cultural centers and revenue-sharing models. • Formal consultation with indigenous *Tua Adat*.	• Cultural design elements integrated into primary gateway architecture. • Community-led programs remain in proposal/draft stages. • Informal consultations held, but formal revenue-sharing agreements are pending.	Partial Implementation / High Gap	• Lack of formalized legal contracts for community profit-sharing. • Communication gap between central planning authorities and local villagers.

Eco (Nature Conservation & Ecological Stewardship)	• Strict low-density construction in Parapuar forest zones. • Zero-waste destination management and centralized water recycling. • Real-time carrying capacity monitoring systems.	• Land clearing and access road construction completed according to environmental zoning guidelines. • Temporary waste management onsite; permanent facilities not yet constructed. • Environmental impact monitoring conducted periodically, but real-time systems are unintegrated.	Moderate Implementation / Medium Gap	• Physical infrastructure development prioritized over operational sustainability systems. • High reliance on third-party contractor compliance.
Edu (Educational & Interpretive Tourism)	• Interactive botanical and forest education trails. • Mandatory environmental orientation for all visitors. • Local guide certification and training in Triple E–CNC principles.	• Concept designs for trails completed in master plan. • Training sessions conducted for 30 local guides on general hospitality. • Specific educational/interpretive signage and curricula not yet deployed on site.	Low Implementation / High Gap	• Capacity-building programs treat education as a secondary hospitality skill rather than core conservation literacy.
Governance & Meta-Orchestration	• Integrated Destination Management Organization (DMO) coordinating local, provincial, and national authorities. • Joint public-private-community steering committee.	• BPOLBF actively leading master-plan execution and inter-agency coordination. • Multi-stakeholder steering committee meets periodically, but local community participation is consultative rather than decisional.	Moderate Implementation / Medium Gap	• Asymmetric power dynamics between national steering entities and local municipal/community actors. • Institutional coordination exists primarily at macro policy levels.

Qualitative Findings Narrative

Divergent Stakeholder Expectations vs. Operational Timelines:

Local community members perceive delayed economic benefits as a failure of implementation, whereas management authorities view current progress as adhering to long-term multi-phase infrastructure schedules.

Institutional Meta-Orchestration Friction:

Overlapping jurisdictions between national authorities, forestry departments, and local regency administration create operational friction, slowing down ground-level implementation of cultural and environmental programs.

Stakeholder Perceptions, Expectations, and the Implementation Horizon

This study examined stakeholder perceptions and expectations regarding the development of the Parapuar tourism destination through the integration of ethno-tourism, eco-tourism, educational tourism, and conservation principles. Semi-structured questionnaires and interviews captured stakeholders' views on the conceptual coherence of this integrated model, as well as their expectations for future planning and destination governance. A purposive sample of 20 key stakeholders was selected to represent diverse interests across the Pentahelix spectrum, including government agencies, customary leaders (*Tua Adat*), tourism practitioners, financial institutions, media actors, and local community representatives. The data were analyzed using thematic clustering to systematically interpret how stakeholders understand the Triple E–CNC framework (*Ethno, Eco, Edu – Culture and Nature Conservation*) and its operational implications for sustainable and regenerative destination development.

Table 8 synthesizes the dominant themes emerging from stakeholder responses, the indicative proportion of respondents associated with each theme, and their interpretive significance when viewed through the Triple E–CNC lens.

Table 8. Thematic Analysis of Stakeholder Perceptions and Expectations toward Parapuar Tourism Development

Analytical Focus	Emergent Themes	Indicative Proportion / Subset	Interpretive Significance within Triple E–CNC
Perceptions of Integrated Tourism (Triple E–CNC)	Strong support for integrating ethno, eco, and educational tourism with conservation	~85%	Integration perceived as a distinctive strategy protecting cultural identity and natural assets
	Environmental protection and ecosystem conservation	Substantial subset	Conservation viewed as foundational to destination resilience and long-term viability
	Cultural respect and indigenous Manggarai wisdom	Substantial subset	Tourism expected to transmit cultural values rather than commodify traditions
	Cautious or neutral perspectives on operational execution	~15%	Concerns regarding institutional capacity, governance readiness, and the implementation gap
Expectations for Planning & Development	Balanced and sustainable development	Majority	Emphasis on equilibrium between economic growth, cultural

			preservation, and environmental stewardship
	Community involvement and equitable benefit sharing	Majority	Local communities expected to be central decision-makers and primary beneficiaries
	Government support and regulatory clarity	Frequent	Clear policies and institutional coordination viewed as essential for bridging plans and actions
	Media and educational promotion	Moderate	Promotion should enhance visibility while educating visitors on cultural and ecological values
Risk & Resilience Considerations	Environmental awareness and climate adaptation	Limited but notable	Recognition of long-term ecological and climate-related risks in a forest reserve
	Social conflict and equity concerns	Limited	Awareness of potential tensions arising from unequal benefit distribution and elite capture

Source: Author, 2026.

As shown in Table 8, the majority of stakeholders (approximately 85%) expressed strong support for an integrated tourism model combining ethno, eco, and educational tourism with conservation principles. This integration was framed as a distinctive development strategy capable of differentiating Parapuar while safeguarding its cultural heritage and natural assets. Within this dominant perspective, environmental protection emerged as a core priority, aligning with ecotourism literature that positions ecological integrity as a prerequisite for destination resilience.

Cultural respect and the preservation of indigenous Manggarai philosophies (*Gendang One Lingko Pe'ang*) were articulated as equally vital. Stakeholders emphasized that tourism development should function as a medium for transmitting local values and traditional knowledge, rather than commodifying cultural practices to satisfy market demand. However, a cautious minority (~15%) raised critical concerns regarding institutional capacity, governance preparedness, and the pace of development. These cautious perspectives directly mirror the central thesis of this study: the persistent implementation gap between high-level policy ambitions ($ex\text{-}ante$) and ground-level execution capacity **($ex\text{-}post$).**

Stakeholder expectations further reinforced the need for balanced development, community-led co-management, and regulatory clarity. While strategic aspirations are high, translating them into practice requires moving beyond master-plan rhetoric to establish legally binding and socially legitimate institutional mechanisms.

Implications for Destination Management Planning, Development Actions, and Governance

Stakeholder insights indicate that Parapuar's future development must transition from normative planning visions to concrete, conservation-led, and participatory strategies operationalized through the Triple E–CNC paradigm. Rather than fragmented or growth-driven interventions, the Destination Management Plan (DMP) must align cultural programming, ecological protection, visitor education, and spatial planning.

a. *Spatial and Conservation Planning:* Zoning regulations must strictly delineate core conservation areas, controlled visitation zones, and community-based cultural landscapes. Carrying-capacity assessments, environmental threshold monitoring, and ecosystem sensitivity mapping must function as enforceable gatekeeping mechanisms for infrastructure approvals.
b. *Community Participation and Governance:* Effective management relies on a multi-stakeholder governance structure that brings together government agencies, customary leaders, tourism operators, and community representatives. Existing local governance practices are complemented by approved Master Plan commitments to formalize co-management, equitable benefit-sharing, and structured conflict resolution. Under this regulatory framework, the governance model is designed to produce tangible intended outcomes: guiding architectural designs and land allocations to honor cultural values, establishing landscape-sensitive zoning and development controls, and codifying community-defined objectives. Furthermore, these commitments aim to build local capacity, expand employment, and support community-led enterprises as the plan transitions into full implementation.

Moving beyond symbolic consultation (Arnstein, 1969), effective management requires multi-stakeholder structures integrating government agencies, customary leaders (*Tua Adat*), tourism operators, and community representatives into decision-making, benefit-sharing, and conflict-resolution processes.

a. *Capacity Building and Enterprise Development:* Community-based enterprises must align with ethno- and educational-tourism objectives. Systematic training in guiding, ecological interpretation, and small enterprise management strengthens local readiness and reduces reliance on external capital.
b. *Infrastructure and Adaptive Management***:** Low-impact design, renewable energy integration, and phased rollout consistent with ecological carrying capacity are essential, supported by continuous multi-stakeholder monitoring reviews.

Table 9. Triple E–CNC Implementation and Governance Actions

Triple E–CNC Component	Key Development Actions	Governance & Institutional Mechanisms
Ethno-tourism	Community-led cultural programs, storytelling, heritage interpretation trails	Multi-stakeholder decision-making, community codification of objectives, benefit-sharing agreements
Eco-tourism	Conservation-based infrastructure, carrying-capacity management, ecological monitoring	Environmental thresholds in DMP, adaptive governance, zoning and land-use controls
Educational tourism	Interpretive centers, guided learning experiences, local knowledge integration	Co-creation with local knowledge holders, participatory planning, narrative-based visitor education
Conservation-centered Integration	Spatial planning for core, buffer, and cultural zones; low-impact facilities; ecosystem protection	Regulatory clarity, inter-agency coordination, multi-stakeholder oversight, adaptive management protocols

Interpretive Logic of Triple E–CNC and Spatial Translation in the Master Plan

The Triple E–CNC framework provides a hermeneutic schema for sustainable destination development. Rather than functioning as a static, technocratic checklist, the framework conceptualizes tourism planning as an iterative, reflexive cycle of interpretation, action, evaluation, and reinterpretation (*Verstehen*). As established in the Literature Review, the *Ethno* dimension emphasizes lived identity and customary governance; *Eco* foregrounds ecosystem integrity and sustainable livelihoods; and *Edu* promotes knowledge transmission and conservation literacy.

In Parapuar, this interpretive logic is spatially operationalized through the 129.6-hectare Sub-Area Master Plan derived from the BPOLBF Tourism Master Plan (RIK) 2024–2044. Spatial translation of the Triple E–CNC logic divides the landscape into 21 thematic clusters, incorporating cultural, recreational, educational, and conservation functions. Drawn from the Parapuar Master Plan directives, GIS and NDVI spatial tools enable fine-grained assessments of ecological sensitivity, carrying capacity, and spatial interdependencies (Dong, 2025; Lu et al., 2025; Yao et al., 2026). Within this planning framework, remote-sensing metrics like NDVI are integrated with multi-criteria indicators—such as hydrological thresholds, terrain stability, and biodiversity data—to ensure a comprehensive evaluation of ecological carrying capacity rather than relying on vegetation density alone.

This ensures ecological prudence is a foundational principle, supporting regenerative tourism strategies that integrate habitat protection, restoration, and adaptive stewardship (Bellato et al., 2024; Duarte et al., 2024). Adaptive monitoring and feedback loops link governance, planning, and implementation, enabling timely responses to social, ecological, and tourism pressures (Font et al., 2023).

Economic strategies in tourism can enhance destination competitiveness while also advancing community well-being by supporting equitable benefit distribution, creating meaningful visitor experiences, and fostering locally embedded enterprises (Dwyer & Kim, 2003; Destination Competitiveness and Resident Well-Being, 2022; Tourism Development in a Well-Being Economy, 2025). Governance in Parapuar is polycentric and deliberative, mobilizing the BPOLBF, local governments, indigenous institutions, private sector actors, and research organizations. Decision-making is iterative, negotiated, and adaptive, reflecting emerging best practices in complex socio-ecological systems.

The spatial layout divides the landscape into 21 thematic clusters (Table 10), integrating cultural, recreational, educational, and conservation functions. Geospatial tools (GIS, NDVI) enable fine-grained assessment of ecological sensitivity and carrying capacity, ensuring that physical development remains subordinate to ecological stewardship.

Table 10. Spatial Matrix: Triple E–CNC Cluster Allocation & Governance Roles

Cluster & Code	Facility / Building Function	Triple E–CNC Dimension & Primary Function	Governance / Stakeholder Role
A (A1)	Eco Management Office, Edu TIC, Ethno Forum	Edu / Ethno – Orientation & briefing	Managed by BPOLBF; facilitated by local communities

B (B1)	Ethno UMKM Kiosks & Eco Factory Outlet	Ethno / Edu – Cultural entrepreneurship	Managed by local artisans; BPOLBF regulated
C (C)	Eco Forest Restaurant	Eco / Edu – Tourism & recreation	Managed by BPOLBF with community oversight
D (D)	Eco Premium Boutique Resort / Tree House	Eco / Edu – Accommodation & recreation	Private sector with community input
F (F)	NTT–Flores–Manggarai–Bajo Cultural Centre	Ethno / Edu – Cultural interpretation	Co-managed with indigenous communities (*Tua Adat*)
H (H)	Integrated Ecological Waste Treatment (TPSP)	Eco / Conservation – Waste management	BPOLBF + local stewardship
I (I1–I5)	Hiking Centre, Creative Hub, Amphitheatre	Ethno / Edu / Eco – Trails, arts, learning	Community co-maintenance and indigenous management
K (K)	Educational Traditional Cultural Village	Ethno / Edu – Participatory cultural experiences	Indigenous community guides; BPOLBF coordinates
L (L1–L4)	Botanical Garden, Mini Zoo, Reserve Park	Edu / Eco / Conservation – Habitat restoration	Co-managed by researchers, schools, and BPOLBF
M (M)	Eco Forest Healing & Regenerative Centre	Eco / Conservation – Forest therapy	BPOLBF + local guides
N, P, Q	Glamping, Resort Hotels, MICE	Eco / Edu – Sustainable accommodation & events	Private operators with community and BPOLBF oversight
S (S)	Ecological EV Charging Station (SPKLU)	Eco / Conservation – Public service	BPOLBF + local maintenance

Source: Parapuar Sub-Area Master Plan, BPOLBF (2024).
Note: All clusters strictly adhere to spatial regulations (≤ 20% built coverage, ≥ 60% green space, building height ≤ 15 m, Floor Area Ratio /KLB ≤ 0.2).

The spatial and architectural realization—reflected in low-rise, vernacular-inspired building typologies (Figures 2 to 5)—operationalizes cultural and ecological priorities, ensuring physical construction respects the canopy height and spatial harmony of the Bowosie Conservation Forest.

Further, the following figures illustrate the spatial and architectural realization of the Triple E–CNC model. Cluster-based micro land allocation (Figure 2) and low-rise, vernacular-inspired building typologies (Figures 3, 4) operationalize cultural, ecological, and educational priorities. The Edu Botanical Garden (Figure 5) exemplifies the integration of learning, conservation, and green infrastructure, translating theory into practice.

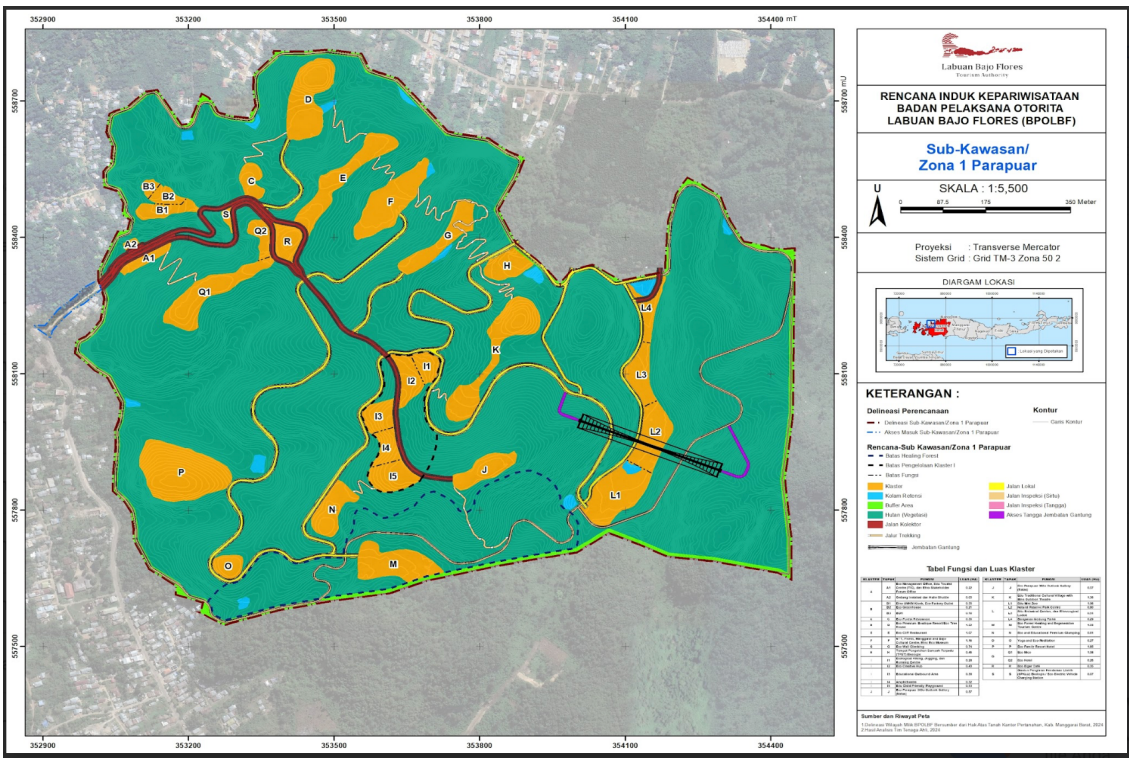
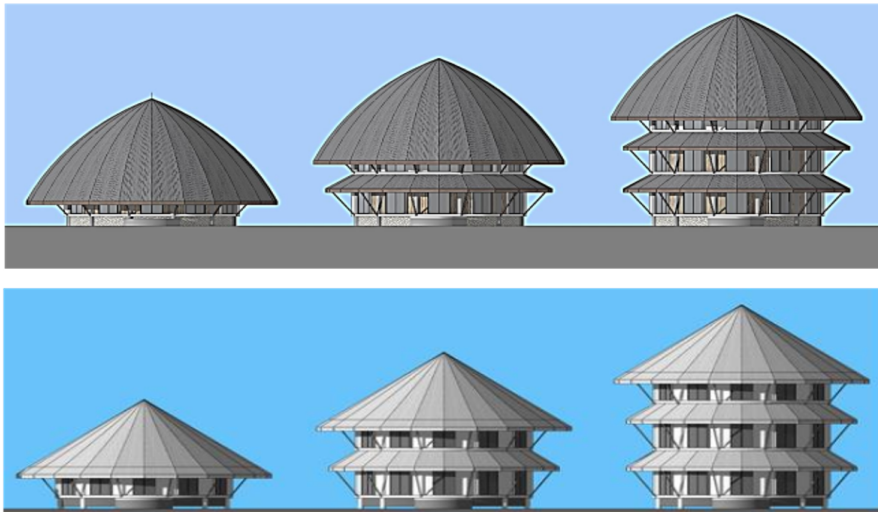


Figure 2. Photo of Cluster/Micro Land Allocation Map (Parapuar Sub-Area), showing the distribution of 21 clusters in the area.
(Source: Parapuar Sub-Area Master Plan, BPOLBF, 2024).

Figure 2. shows Cluster/Micro Land Allocation Map (Parapuar Sub-Area). Spatial distribution of 21 thematic clusters, illustrating the translation of Triple E–CNC principles into zoning decisions. Clusters integrate ecological sensitivity, cultural functions, and service provision.



1. Storey Building. *2. Storey Building* *3. Storey Building*

Figure 3. Illustration of the 1-3 Storey Building Concept, which describes the aesthetics of the building that reflects the functions of tourism and recreation as well as local culture. (Source: Parapuar Sub-Area Master Plan, BPOLBF, 2024).

Figure 3. proposes 1–3 Storey building typologies reflect Manggarai vernacular aesthetics and materiality, with height limits aligned with local canopy levels and low floor area ratios (KLB = 0.2). The design minimizes visual dominance, preserves ecological permeability, and accommodates tourism and recreation.

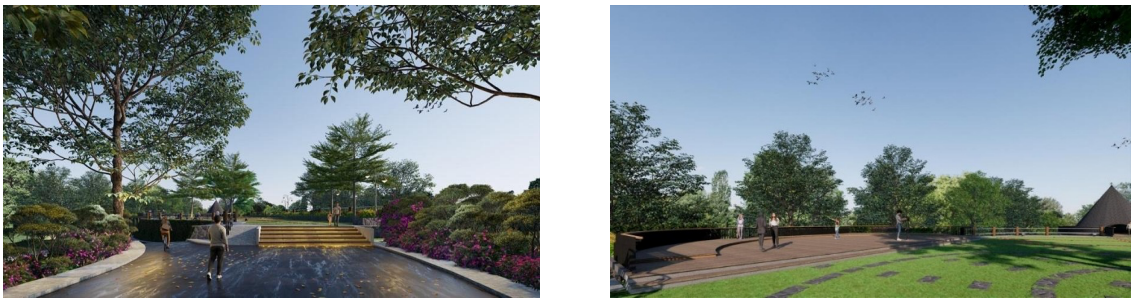


Figure 4. Cluster - Natas Building Concept.
(Source: Parapuar Sub-Area Master Plan, BPOLBF, 2024).

Conceptual design for Cluster-Natas (Figure 4) demonstrates the integration of ethno-tourism, eco-tourism, educational tourism, and conservation principles in spatial and architectural planning. The cluster functions as a platform for cultural interpretation, environmental learning, and community engagement.

Figure 5. RTH Concept Drawing in the Park/Forest Cluster - Edu Botanical Garden, illustrating green open space in the botanical garden (source: Parapuar Sub-Area Master Plan. (Source: Parapuar Sub-Area Master Plan, BPOLBF, 2024).

Figure 5. Edu Botanical Garden – Park/Forest Cluster illustrates integration of green open space with educational and conservation functions. The garden serves as a living classroom, fostering environmental awareness, promoting conservation literacy, and enabling regenerative tourism practices.

Together, the Parapuar Sub-Area Master Plan demonstrates how Triple E–CNC principles, participatory governance, and adaptive monitoring converge to support sustainable, regenerative tourism in a conservation forest landscape. By embedding interpretive logic, spatial prudence, and stakeholder co-production, the plan offers a replicable model for holistic destination management that balances cultural integrity, ecological stewardship, and socio-economic development.

Challenges of Conservation Governance and the Implementation Gap

While stakeholders strongly support the integrated Triple E–CNC model, empirical evaluation reveals significant governance bottlenecks and operational risks that threaten to widen the implementation gap:

1. *Capacity Asymmetries and Risk of Marginalization:* Limited local skills in hospitality management, conservation auditing, and small-enterprise development pose an operational risk. Without structured capacity building, local residents' risk being relegated to peripheral roles while external corporate actors capture primary economic yields.
2. *Risks of Cultural Commodification***:** A minority of respondents (~15%) highlighted legitimate concerns that living traditions (*Gendang* and customary rituals) could be ossified or altered to meet market expectations, compromising authentic cultural identity.
3. *Ecological Pressures in Sensitive Forest Ecosystems:* Developing within a designated conservation forest means that infrastructure expansion, even under ecotourism branding, carries cumulative environmental risks if carrying capacities and waste management systems are not strictly audited.

To address these challenges, the BPOLBF operates as a destination orchestrator under the Pentahelix model, facilitating multi-institutional coordination and enforcing compliance with Minister of Environment and Forestry Regulation No. P.13/MENLHK/SETJEN/KUM.1/5/2020. However, bridging the gap between master-plan blueprints and field reality requires moving beyond policy declarations toward continuous, evidence-based monitoring using remote sensing (NDVI) and real-time community feedback loops.

Development Plan Guidelines and Stakeholder Governance Matrix

To operationalize these findings and bridge the implementation gap, the Parapuar Development Plan Guidelines establish a clear, multi-stakeholder governance matrix defining roles, development actions, and expected outcomes across all sectors.

Table 11. Development Plan Guidelines and Stakeholder Roles in Parapuar Conservation Forest Areas

Stakeholder Group	Governance & Planning Role	Triple E–CNC Dimension	Key Development Actions	Expected Outcomes
BPOLBF (Labuan Bajo Flores Authority)	Destination orchestrator; cross-sectoral policy and resource coordination	Edu / Eco / Conservation	Cross-sectoral planning; GIS/NDVI ecological zoning; adaptive monitoring; regulatory enforcement	Integrated governance; policy coherence; ecosystem protection; climate resilience
Local Communities & Customary Institutions	Co-management; participatory decision-making; cultural interpretation	Ethno / Culture / Edu	Community-based tourism initiatives; heritage interpretation; local stewardship; active governance participation	Cultural preservation; social cohesion; equitable economic benefits; strengthened local autonomy

Private Sector Investors & Developers	Low-impact infrastructure investment; sustainable operations	Eco / Edu	Environmentally sensitive construction (KLB ≤ 0.2,KDH ≥ 60%); green infrastructure; sustainable services	Economic vitality; low-impact development; ecological alignment; local livelihood support
Government Ministries (Tourism, Environment, Forestry)	Regulatory oversight and legal compliance	Conservation / Eco	Enforcing environmental regulations (e.g., MoEF Reg. No. P.13/2020); auditing land-use rights	Legal certainty; environmental compliance; cross-sectoral institutional alignment
Researchers & Academia	Independent monitoring, scientific research, and capacity building	Edu / Eco	Conducting ecological baseline surveys, NDVI tracking, community training, and impact assessments	Evidence-based management; scientific rigor; enhanced local human capital
Visitors & Tourists	Responsible consumers and ethical participants	Edu / Culture	Adhering to carrying-capacity guidelines, engaging in educational trails, respecting local customs	Low-impact tourism; enhanced visitor awareness; cross-cultural respect

Source: Author, 2026.

By aligning these stakeholder roles through the hermeneutic lens of the Triple E–CNC framework, Parapuar moves beyond technocratic master planning toward an adaptive, regenerative destination governance model capable of bridging strategic intentions with verifiable ground-level execution.

CONCLUSION

The Parapuar case study demonstrates that the hermeneutic application of the Triple E–CNC framework (*Ethno, Eco, Edu – Culture and Nature Conservation*) offers a structured interpretive and operational schema for destination management plan in ecologically and culturally sensitive conservation areas. By foregrounding indigenous meaning-making and place-based knowledge systems—specifically the Manggarai philosophy of *Gendang One Lingko Pe'ang*—the framework provides an alternative to conventional technocratic planning models. By linking ethno-cultural governance, ecological stewardship, and interpretive learning into actionable destination guidelines, the framework seeks to foster a development trajectory that is culturally grounded, community-oriented, and responsive to ecological limits.

Stakeholder perspectives consistently underscored the primacy of environmental protection, cultural integrity, equitable economic participation, and accountable destination governance. The strategic integration of ethno-, eco-, and educational tourism modalities provides a coherent conceptual path toward ethical and environmentally responsible tourism practices. Rather than treating culture, nature, and economic development as isolated sectors, the Triple E–CNC framework aligns them within a unified diagnostic logic designed to highlight operational priorities and strengthen long-term socio-ecological resilience.

Crucially, the findings demonstrate that participatory governance reshapes not only *who* participates in destination decision-making, but also *what kinds* of tourism futures become achievable. In Parapuar, this governance transformation

is reflected in low-impact architectural guidelines that incorporate local cultural identity, spatial zoning proposals that respect customary land relations, and regulatory controls sensitive to forested landscape values. However, as this study emphasizes, strategic master plans and inclusive governance rhetoric represent *ex-ante* intentions. Bridging the implementation gap requires continuous institutional coordination, sustained capacity building, and verifiable *ex-post* field monitoring.

Limitations and Directions for Future Research

While this study offers valuable theoretical and empirical insights, several methodological and contextual limitations must be acknowledged:

1. *Single-Case Study Design & Temporal Scope***:** The empirical focus is restricted to a single destination (Parapuar, Labuan Bajo–Flores) at an early stage of development. Because much of the material reflects master-plan proposals, policy documents, and initial stakeholder expectations, the long-term, *ex-post* socio-ecological impacts of full site operation cannot yet be empirically verified.
2. *Sample Characteristics:* Data collection relied on a purposive sample of 20 key stakeholders. While carefully selected to capture a broad range of perspectives across the Pentahelix spectrum (government, *Tua Adat*, industry, academia, and local community representatives), the sample size may not fully capture the full diversity or internal friction within broader local populations.
3. *Contextual Transferability & Adaptation Thresholds***:** The Parapuar model offers a conceptual baseline for destination management in tropical conservation frontiers; however, its application to other destinations are not direct or universal. Transferring the Triple E–CNC model requires careful adaptation to local institutional and ecological conditions, including:
    a. *Customary Institutions & Land Tenure***:** The framework's *Ethno* dimension relies heavily on the specific spatial ethics of Manggarai customary governance (*Gendang One Lingko Pe'ang*). Destinations with different or contested land tenure systems will require distinct customary co-management mechanisms.
    b. *Organizational & Governance Capacity:* The presence of a dedicated orchestrating entity (BPOLBF) is unique to Indonesia's Priority Tourism Destinations. Regions lacking centralized destination management organizations may struggle to maintain multi-agency coordination.
    c. *Ecological & Carrying-Capacity Variances***:** Biophysical constraints, baseline biodiversity levels, and environmental vulnerability vary significantly across ecosystems, requiring localized spatial zoning and ecological auditing protocols.

Future research should conduct longitudinal, *ex-post* evaluations of Parapuar as construction and tourist arrivals reach operational phases, explicitly tracking whether physical development, local revenue distribution, and ecological indicators match original master-plan targets. Comparative studies across other conservation-area tourism developments in the Global South would further refine the Triple E–CNC framework as an evaluative diagnostic tool for destination governance.

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AI USE STATEMENT

The authors confirm that no artificial intelligence (AI) tools or AI-assisted technologies were utilized throughout the research and manuscript preparation process. All aspects of the study, including data analysis, interpretation, and manuscript writing, were conducted independently by the authors to ensure academic integrity, originality, and scientific accuracy.

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