

Stakeholder Salience and Contested Governance in a Sacred Heritage Tourism: Evidence from Sultan Suriansyah Tomb Complex, Indonesia

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ABSTRACT: The Sultan Suriansyah Tomb Complex is a well-known religious tourist attraction and cultural heritage site in the city of Banjarmasin, rich in the historical significance of the Banjar Sultanate. However, the mausoleum faces a crisis stemming from a conflict over management between the descendants of the sultan and the local community. Therefore, this study aims to analyze stakeholder involvement in its management. This study employs a descriptive qualitative approach, with data collected through observation, literature review, and in-depth interviews with key informants. The data was then analyzed using NVivo 12 for Windows to identify the typology of the stakeholders. The results indicate that the government level falls under the “definitive stakeholder” typology, the descendants’ group and the local community fall under the “dormant stakeholder” typology, and the City’s Cultural Heritage Expert Team (TACB) falls under the “discretionary stakeholder” typology. However, although the government level holds the highest typology, it cannot make final decisions, so management appears to proceed independently without collaboration among actors. In fact, the City Cultural Heritage Expert Team (TACB) is not involved in making final decisions regarding the management of the Sultan Suriansyah Tomb Complex. Thus, management conflicts do not arise from the absence of stakeholders, but rather from an unbalanced distribution of power, legitimacy, and urgency.

KEYWORDS: cultural heritage, heritage tourism, stakeholder, Sultan Suriansyah Tomb Complex, religious tourism

INTRODUCTION

Cultural heritage sites, as a type of tourist attraction that appeals to visitors by offering exposure to local culture, have the potential to help preserve a community’s cultural identity while also promoting it, thereby facilitating better cultural exchange between local residents and visiting tourists [1], [2]. Just as the existence of cultural heritage sites is regulated, so too is the scope of archaeological heritage preservation namely, the protection, development, and utilization of archaeological remains at tourist destinations which encompasses scientific, educational, cultural, and historical values, as well as benefits for the community [3]. Indonesians deeply respect historical sites, especially those associated with religious figures and ancestors; thus, religious tourism sites are viewed not merely as places to visit but also as symbols of spiritual heritage [4], [5]. Religious tourism encompasses all forms of travel undertaken outside one’s immediate environment for religious or spiritual purposes, such as pilgrimages, visits to sacred sites, and participation in religious or spiritual events [6]. This is reinforced by the fact that Indonesia is a country with a predominantly religious population and boasts a wealth of tourist destinations that attract significant interest, as they offer a unique combination of spiritual values and recreational experiences [7].

As is the case at the Sultan Suriansyah Tomb Complex, people visit the tomb as a form of respect for their ancestors specifically, the first king who founded the Banjar Sultanate. Broadly speaking, the Sultan Suriansyah Tomb Complex is one of the religious tourism sites located in the city of Banjarmasin. Religious tourism is defined as tourism activities that hold special significance for religious communities, which may include places of worship, the tombs of religious scholars, or ancient sites that are notable for their historical context, myths, and legends [8], [9]. Religious tourism at the Sultan Suriansyah Tomb Complex serves as a historical legacy, marking the final resting place of the Banjar Sultanate, Sultan Suriansyah along with his wife, family, and religious scholars who exerted significant influence during his reign. In addition to serving as a place to learn about history, the Sultan Suriansyah Tomb Complex offers religious activities such as pilgrimages and the “*tampung tawar*” ritual, a belief that drinking water from the well within the tomb will bring blessings to one’s life.

REKAPITULASI PENGUNJUNG TAHUN 2024														
No	Nama Cagar Budaya	Jumlah Pengunjung												Total 1 Tahun
		Januari	Februari	Maret	April	Mei	Juni	Juli	Agustus	September	Oktober	November	Desember	
1	Komplek Makam Sultan Suriansyah Kuin Utara	8422	7250	2900	2800	-	-	-	-	-	-	-	-	21.372
2	Masjid Sultan Suriansyah Kuin Utara	570	650	650	600	550	250	240	230	250	450	280	222	4.942
Jumlah														26.314

Figure 1. Summary of Visitor Data for 2024 at the Sultan Suriansyah Tomb Complex and Sultan Suriansyah Mosque

Based on Figure 1, the number of visitors to the Sultan Suriansyah Tomb Complex reaches 21,372 people per year, which is significantly higher than the number of visitors to the Sultan Suriansyah Mosque, which stands at 4,942 people. Upon closer examination, the average number of visitors to the Sultan Suriansyah Tomb Complex in North Kuin is estimated at 5,348 per month, compared to the average number of visitors to the Sultan Suriansyah Mosque, which stands at 411 people. Based on the visitor data summary (Figure 1), the remarkably high number of mausoleum visitors indicates that it is heavily frequented. However, it is important to note that there is a gap in the tomb visitation data from May through December 2024 and continuing into the period covered by this study. The researcher obtained data from the Banjarmasin City Department of Culture, Youth and Sports, and Tourism, which explained that this data gap resulted from a dualism in the management of the tomb. This dualism in management stems from a conflict between the local community and the group of heirs. The conflict over dual management involves two groups: the local community and the royal descendants (*zuriat*). The phenomenon of dual leadership was explained by each group as well as the stakeholders involved in managing the tomb. Based on initial observations with local community informants, this dual leadership has persisted since the COVID-19 pandemic and is known to the Banjarmasin City Government. He further explained that the group claiming royal lineage (*zuriat*) cannot provide evidence of their right as heirs to manage the Sultan Suriansyah Mausoleum, and the community wishes to be involved in management because they view the figures at the mausoleum as their ancestors as well. This was confirmed by Informant 2, a member of the *zuriat* group, regarding the dualism in management occurring at the cemetery; however, he stated that he did not understand the dispute taking place at the Sultan Suriansyah Tomb Complex and regretted that it had occurred. Meanwhile, Informant 3, a representative from the Department of Culture, explained that the conflict originated from efforts to redevelop the tomb area, which led the community group to want to be involved, particularly in the management of the tomb. This was confirmed by Informant 4 from the Banjarmasin City Tourism Area Regional Technical Unit regarding the issue; however, he opined that behind the dispute over the tomb's management lie significant economic motives stemming from tourism activities.

Cultural heritage sites serve as arenas where various parties and interests converge, giving rise to contestation among them [10]. It is important to understand that contestation occurs when these two distinct elements meet and attempt to assert their respective influence [10]. S As in the case of the management of Sultan Suriansyah's Tomb, each group influences the others in an effort to secure full rights to manage the tomb. This contestation then escalates into conflict when these differences are articulated in a way that pits two or more parties against one another in a sharpening power struggle [10]. The struggle over the right to manage the Tomb of Sultan Suriansyah has clearly reached a state of dualistic conflict that persisted throughout the course of this research, with no clear resolution in sight.

Based on the phenomena observed in the field, it is necessary to identify the attributes of each stakeholder to determine the typology of stakeholders. Similar findings were also reported in another study assessing the importance of stakeholders in religious pilgrimages to Dajia Mazu in Taiwan, which showed that the success and sustainability of religious tourism management depend heavily on the organizers' ability to prioritize the expectations and strategic contributions of key groups such as pilgrim engagement and temple operational management in the decision-making process and resource allocation [11]. Based on this, it is necessary to examine in greater depth how are power, legitimacy, and urgency distributed among stakeholders in the management of the Sultan Suriansyah Tomb Complex, and what governance gaps emerge from this configuration?

LIRERATURE REVIEW AND THEORETICAL FRAMEWORK

The management of cultural heritage tourism has now transformed from a mere effort at physical conservation into a complex governance arena involving dynamic interactions among state authorities, local communities, experts, managers, and



various tourism stakeholders [12]. This phenomenon underscores that cultural heritage sites are no longer static objects but rather a “public service ecosystem” in which formal government policies must be able to negotiate with informal cultural networks and grassroots initiatives to achieve sustainable tourism resilience [12]. In the context of religious cultural heritage tourism, the character of these destinations is fundamentally different from that of conventional tourist attractions due to the presence of dimensions of spirituality, collective memory, and rituals that make them transmitters of regional identity values inherited from ancestors [13]. Religious sites create what is known as the “simultaneity of space,” where the same physical space is interpreted differently by pilgrims through sacred acts of veneration and by tourists through aesthetic or historical experiences [13]. This tension often triggers conflicts of interest because such sites embody a “spirit of place” rooted in spiritual traditions and social memory, thus requiring a management approach that focuses not only on the preservation of tangible monuments but also on safeguarding the continuity of ritual practices (intangible) as the core of the site’s authenticity [14]. Thus, the effectiveness of managing cultural heritage sites depends heavily on recognizing the central role of communities and religious institutions as key stakeholders who hold moral authority and legitimacy over the existing spiritual values.

Stakeholder theory defines stakeholders as individuals or groups such as civil society, communities, customers, employees, the government, shareholders, and suppliers who can influence or be influenced by an organization’s achievements, with the aim of generating various benefits for different stakeholders [15]. According to studies by experts, stakeholder theory explains how to guide managers and members of an organization to think more broadly and creatively about organizational policies, taking into account all significant consequences of the company’s actions which encompass not only financial markets but also employees, customers, suppliers, the communities where the organization operates, and so on [16]. In fact, the role of each stakeholder can influence or be influenced by the organization’s actions [17].

In evaluating the influence of stakeholders by proposing attributes namely power, legitimacy, and urgency which, when considered collectively, can serve as useful indicators for determining the level of management attention required for each stakeholder. Attributes for evaluating stakeholder influence: (i) power, which refers to a party in a relationship having the ability to exert influence to the extent that the party possesses or can obtain access to coercive, utilitarian, or normative means to enforce its will. However, it should be noted that access to these means is variable, not a fixed state; this is one reason why power is temporary, as it can be gained or lost; (ii) legitimacy, a desired social good, which is something greater and more widely shared than mere self-perception, and which can be defined and negotiated differently at various levels of social organization; and (iii) urgency, which refers to the extent to which a stakeholder’s claim requires immediate attention based on time sensitivity the degree to which a manager can delay addressing the claim or relationship with the stakeholder and the critical importance of the claim or relationship to the stakeholder [17].

This study focuses on analyzing the roles of each stakeholder using stakeholder theory to identify a typology based on their attributes. Thus, this typology can be used to determine the level of authority of each stakeholder involved in the management of the Sultan Suriansyah Tomb Complex by evaluating them according to their power, legitimacy, and urgency.

METHODOLOGY

A qualitative single-case study was conducted at the Sultan Suriansyah Tomb Complex in Banjarmasin, Indonesia. Data were collected through field observation, document review, and in-depth interviews with government officials, the UPTD, the Cultural Heritage Expert Team, representatives of the descendants (*zuriat*), and local community members. The data analysis process was carried out simultaneously with three concurrent activities: data condensation, data display, and drawing and verifying conclusions [18]. Data analysis was conducted using NVivo 12 for Windows software to facilitate the processing of field findings by thematizing the results of in-depth interviews with key informants. The research flowchart is shown in Figure 2.

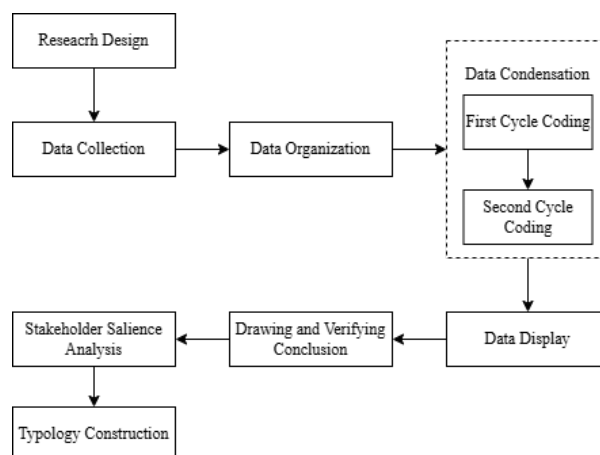


Figure 2. Research Flowchart

The thematization process is divided into two stages, beginning with First Cycle Coding (FCC) [18], a coding stage that reflects field conditions by interpreting statements from key informants directly related to the research focus specifically, the roles of stakeholders in the management of the Sultan Suriansyah Tomb Complex. The next stage, Second Cycle Coding (SCC) [18], involves deriving broader themes through brief notes. The Second Cycle Coding stage helps generate themes based on the findings from the First Cycle Coding. Consequently, based on the results of the thematization process, a typological mapping of each stakeholder involved was conducted using stakeholder salience theory, with the final result being a Venn diagram to illustrate the respective typologies of the stakeholders [17]. The data were thematically coded and interpreted through stakeholder salience analysis.

RESULTS AND DISCUSSION

Institutional authority: government as regulator, facilitator, and conflict container

The government level is represented by the Banjarmasin City Department of Culture and the Banjarmasin City Tourism Area Technical Implementation Unit (UPTD). In fact, the Department of Culture and the Banjarmasin City Tourism Area UPTD maintain a collaborative relationship in management, meaning there is ongoing communication between these two agencies. Based on the results of the thematic interviews, it was identified that the government level possesses all three stakeholder attributes. These three stakeholder attributes include power, legitimacy, and urgency. Regarding the attribute of power, the government has the authority to make decisions regarding management by recognizing the existence of both factions the heirs and the community with a sense of urgency to prevent the conflict from escalating further and dragging on for an extended period. However, from the perspective of legitimacy, the government views both parties as unable to provide evidence of their rightful claim to management. Therefore, after careful consideration to prevent the conflict from dragging on, the government has also established that the management of the Sultan Suriansyah Tomb Complex remains in a status quo deemed the safest path for resolving the current conflict although this solution will continue to be evaluated as management proceeds. The government holds a strong formal position. The Department of Culture is responsible for managing cultural heritage sites, while the Banjarmasin City Tourism Area Technical Implementation Unit (UPTD) handles operational management and on-site mediation. The government appears as the most prominent actor, yet its intervention tends to preserve stability rather than transform governance. The paradox of the definitive stakeholder is that, while the government possesses power, legitimacy, and a sense of urgency, the decisions it makes are more often of a status quo nature or serve as temporary mediation.

Competing community legitimacy: zuriat vs local community

Management on the ground involves two factions the descendants of Sultan Suriansyah and the local community who take turns managing the site on a weekly basis. Both the heirs and the community share the same attributes: legitimacy and power. This means that both factions hold their own power and perceptions regarding their involvement in managing the tomb. Despite the opposing stances of the two factions, they share similar attributes, which is why the conflict over dual management has yet to

be resolved. Furthermore, the heirs are perceived as intentionally sabotaging mediation efforts regarding the cemetery's management, while the community believes the heirs are not managing the cemetery properly. However, the heirs' involvement in management receives support from the government, particularly the UPTD for the Banjarmasin City Tourism Area. In practice on the ground, both groups are recognized in the same way as the government's relationship with both the heirs and the community. The community is not monolithic. There are two distinct community actors: the descendants/heirs and the local community. Both possess power and legitimacy, but their sources of legitimacy differ. Sacred heritage governance is shaped by plural claims to legitimacy, where hereditary legitimacy and local community legitimacy overlap, compete, and remain unresolved.

Peripheral expertise: TACB/academics as legitimate but non-integrated actors

In addition to the involvement of government officials, heirs, and the community, the Cultural Heritage Expert Team (TACB) represented by academics was also involved in conducting an assessment as part of the process to designate the Sultan Suriansyah Tomb Complex as a cultural heritage site. Interestingly, the academics were not involved in the management of the Sultan Suriansyah Tomb Complex. This is evidenced by the fact that they had no direct relationship with either the government, the descendants of Sultan Suriansyah, or the local community regarding the management of the tomb. It was also found that one inherent attribute of academics is legitimacy. This means that academics' legitimacy is non-partisan and tends to be neutral regarding management. This is because academics carry out their duties as members of the TACB, which has its own distinct perspective on the tomb. Academics/TACB members possess scientific and technical legitimacy but are not directly involved in day-to-day management. The TACB plays a role in the assessment and designation of cultural heritage sites but does not have strong management ties with the government, the descendants, or the local community. Expert legitimacy does not automatically translate into governance influence

Stakeholder salience configuration: definitive, dominant, and discretionary actors

Based on the identification of each attribute through stakeholder engagement in management, the typology of stakeholders classified according to the number of attributes possessed by each stakeholder level is referred to as the stakeholder salience typology [17]. The stakeholders who receive the highest level of attention in the decision-making process are those who possess a combination of all three attributes simultaneously.

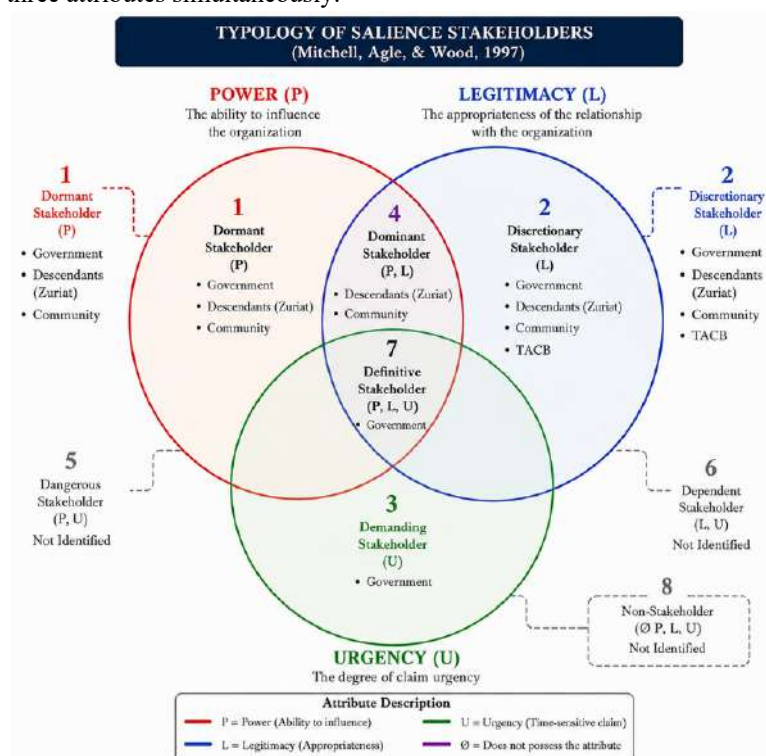


Figure 3. Typologies of Involved Stakeholders

Stakeholder typologies are grouped into three types based on the number of attributes they possess, namely: latent stakeholders those with one attribute of low priority, which are further divided into three subtypes dormant stakeholders with the attribute of power; discretionary stakeholders with the attribute of legitimacy; and demanding stakeholders with the attribute of urgency. The typology of stakeholders with two attributes of medium priority is divided into three types: dominant stakeholders, who possess the attributes of power and legitimacy; dependent stakeholders, who possess the attributes of legitimacy and urgency; and dangerous stakeholders, who possess the attributes of power and urgency. Finally, the definitive stakeholder typology has three attributes: power, legitimacy, and urgency. Stakeholders classified as definitive stakeholders are those with high priority.

Table 1. Summary of Stakeholder Typology

No	Stakeholder Typology	Combination of Attributes	Included Actors
1	Dormant Stakeholder	P	Government, Descendants of Sultan Suriansyah, Local Community
2	Discretionary Stakeholder	L	Government, Descendants of Sultan Suriansyah, Local Community, Cultural Heritage Expert Team (TACB)
3	Demanding Stakeholder	U	Government
4	Dominant Stakeholder	P+L	Descendants of Sultan Suriansyah, Local Community
5	Dangerous Stakeholder	P + U	Not Identified
6	Dependent Stakeholder	L + U	Not Identified
7	Definitive Stakeholder	P + L + U	Government
8	Non Stakeholder	Ø P, L, U	Not Identified

Based on the field findings summarized in Table 1, stakeholder typologies were identified based on their attributes. “Dormant” stakeholders characterized by a combination of power attributes include the government, the descendants of Sultan Suriansyah, and the local community. The “discretionary stakeholder” typology, characterized by the attribute of legitimacy, is held by the government, the descendants of Sultan Suriansyah, the local community, and the Cultural Heritage Expert Team (TACB). Next, the “demanding stakeholder” typology, characterized by the attribute of urgency, is held exclusively by the government. Furthermore, the “dominant stakeholder” typology which combines the attributes of power and legitimacy is held by the descendants of Sultan Suriansyah and the local community. Meanwhile, the “dangerous stakeholder” typology a combination of power and urgency and the “dependent stakeholder” typology a combination of legitimacy and urgency were not identified in the field findings. However, the “definitive stakeholder” typology is held by the government, which possesses all three attributes: power, legitimacy, and urgency (see on Figure 3). The government is categorized as a “definitive stakeholder” because it possesses power, legitimacy, and urgency. The descendants and the local community are classified as “dominant stakeholders” because they possess power and legitimacy (see on Figure 3). TACB/academics are classified as “discretionary stakeholders” because they possess legitimacy but lack power and urgency in direct management (see on Figure 3).

A stakeholder analysis using the Stakeholder Salience Typology [17], indicates that the conflict over the management of the Sultan Suriansyah Tomb Complex is influenced not only by differences in interests among actors but also by the uneven distribution of the attributes of power, legitimacy, and urgency among the stakeholders. The conflict arising in the management of the Sultan Suriansyah Tomb Complex is not a conflict between actors who both possess high salience; rather, it is a conflict stemming from a mismatch between cultural legitimacy and formal legitimacy; differing perceptions regarding authority over the management of the area; and the concentration of the attribute of urgency in the government as the sole actor. In other words, the conflict does not arise from a lack of legitimacy among the actors, but rather from an unbalanced distribution of stakeholder attributes. Consequently, the decision-making process tends to be centralized around the government as the definitive stakeholder. The findings of this study show that, in the context of heritage tourism based on religious sites, the cultural legitimacy held by the descendants of Sultan Suriansyah and the local community does not automatically result in the highest salience in site



management. Instead, it is the combination of formal authority, institutional legitimacy, and the urgency of government policy as the definitive stakeholder with the greatest capacity to influence the direction of site management that determines salience. These findings expand the application stakeholder salience theory to the context of managing Islamic cultural heritage sites in Indonesia specifically the management of the Sultan Suriansyah Tomb Complex, which is characterized by an overlap of formal and cultural authorities.

The results of mapping each stakeholder actor reveal that legitimacy in this case is not singular. Specifically, there is legal legitimacy from the government, genealogical legitimacy from the descendants, communal legitimacy from the community, and technocratic legitimacy from the TACB. Thus, this case demonstrates that legitimacy in sacred heritage tourism is not merely institutional or legal; it is also genealogical, communal, spiritual, and expert-based. In theory, actors with power, legitimacy, and urgency should have the highest priority. However, conversely, in this case, the government has instead tended to maintain alternating management as a temporary solution. This indicates that high salience does not always result in transformative decisions. Rather, high salience may lead to conflict containment rather than governance resolution when legitimacy claims among community actors remain politically sensitive. Ultimately, the presence of pentahelix actors does not guarantee collaborative governance; what matters is whether their authority, knowledge, and legitimacy are institutionally embedded in decision-making mechanisms.

CONCLUSION

The stakeholders successfully identified include the government specifically the Department of Culture and the Technical Implementation Unit for the Banjarmasin City Tourism Area the descendants of Sultan Suriansyah, local community groups, and the Banjarmasin City Cultural Heritage Expert Team. Each stakeholder group falls into a specific typology: the Cultural Heritage Expert Team is a “discretionary stakeholder,” the descendants of Sultan Suriansyah and local community groups are “dominant stakeholders,” and the government is a “definitive stakeholder.” However, this typology of stakeholders influences the management of the Sultan Suriansyah Tomb Complex, which appears to operate independently without any collaboration. The theoretical contribution of this study is that it expands stakeholder salience theory within the context of sacred heritage tourism and contested heritage governance. The government needs to shift its role from merely acting as a “conflict container” to becoming a “governance integrator.” Furthermore, the TACB, which possesses professional legitimacy, has not yet been integrated into the decision-making process. Therefore, this must be identified as a governance gap. Future research is expected to examine comparative sacred heritage sites, longitudinal changes in governance, visitor and community perceptions, revenue governance, and models of collaborative governance.

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