

## From Red-Light Districts to Public Spaces: Collaborative Governance and Social Innovation in Burnik City, Situbondo

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### Abstract

The transformation of former red-light districts into public spaces presents a complex policy challenge because it involves social, economic, and moral dimensions. This article analyzes collaborative governance and social innovation in the transformation of Burnik City in Situbondo Regency using a qualitative approach through interviews, observations, and document analysis. The research findings indicate that cross-actor collaboration functions as a social infrastructure enabling spatial change; however, this collaboration does not occur on equal terms due to the influence of power relations and the roles of key actors. This transformation yields social innovation across three dimensions: meeting social needs, transforming social relations, and community empowerment. Although it has succeeded in shifting stigma and boosting economic activity, the resulting innovations remain partial as they have not yet been strongly institutionalized. Furthermore, spatial transformation also has the potential to create new forms of exclusion for certain groups. Sustainability challenges related to institutional frameworks, participation, and the environment highlight the need for institutional strengthening to ensure that social innovations can endure in the long term.

**Keywords:** *Collaborative Governance; Social Innovation; Local Government; Red-Light District Transformation*

### Abstrak

Transformasi kawasan eks-lokalisasi menjadi ruang publik merupakan tantangan kebijakan yang kompleks karena melibatkan dimensi sosial, ekonomi, dan moral. Artikel ini menganalisis tata kelola kolaboratif dan inovasi sosial dalam transformasi Burnik City di Kabupaten Situbondo dengan menggunakan pendekatan kualitatif melalui wawancara, observasi, dan analisis dokumen. Hasil penelitian menunjukkan bahwa kolaborasi lintas-aktor berfungsi sebagai infrastruktur sosial yang memungkinkan perubahan ruang, namun tidak berlangsung dalam kondisi setara karena dipengaruhi relasi kuasa dan peran aktor kunci. Transformasi ini menghasilkan inovasi sosial dalam tiga dimensi, yaitu pemenuhan kebutuhan sosial, perubahan relasi sosial, dan pemberdayaan masyarakat. Meskipun berhasil menggeser stigma dan meningkatkan aktivitas ekonomi, inovasi yang terbentuk bersifat parsial karena belum terinstitusionalisasi secara kuat. Selain itu, transformasi ruang juga berpotensi menciptakan eksklusi baru bagi kelompok tertentu. Tantangan keberlanjutan terkait kelembagaan, partisipasi, dan lingkungan menunjukkan perlunya penguatan institusional agar inovasi sosial dapat bertahan dalam jangka panjang.

**Kata Kunci:** *Tata Kelola Kolaboratif; Inovasi Sosial; Pemerintahan Lokal; Transformasi Lokalisasi*

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## Introduction

Efforts to regulate red-light districts in various regions of Indonesia often pose a policy dilemma between enforcing public morality and protecting the livelihoods of residents who depend on these activities (Natsir, 2018; Yuliani et al., 2025). Various studies highlight that policies to close red-light districts are often suboptimal due to a lack of stakeholder involvement and minimal social protection for vulnerable groups, such as sex workers and local residents (Dewantary et al., 2023; Hung, 2023). This study found good practices that can serve as examples for transforming red-light districts into new public spaces that can shift negative stigma to positive. However, on the other hand, there are still challenges regarding sustainability in the transformation process that are interesting to explore further.

Since 2024, the Situbondo Regency Government has taken a different approach by transforming the Burnik Area, located in Dawuhan Village, Situbondo District, into a public space that combines tourism, community economy, and social interaction. The Burnik Area in Situbondo Regency has been known for years as a hidden red-light district that is socially legitimized but causes moral and economic stigma among the community. The Burnik Area, which is now better known as Burnik City, has undergone a social transformation into a new public space for the community in Situbondo Regency.

This transformation is interesting because it demonstrates a form of local governance innovation that combines moral values, social legitimacy, and economic empowerment. The case of Burnik City shows how cross-actor collaboration, such as between the government, religious organizations, youth communities, and Micro and Small Enterprises (MSEs) actors, can produce a collaborative governance model based on local values. This paper aims to explain the policy process that gave birth to Burnik City, analyze the collaboration between parties, and examine how this new public space has become a form of social innovation that revitalizes the social identity of Situbondo residents.

The transformation of social spaces into productive public spaces has become an

important issue in urban governance in Indonesia (A Sa'ir et al., 2020). With increasing attention to social inclusiveness and community-based development, many local governments in Indonesia are seeking to revitalize previously stigmatized areas into spaces with new social and economic value (Priatmoko et al., 2021; Riasmi et al., 2022; Tahalea & Novianti, 2023). This success should be reflected upon in governance policies to increase development success while minimizing failure.

Collaboration between actors (government, community, and private sector) is a key factor in the success of change. However, many public space revitalization initiatives are not sustainable due to weak cross-actor coordination and dependence on government intervention (Arbab et al., 2025; Aswad & Damayanti, 2020). Some projects fail due to a lack of social innovation, low trust between actors, and the absence of stable participatory mechanisms (Frantzeskaki & Rok, 2018). Other restorative studies confirm that without cross-organizational trust, long-term collaboration is difficult to sustain (Gutierrez et al., 2023; Metcalf et al., 2015). As a result, spatial transformations are often only physical in nature without producing profound social change for the surrounding community.

In the academic world, research on collaborative governance in Indonesia has grown rapidly, especially since decentralization expanded the space for civil society participation and cross-sector partnerships. Various studies highlight collaboration in various areas, such as regional innovation policy, waste management, climate change, local economic development, and the implementation of Sustainable Development Goals (SDGs) in Jakarta (see for example: Gunawan, 2025; Haris et al., 2024; Mukhlis & Perdana, 2022; Noor et al., 2023; Widhiantari & Kurniawan, 2025). However, even though the literature on local policy collaboration is increasingly rich, the dimensions of social innovation that emerge from the collaboration process—especially in the context of social transformation and public space after red-light district relocation—are still relatively rarely explored in depth.

Thus, this research occupies an important space in bridging studies on collaborative governance with the literature on social innovation, while also providing empirical evidence from a district context facing unique social dynamics following moral and economic transformation, such as Burnik City in Situbondo District. The case of Burnik City's transformation in Situbondo District offers an interesting context for examining this phenomenon. The area, formerly known as a red-light district, has now been transformed into a public space and creative economy managed jointly by the community and local businesses. Burnik City is a concrete example of how social innovation and collaboration between actors can be used to turn social stigma into economic strength and a symbol of local progress. This phenomenon represents not only the physical transformation of space, but also social and institutional transformation at the grassroots level.

This study aims to analyze collaborative governance and social innovation that emerged in the transformation process of Burnik City in Situbondo Regency. This study is guided by two key questions. The first question is: What are the forms and dynamics of collaborative governance among actors in the Burnik City transformation process? The second question is: How does the social innovation born from this collaboration strengthen the social and economic sustainability of the region? This article was written to answer these two questions.

## Method

This study uses a descriptive qualitative approach with a single case study design. The location of the study is Burnik City, Dawuhan Village, Situbondo Regency. Data were collected through in-depth interviews with informants consisting of local government officials, religious leaders, MSEs actors, the Burnik City community, and local residents. In addition, documents related to Burnik City were analyzed to validate and strengthen the findings. Finally, participatory observation of economic and social activities in Burnik City was conducted, as well as documentation of local media and local government policy archives.

Data analysis was conducted using thematic analysis techniques, through the stages of open, axial, and selective coding. Validity was maintained through source triangulation and member checking with key informants. Through data analysis and triangulation, the researchers interpreted the data obtained and presented it in the results and discussion section.

## Results and Discussion

The transformation of Burnik began with moral and social pressure to eliminate the long-established practice of covert prostitution in the area. However, instead of using a repressive approach, state actors, represented by the Regent of Situbondo as the representative of the Situbondo District Government, took the path of negotiation through religious leaders, the community, and local businesses or Micro and Small Enterprises (MSEs). The policy narrative was changed from "closure of red-light districts" to "development of public spaces and the people's economy." The transformation of Burnik City was initiated through cross-actor collaboration. This section describes how the actors involved collaborated, the social innovations that were formed, and the challenges to sustainability.

### Collaboration as Social Infrastructure

The success of Burnik City cannot be separated from collaboration between various parties. The local government acts as a policy facilitator, religious leaders provide moral legitimacy, while youth communities and MSEs actors are the driving force in the field. Within the framework of Ansell & Gash, (2017), an effective collaboration process requires several stages: (1) Face-to-face dialogue, (2) Trust building, (3) Commitment to process, (4) Shared understanding, and (5) Intermediate outcomes. These five processes are clearly evident in the Burnik City rebranding collaboration.

The success of Burnik City's transformation cannot be separated from the formation of cross-actor collaboration involving local government, religious leaders, local communities, and Micro and Small Enterprises (MSEs) actors. However, the findings of this study indicate that this collaboration did not

take place under conditions of complete equality, but rather emerged through a gradual, contextual process influenced by the configuration of power relations among the actors.

Within the framework of collaborative governance, Ansell & Gash (2017) emphasize that effective collaboration develops through stages of face-to-face dialogue, trust-building, commitment to the process, the formation of shared understanding, and the achievement of intermediate outcomes. Findings in Burnik City indicate that these stages are indeed present, but they do not always unfold in a linear or equal manner. Initial dialogue, for example, was heavily influenced by the initiative of the Regent of Situbondo, who acted as a key actor in opening up space for interaction while simultaneously steering the regional transformation agenda.

This is reflected in the Regent's statement as follows:

*At first, I just wanted to jogging around this area (Burnik), and I saw many people sitting around the river with a view that I thought was beautiful. So I asked the residents to develop this area, so that the negative image would also disappear... There were many names suggested, but since it has always been known as Burnik, I suggested Burnik City. Thank to God, it was accepted by the community.*

This statement indicates that the initial transformation initiative did not entirely emerge from a horizontal deliberative process, but rather from the observations and ideas of state actors, which were subsequently negotiated with the public. Thus, the resulting collaboration can be understood as state-initiated collaboration, in which opportunities for participation are opened up, but the strategic direction remains influenced by government actors as the agenda-setters.



**Figure 2. The Regent of Situbondo in Burnik City (Inauguration)**

Source: (Khairul, 2025b)

In terms of stakeholders, this collaboration involves three main groups: civil society (the Burnik City Community and MWC NU Situbondo), the local government, and MSEs actors. The interactions among these stakeholders are not only functional but also normative, as they involve religious values, social trust, and practices of mutual cooperation. The support of MWC NU, for example, not only strengthens the legitimacy of the policy but also shifts the framing of the transformation from merely economic restructuring to being part of social rehabilitation.



**Photo 1. Shalawat and Joint Recitation with the Burnik City Community, MSEs Actors, and MWC NU Situbondo**

Source: (Khairul, 2025a)

In a broader context, these findings indicate a paradigm shift from governance by command toward governance by collaboration, in which the state and citizens share roles in producing and maintaining public spaces. This shift aligns with global trends indicating the emergence of co-governance models, which involve interactions between the state, the market, and society in the management of urban space (Battisti et al., 2025; Miao & Tan,

2025; Yahia et al., 2021). However, unlike the ideal assumptions in the literature, collaboration in Burnik City does not fully occur on an equal footing but remains influenced by local power structures and the capacities of each actor.

The approach adopted by the Situbondo Regency Government also reflects a process of policy learning, in which policymakers adapt experiences from other regions such as Dolly and Sunan Kuning, which faced sustainability challenges following the closure of their red-light districts (Natsir, 2018; Yuliani et al., 2025). In the context of Burnik City, morality is not pitted against the economy in a binary manner, but is negotiated through the design of new public spaces that integrate religious values and local residents' economic activities. Nevertheless, as previous studies have shown, sustainability remains a major challenge in such transformations.

This collaboration subsequently evolved into what could be termed a social infrastructure, a network of relationships, norms, and participation mechanisms that underpin the sustainability of the policy. Practices such as mutual aid, the rotational management of stalls, and regular social activities fostered a new sense of social cohesion among residents. However, this cohesion was not entirely free from dependence on key actors, particularly during the early stages of development.

The dynamics of the collaboration are also reflected in the involvement of MSEs actors. In the early stages, limited financial support from the government meant that community actors bore a greater burden. This is evident in the following statement by the Chair of the Burnik City Community:

*The initial process was difficult. The inauguration of Burnik City began with unclear and very limited capital. During the launch, there was a shortfall in operating costs of IDR 2,900,000, so I had no choice but to use my personal funds. There was no financial support from the government or sponsors in the early stages, except for an operating permit and direct guidance from the regent.*

This situation indicates an imbalance in the distribution of resources (*unequal burden*

*sharing*), which is a key factor in understanding the dynamics of collaboration at the local level.

On the other hand, this transformation has also led to changes in the economic activities of MSEs. One example is Triyupita, a vendor of smoked and grilled fish, who voluntarily relocated her business to Burnik City due to the emergence of that area as a new hub of activity. Before the relocation, she operated from 3:00 PM to 10:00 PM, whereas in Burnik City, her operating hours became shorter, ending at 8:00 PM. Nevertheless, her daily income has actually increased, averaging between IDR 1,000,000 and IDR 2,000,000; even on slow days, it still reaches around IDR 600,000. She confirmed this in the following statement:

*Previously, I used to open from three in the afternoon until ten at night. Now, in Burnik City, we open from three in the afternoon until only seven or eight at night. Our current average daily turnover ranges from one million to one and a half million, sometimes even reaching two million. Even though it has been very quiet and rainy, the lowest turnover I have ever recorded still reached six hundred thousand.*

These findings indicate that spatial transformation impacts not only symbolic aspects but also the restructuring of local economic activities.

Furthermore, collaboration in Burnik City has expanded into the digital realm through the use of social media, particularly TikTok with its live-streaming feature. MSEs are encouraged, and even required by their associations, to conduct live streams as part of a collective strategy to attract visitors while also creating opportunities for online transactions without the physical presence of consumers. This practice demonstrates that Burnik City's public space is not merely physical but is also interconnected with the digital realm as part of a collaborative ecosystem.

However, the obligation to go live on TikTok also indicates the existence of a form of collective discipline within the collaboration, where participation is not entirely voluntary but also involves norms that community members must follow. This suggests that collaboration not only builds solidarity but also creates certain mechanisms of social control.

Overall, these findings suggest that collaboration in Burnik City functions as a social infrastructure underpinning the area's transformation, yet simultaneously involves dynamics of power relations, resource inequalities,

and internal control mechanisms. In this context, a key question that arises is to what extent the currently informal collaboration needs to be institutionalized to ensure long-term sustainability. Without institutional strengthening, there is a risk that collaboration will depend on specific individuals and lose stability when the configuration of actors changes.

### **From Stigma to Identity: Public Space as Social Innovation**

The transformation of Burnik City from an area previously stigmatized as a red-light district into a public space and a hub of economic activity for residents represents not only a physical change in the space but also reflects a broader process of social innovation. Drawing on Moulaert et al., (2013), social innovation is understood not only as the creation of new solutions to social problems but also encompasses changes in social relations and the enhancement of community capacity. In this context, social innovation in Burnik City can be analyzed through three main dimensions: meeting social needs, changes in social relations, and community empowerment.

First, regarding the dimension of meeting social needs, Burnik City has successfully addressed the need for safe, productive, and inclusive public spaces while providing alternative sources of livelihood for residents. Following its official opening in May 2025, the area has evolved into a new social and economic hub, with MSEs revenue reaching approximately IDR 70 million in the first two days and over 120 active MSEs each afternoon (Hidayatullah, 2025; Link UMKM, 2025). Water-based tourism activities, a jogging track, and a community bazaar have not only transformed the function of the space but also shifted the social stigma previously associated with the area. In this context, social innovation serves as a mechanism for rearticulating the meaning of space, transforming it from a marginalized space into a productive and socially accepted one.

Second, from the perspective of changing social relations, the transformation of Burnik City reveals a reconfiguration of the relationships between the state, society, and religious actors. Cross-actor collaboration not only yields functional coordination but also shapes new patterns of interaction based on trust

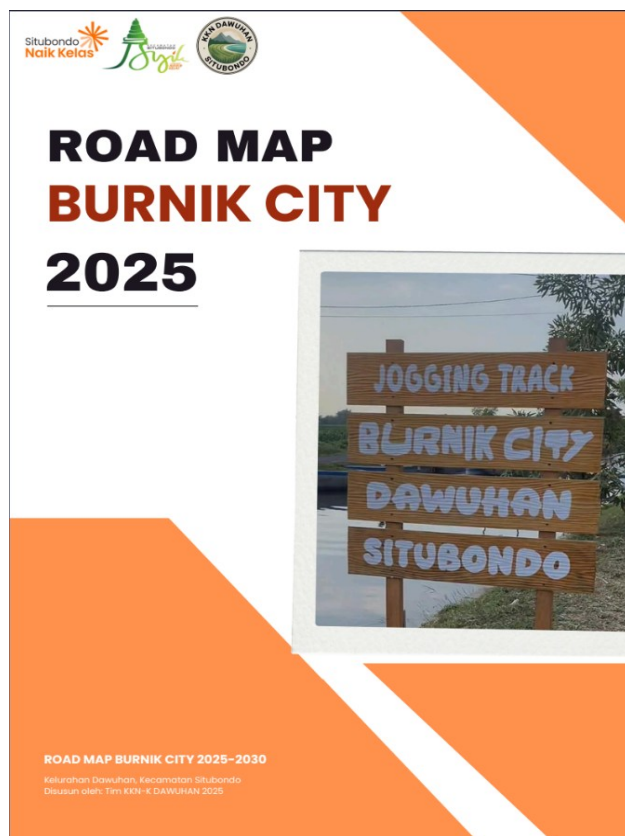
and social legitimacy. This public space serves as an arena for cross-group interaction, including women and youth, who play active roles in economic activities and area management. In this context, social innovation not only creates new economic spaces but also rebuilds social cohesion that was previously fragmented.

However, these changes in social relations are also accompanied by the emergence of new norms and control mechanisms within the community. One notable practice is the requirement for MSEs actors to conduct live streams via TikTok as part of a collective promotional strategy. As stated by the manager:

*Yes, live TikTok has become one of the attractions of Burnik City. In addition, the main purpose is actually to inform potential visitors or consumers that traders in Burnik still exist," explained Kadari.*

This practice demonstrates that Burnik City's public space is not merely physical but also extends into the digital realm. On the other hand, these obligations also indicate the existence of a form of collective discipline, in which participation is not entirely voluntary but is framed within community norms that must be followed.

Third, from the perspective of empowerment, Burnik City's transformation demonstrates an increase in community capacity, both in economic aspects and in spatial management. One key indicator is the independent development of Burnik City's roadmap by the Burnik City Community. This roadmap document consists of just 14 pages, relatively brief and concise. Yet it contains a brief history of Burnik City, its vision and mission, potential, challenges, and goals for the next five years. The existence of this roadmap demonstrates the community's collective awareness and reflective capacity in designing the future of their living space.



**Picture 3. Burnik City Road Map**  
Source: Paguyuban Burnik City (2025)

However, the empowerment that has taken place remains partial. Limited capacity, dependence on certain actors, and the lack of robust formal institutions indicate that the empowerment process has not yet been fully institutionalized. In this context, the social innovations that have emerged are still in their developmental stage and vulnerable to shifts in the configuration of actors.

From Lefebvre's (1996) perspective, urban space is a social product shaped not only by physical practices but also by power relations and processes of meaning-making. The transformation of Burnik City can be understood as a collective effort by residents to reclaim previously stigmatized space while simultaneously building a new, more positive identity. Nevertheless, the concept of the Right to the City also demands attention to who possesses access to and control over that space.

In this study, the group of sex workers who previously operated in the Burnik area could not be reached as informants, partly because they came from outside the region and no longer resided in the area following the transformation. This limitation highlights an empirical constraint in the research.

Nevertheless, conceptually, the spatial transformation that occurred has the potential to generate new forms of exclusion, where groups that previously depended on that space no longer have access to the redefined space. Thus, the social innovation that took place not only fosters inclusion for some groups but also has the potential to create exclusion for others.

Furthermore, the expansion of public space into the digital realm through the use of TikTok also reveals a new dimension in social innovation, where economic and social interactions are no longer confined to physical spaces. However, this integration also raises questions regarding the digital divide and the long-term sustainability of such practices.

Overall, the transformation of Burnik City demonstrates that social innovation is not a linear or entirely harmonious process, but rather the result of complex negotiations between social needs, power relations, and institutional capacity. The resulting innovations are partial, adaptive, and still in the process of formation, so their sustainability depends heavily on the ability of the actors involved to strengthen institutions and maintain the balance of the social relationships that have been established.

### **Sustainability Challenges in Burnik City**

Although the transformation of Burnik City has yielded significant achievements in social and economic aspects, the findings of this study indicate that the sustainability of the area still faces a number of structural challenges, particularly regarding the stability of participation, institutional frameworks, and the environment. These challenges warrant further analysis as they determine the extent to which the social innovations that have emerged can endure in the long term.

One of the main challenges is the fluctuation in participation among Micro, Small, and Medium Enterprises (MSEs). Observations show that economic activity in Burnik City tends to be bustling on weekends but relatively declines on weekdays or when there are no special events. During certain periods, the number of MSEs actors even experienced a significant decline, leaving only about 3–10 active vendors. This situation indicates that participation in the collaboration is not yet fully stable and remains influenced by external

economic dynamics, such as religious and social activities outside the area.

Within the framework of collaborative governance, Ansell & Gash (2017) emphasize the importance of commitment to process as a key factor in the sustainability of collaboration. Findings in Burnik City indicate that this commitment remains inconsistent and has not yet been fully institutionalized, meaning that the continuity of the area’s activities is highly dependent on momentum and situational initiatives.

To address this situation, Burnik City’s management initiated various adaptive strategies, one of which involved organizing a health walk funded through a community-participation scheme via the sale of coupons priced at IDR 2,500. This event successfully attracted nearly 2,000 participants and demonstrated the collective capacity to sustain the area’s activities. Additionally, the participation of MSEs actors in religious activities, such as contributions to the Prophet’s Birthday celebration, demonstrates the integration of economic and social activities as part of a community-based sustainability strategy.

From an institutional perspective, Burnik City is currently managed as an informal association. Although this structure is relatively strong socially, it still has formal limitations, particularly regarding legal status, access to resources, and long-term sustainability. Research findings indicate that financial management is conducted independently through daily contributions from MSEs amounting to IDR 5,000 per stall. In the initial phase, this scheme generated cash flow of up to IDR 10,000,000 - IDR 12,000,000 per month, which was used to fund the area’s operations, such as security, sanitation, and administration.

However, as the number of MSEs has declined, the association’s financial capacity has also decreased, limiting the managers’ ability to maintain routine services and activities. The following is a breakdown of the managers’ monthly expenditures; for a more detailed explanation, see Table 1.

**Tabel 1. Burnik City Community Expenditures**

Item	Quantity	Sub Total	Explanation
Security	2 person	IDR 1 million	Continue
Administrative	1 person	IDR 300 thousand	Continue
Contribution officer	1 person	IDR 300 thousand	Continue
RT/RW treasury	1 month	IDR 500 thousand	Discontinue
Cleaning staff	2 person	IDR 1,3 million	Discontinue
Gym instructor	1 month	IDR 500 thousand	Discontinue

Source: Interview

These findings indicate that the existing financing model remains vulnerable to fluctuations in participation and lacks a sustainable funding mechanism. From a social innovation perspective, this situation suggests that the empowerment dimension has not yet fully developed toward institutional self-reliance.

Additionally, environmental issues, particularly regarding waste management, pose a serious challenge to the sustainability of Burnik City. Observations indicate that communities in the upstream river area still practice direct disposal of waste into the river, which impacts the environmental quality of the region. A visitor expressed their concern as follows:

*My main hope is for cleanliness (waste cleanliness). Because we come here to enjoy snacks on the banks of this river. If the local community itself is not aware, it will be difficult to develop a culinary location like this. The government must immediately get involved, for example by making waste regulations, and those who litter should be fined.*

The results of the interviews indicate that the sustainability of public spaces depends not only on the internal management of the area but also on the behavior of the broader community and policy support from local governments. In this context, the collaboration that has been established in Burnik City needs to be expanded to include actors outside the area, particularly in environmental management.

Another challenge is the lack of supporting infrastructure, such as lighting, sanitation facilities, and access to electricity. Currently, a portion of the electricity needs of MSEs still relies on support from the Nahdlatul Ulama Branch Council (MWC NU Situbondo), indicating that the area's operational sustainability remains dependent on contributions from non-state actors. Although the local government has begun providing support, such as the installation of street lighting (Penerangan Jalan Umum/PJU) and infrastructure budgeting plans for the following year, the area's development needs still require more systematic intervention.

Overall, these challenges indicate that social innovation in Burnik City is still in a transitional phase, moving from community-based initiatives toward a more institutionalized system. From the perspective of Moulaert et al., (2013), the sustainability of social innovation is largely determined by the ability to integrate empowerment dimensions with institutional strengthening. Without adequate institutionalization, there is a risk that established innovations will stagnate or even regress.

Thus, the sustainability of Burnik City depends not only on the success of the collaborations that have been established, but also on the ability to transform these collaborations into institutional structures that are more stable, inclusive, and adaptive to local social and economic dynamics.

## Conclusion

The transformation of Burnik City demonstrates that changes in former red-light districts are not solely determined by policies to close such districts, but by the ability of local actors to establish adaptive and context-sensitive collaborative governance. This study found that cross-actor collaboration involving local government, religious leaders, local communities, and MSEs actors serves as a social infrastructure that enables gradual spatial transformation. However, this collaboration does not occur under conditions of complete equality but is influenced by power dynamics, the roles of key actors, and the unequal distribution of resources.

Furthermore, the transformation of Burnik City has produced forms of social innovation that can be understood through three main dimensions: the fulfillment of social needs, changes in social relations, and community empowerment. This innovation successfully shifted the stigma of the area into a socially and economically productive public space, while simultaneously building new patterns of interaction based on trust and participation. Nevertheless, the resulting social innovation is partial in nature, as community empowerment has not yet been fully institutionalized and remains dependent on community capacity and the support of specific actors.

From a spatial perspective, Burnik City reflects efforts to reconstruct spatial identity through citizen participation, but it also demonstrates that access to and control over space have not yet been fully distributed equitably. This transformation has the potential to create new forms of exclusion, particularly for groups that previously depended on that space for their livelihoods, although this was not fully addressed in this study.

Sustainability challenges are a key issue in this case. Fluctuations in the participation of MSEs actors, institutional capacity constraints, environmental issues, and dependence on specific actors indicate that the emerging social innovation remains in a transitional phase. Therefore, the sustainability of Burnik City heavily depends on the ability to transform informal collaboration into a more stable, inclusive, and adaptive institutional framework.

Thus, this study contributes to the development of research on collaborative governance and social innovation by demonstrating that the success of spatial transformation is determined not only by the collaboration itself, but by how that collaboration is negotiated, institutionalized, and managed within the context of power relations and local social dynamics.

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