



Dignity Through Mobility: Freedom of Tourism and the Implementation of Inclusive Tourism in Bandung

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ABSTRACT

Freedom of tourism, the ability to travel, enjoy leisure, and access destinations, is a fundamental right that should be enjoyed by all individuals, including persons with disabilities. This study evaluates the inclusivity of tourism policies in Bandung City from a human rights perspective, using a socio-legal approach. Normatively, we analyze international and domestic legal frameworks (the UN Convention on the Rights of Persons with Disabilities, Indonesia's laws on tourism and disability, and Bandung's regional policies) to assess commitments to inclusive tourism. In addition to the normative approach, this study also uses on-site observations at three representative tourist destinations in Bandung, namely the heritage district of Jalan Braga, the civic and museum area around Gedung Sate, and the cultural attraction Saung Angklung Udjo. The observations examine the availability and quality of sites that implement universal design principles, with particular attention to accessibility for persons with disabilities. Results indicate that Bandung's Tourism Development Master Plan (RIPPARDA 2012–2025) and related policies and regulations formally recognize the equal rights of persons with disabilities to travel and participate in tourism. Concrete steps towards inclusive tourism are evident, such as the installation of ramps, tactile guiding blocks, braille signage, and accessible toilets at major sites. However, gaps remain between policy and practice, as evident in the three on-sites visit, some facilities are inconsistently provided or poorly maintained, and accessibility standards are not uniformly enforced, limiting full realization of "tourism for all". The study concludes with several recommendations to strengthen both policy/regulations and their implementation. Key areas need to be strengthened are, enhancing local regulations, improving infrastructure, staff training, multi-stakeholder partnerships, and accessible information systems, to bolster implementation of inclusive tourism and ensure that the right to tourism is fulfilled for everyone. This research contributes to a deeper understanding of how urban tourism development can uphold human rights and sustainability principles by being genuinely inclusive.

Keyword: inclusive tourism; disability; accessibility; Bandung tourism policy; Sustainable Development Goals

1. Introduction

Tourism is often celebrated as a vehicle for cultural exchange, economic growth, and personal fulfillment. Importantly, international norms increasingly frame participation in tourism as a matter

of human rights and social justice.¹ The United Nations World Tourism Organization's Global Code of Ethics for Tourism affirms a "universal right to tourism," viewing it as a corollary of the fundamental right to rest and leisure. Likewise, Article 30 of the UN Convention on the Rights of Persons with Disabilities (CRPD) explicitly calls on States to ensure persons with disabilities to have equal access to recreation, leisure, and tourism venues.² These principles underscore that the freedom to travel and enjoy tourism is not a privilege for the few, but a right of all individuals, regardless of ability. In practical terms, this means that inclusive tourism, tourism that is accessible and welcoming to everyone, including people with disabilities, should be integral to tourism development.

However, the lived reality often falls short of this ideal. Over one billion people worldwide (about 15% of the global population) experience some form of disability, and they continue to face significant barriers in tourism.³ Physical obstacles, such as stairs without ramps or lack of accessible transport; Informational barriers, such as lack of signage in braille or easy-to-read formats; and attitudinal barriers, such as low awareness or prejudices among service providers; frequently hinder persons with disabilities from enjoying tourism on an equal basis with others.⁴ These barriers not only infringe on basic rights to accessibility and participation, but also represent lost opportunities for the tourism industry. Research indicates that travelers with disabilities constitute a growing market segment. For example, in the United States, over 27 million travelers with disabilities took 81 million trips in 2018–2019, spending an estimated US\$58.7 billion on travel in that period. When considering companions and caregivers, the economic contribution of accessible tourism is even greater, exceeding US\$100 billion annually in the U.S. alone. Similar trends are observed globally, reflecting an untapped potential for destinations that successfully remove barriers and offer "tourism for all."⁵ Inclusive tourism development, therefore, is not only a moral imperative but also economically prudent, a classic win-win for human rights and business.

Against this backdrop, the city of Bandung in Indonesia provides a compelling case study for examining inclusive tourism policies through a human rights lens. Bandung is a major urban destination known for its rich cultural heritage, colonial-era architecture, culinary scene, and creative economy.⁶ Signature attractions include the historic Jalan Braga corridor, the architectural landmark Gedung Sate (the seat of West Java's provincial government, which hosts a public museum), and Saung Angklung Udjo, a renowned center of Sundanese traditional music and performance. With a population of over 2.5 million, Bandung has positioned tourism as a strategic sector for local development, branding itself as a "creative city" and a hub for heritage and cultural tourism.⁷ The city's Tourism Development Master Plan (Rencana Induk Pembangunan Kepariwisata Daerah, or RIPPANDA) 2012–2025 emphasizes sustainable and inclusive tourism as key principles.⁸ In line with national policy shifts following Indonesia's ratification of the United Nations Convention the Rights of Persons with Dissabilities (CRPD) in 2011⁹ and the enactment of Law No. 8 of 2016 on Persons with Disabilities, Bandung has committed to improving accessibility

¹ United Nations World Tourism Organization (UNWTO). (1999). *Global Code of Ethics for Tourism*. Madrid: UNWTO.

² United Nations. (2006). *Convention on the Rights of Persons with Disabilities*. New York: United Nations General Assembly. <https://www.un.org/disabilities/documents/convention/convoptprot-e.pdf>

³ Darcy, S., & Green, J. (2011). *Inclusive tourism: Facilitating full and equal enjoyment of tourism experiences*. *Journal of Hospitality and Tourism Management*, 18(1), p. 2. <https://doi.org/10.1375/jhtm.18.1.1>

⁴ World Health Organization (WHO). (2011). *World Report on Disability*. Geneva: WHO & World Bank. (Note: estimated 15% global prevalence of disability.)

⁵ Chwaja, K. (2025). *Accessibility of tourist attractions for individuals with disabilities*. *Sustainability*, 17(9), 3853, p. 2. <https://doi.org/10.3390/su17093853>

⁶ Gillovic, B., & McIntosh, A. (2020). *Accessibility and inclusive tourism development: Current state and future agenda*. *Sustainability*, 12, 9722, p. 6. <https://doi.org/10.3390/su12229722>

⁷ Open Doors Organization. (2020). *Market Study: Travel by Americans with Disabilities 2020*. Chicago: Open Doors Organization, pp. 6–8.

⁸ *Ibid.*, p. 10.

⁹ Scheyvens, R., & Biddulph, R. (2018). *Inclusive tourism development*. *Tourism Geographies*, 20(4), p. 590. <https://doi.org/10.1080/14616688.2017.1381985>

and equalizing tourism benefits for persons with disabilities and other vulnerable groups. Notably, Law No. 10 of 2009 on Tourism, which governs tourism development in Indonesia, lists “accessibility” and “fairness” among its guiding principles, mandating that tourism be conducted in a way that is inclusive of all segments of society (including people with special needs).¹⁰ Bandung City has also issued local regulations to protect disability rights, such as, a 2019 city ordinance ensures the perencanaan (planning) and aksesibilitas (accessibility) of public services for persons with disabilities.¹¹ On paper, these laws and policies echo a rights-based ethos: that people with disabilities have an equal right to partake in tourism and leisure, and that society (and government) has an obligation to remove barriers to this freedom.

Despite these normative commitments, there is a need to critically evaluate how well inclusive tourism is being actualized in Bandung. Are the fine words of policy translating into real changes on the ground at tourist sites? How accessible are Bandung’s popular destinations in practice, and what challenges remain? These questions are not merely technical; they strike at the heart of Bandung’s development trajectory and its alignment with broader agendas like the Sustainable Development Goals (SDGs). Inclusive tourism is closely linked to SDG 1 (No Poverty), SDG 8 (Decent Work and Economic Growth), and SDG 9 (Industry, Innovation, and Infrastructure). By empowering marginalized groups (including many people with disabilities who are among the poorest in society) to participate in tourism, inclusive tourism can contribute to poverty reduction and community development.¹² By opening employment opportunities and fostering diversity in the workforce, it promotes decent work and inclusive economic growth.¹³ Furthermore, investing in accessible infrastructure and innovative design (such as ramps, accessible transit, and assistive technologies) directly advances resilient and inclusive infrastructure goals.¹⁴ Indeed, inclusive tourism development embodies the SDG principle of “leaving no one behind,” ensuring that the benefits of tourism reach everyone, not just the able-bodied or the affluent.

This paper presents a socio-legal study of Bandung City’s inclusive tourism initiatives, conducted by means of both normative policy analysis and empirical field observation. The research is guided by a human rights-based approach, which entails evaluating policies and practices in terms of their adherence to human rights standards (such as equality, non-discrimination, participation, and accountability).¹⁵ We incorporate theoretical perspectives from inclusive tourism literature and Kantian ethics to frame our analysis. The inclusive tourism lens helps in assessing to what extent Bandung is moving towards tourism for all in line with best practices and scholarly insights (e.g. the importance of universal design, community involvement, and the social model of disability in

¹⁰ Bandung City Government. (2013). *Regional Regulation No. 1 of 2013 on the Bandung City Tourism Development Master Plan (Rencana Induk Pembangunan Kepariwisata Daerah/RIPPARDA) 2012–2025*. Bandung: Regional Secretariat of Bandung City.

¹¹ Bandung City Government. (2019). *Regional Regulation No. 15 of 2019 on the Protection and Fulfillment of the Rights of Persons with Disabilities (Peraturan Daerah Kota Bandung Nomor 15 Tahun 2019 tentang Perlindungan dan Pemenuhan Hak Penyandang Disabilitas)*, Article 20. Bandung: Regional Secretariat of Bandung City.

¹² United Nations. (2015). *Transforming Our World: The 2030 Agenda for Sustainable Development (Mengubah Dunia Kita: Agenda 2030 untuk Pembangunan Berkelanjutan)*. New York: United Nations General Assembly, Goal 1 “No Poverty – End poverty in all its forms everywhere.” <https://sdgs.un.org/goals/goal1>

¹³ United Nations. (2015). *Transforming Our World: The 2030 Agenda for Sustainable Development (Mengubah Dunia Kita: Agenda 2030 untuk Pembangunan Berkelanjutan)*. New York: United Nations General Assembly, Goal 8 “Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.” <https://sdgs.un.org/goals/goal8>

¹⁴ United Nations. (2015). *Transforming Our World: The 2030 Agenda for Sustainable Development (Mengubah Dunia Kita: Agenda 2030 untuk Pembangunan Berkelanjutan)*. New York: United Nations General Assembly, Goal 9 “Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation.” <https://sdgs.un.org/goals/goal9>

¹⁵ United Nations. (2015). *Transforming Our World: The 2030 Agenda for Sustainable Development*. New York: UN General Assembly. (SDG 1, 8, 9.)

tourism).¹⁶ Kantian ethics, with its emphasis on human dignity and the moral duty to treat individuals as ends in themselves, provides a normative foundation reinforcing why inclusion is imperative: every person, regardless of disability status, must be valued as an end, meaning tourism services and environments should be designed to respect and uphold each person's dignity and autonomy.¹⁷ In practical terms, a Kantian view would argue that failing to provide access (thereby excluding some guests) instrumentalizes those individuals as lesser participants in social life, which is ethically unacceptable. This ethical perspective complements the legal human rights argument by underlining the intrinsic moral reasons for building an inclusive tourism ecosystem, beyond just compliance or economic considerations.

The central questions addressed in this study are: (1) What are the current normative frameworks and policies in place in Bandung City regarding inclusive tourism for persons with disabilities, and how do they align with human rights principles? (2) To what extent have these policies been implemented in key tourist destinations, and what barriers or good practices can be observed in the field? (3) How do the findings reflect on broader objectives of ethical governance and sustainable development (notably SDGs 1, 8, 9), and what improvements are needed to ensure that the right to tourism is realized for persons with disabilities in Bandung? By answering these questions, this research aims to provide a comprehensive evaluation of Bandung's progress toward inclusive tourism, identify gaps between policy and practice, and offer recommendations rooted in both legal obligations and ethical imperatives. In doing so, it contributes to the growing body of knowledge at the intersection of law, human rights, urban planning, and tourism studies, demonstrating how a city can transform its tourism sector into a more just and inclusive domain.

2. Research Method

This study employs a socio-legal research methodology, combining normative legal analysis with empirical social research. The socio-legal approach is well-suited to examining inclusive tourism, as it recognizes that law-in-the-books, formal policies, statutes, and regulations must be understood in conjunction with law-in-action, implementation, actual practices, and lived experiences on the ground.¹⁸ By integrating these perspectives, we can assess not just what the policies say, but how they translate into reality for persons with disabilities in Bandung's tourism spaces.

In the doctrinal normative analysis, the authors began by reviewing the legal and policy framework relevant to tourism accessibility and disability rights at international, national, and local levels. Key documents included:

1. International conventions: foremost, the Convention on the Rights of Persons with Disabilities (CRPD),
2. Law No. 10 of 2009 on Tourism;
3. Law No. 8 of 2016 on Persons with Disabilities;
4. Minister of Tourism and Creative Economy Regulation No. 9 of 2021 on Sustainable Tourism;
5. ISO 21902:2021 on accessible tourism requirements
6. Bandung City Tourism Development Master Plan (RIPPARDA) 2012–2025;
7. Bandung City Regulation No. 15 of 2019 on the Protection and Fulfillment of the Rights of Persons with Disabilities.

¹⁶ Kant, I. (1785/1996). *Groundwork of the Metaphysics of Morals*, translated by M. Gregor. Cambridge: Cambridge University Press, p. 37.

¹⁷ Ibid

¹⁸ Banakar, R., & Travers, M. (2005). *Theory and Method in Socio-Legal Research*. Oxford: Hart Publishing, p. 15

In the empirical aspect, to assess the implementation of inclusive tourism principles, we conducted field observations at three major tourist destinations in Bandung City. These are :¹⁹

1. Gedung Sate area, a historical and governmental complex that includes the iconic Gedung Sate building (which houses a museum and frequently hosts visitors), the surrounding public plaza (Gasibu Square), and nearby cultural institutions (such as the Bandung Postal Museum and West Java People's Struggle Monument). This area is representative of Bandung's urban heritage tourism and civic spaces. Being a key destination for both tourists and locals, its accessibility features (or lack thereof) offer insight into how well public-sector sites accommodate disabled visitors. We observed features such as entrance ramps or lifts for wheelchair users, tactile paving for the visually impaired, availability of accessible restrooms, and the design of museum exhibits from an inclusivity standpoint.
2. Jalan Braga and the Asia-Africa Museum, Jalan Braga is Bandung's famous heritage street, lined with old colonial buildings, cafes, and art galleries, attracting many tourists. The nearby Museum of the Asian-African Conference (located in Gedung Merdeka) is an important historical tourism site (commemorating the 1955 Bandung Conference). We chose this "Braga area" to represent a downtown heritage district where tourism activity is integrated with public urban space. Our observation here focused on pedestrian infrastructure (sidewalk width and condition, curb cuts, tactile guides), ease of wheelchair navigation along the street, availability of crosswalks or traffic calming for safety, and the accessibility of key sites like the Asia-Africa Museum (e.g. does it have ramps or elevators, are there sign language guides or braille descriptions for exhibits?). Given that Braga is an old area with many preserved buildings, we were particularly interested in how heritage preservation is balanced with retrofitting for accessibility – a common challenge worldwide in historic urban tourism areas
3. Saung Angklung Udjo, a privately-run cultural tourism venue on the city's outskirts, famous for daily performances of Angklung (traditional Sundanese bamboo musical instruments) and interactive cultural workshops. We included Saung Angklung Udjo as an example of a cultural attraction that draws both domestic and international tourists, including school groups and families. It provided a contrast to the other two sites by being a single-site destination with a focus on traditional arts. Observing accessibility here allowed us to see how a largely open-air, performance-oriented venue accommodates patrons with disabilities. We looked at physical access (entrances, seating areas, pathways), the availability of any special services (like priority seating or staff assistance for disabled guests), and whether the performances or exhibits incorporate any universal design principles (for example, visual or tactile elements for those with hearing or visual impairments).

At each site, observations were conducted using an evaluation checklist inspired by prevailing accessibility standards (such as the Indonesian national standards for building accessibility and ISO 21542 on building construction accessibility, as well as the tourism-specific ISO 21902:2021). The checklist covered multiple dimensions of accessibility: physical environment (ramps, lifts, parking, toilets, signage), information accessibility (Braille or audio guides, sign language interpretation, easy-to-read materials), and service aspects (staff awareness and responsiveness, availability of assistance or equipment like wheelchairs). We also noted any innovative practices (e.g., use of technology like mobile apps for navigation assistance, if any) and any evident gaps (e.g., an accessible entrance that was locked or obstructed, indicating implementation issues).

3. Results and Discussion

3.1. Normative Framework for Inclusive Tourism in Bandung

The legal and policy review reveals that Bandung City's commitment to inclusive tourism is anchored in a robust normative framework, albeit one that still requires stronger enforcement

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mechanisms. At the international level, Indonesia's obligations under the CRPD set a clear expectation that tourism (as part of cultural life and leisure) must be accessible to persons with disabilities without discrimination. This international mandate has been internalized to a significant extent in national law. Article 5 of Indonesia's Law No. 10 of 2009 on Tourism declares that tourism development shall uphold principles of "benefit, family, equality, balance, independence, and sustainability", explicitly including *accessibility* and *universal participation* as goals of tourism. Likewise, Article 5 and 17 Law No. 8 of 2016 on Persons with Disabilities constitutes a paradigm shift in national disability policy. It recognizes the rights of persons with disabilities to, *inter alia*, access public facilities, obtain information, and enjoy culture and recreation, and it imposes duties on governments and businesses to provide reasonable accommodation and accessibility across sectors. Notably, Article 19 of Law 8 of 2016 guarantees the right of persons with disabilities to utilize public transport and tourism services with adequate accessibility features, while Article 15 mandates that public infrastructure and facilities meet accessibility standards²⁰. The implementing regulations of this law (such as Government Regulation No. 42 of 2020 on Accessibility to Buildings and Services) further detail technical requirements for accessibility, which would encompass tourism facilities. Thus, at the national level, the right to travel and enjoy tourism is legally protected as an aspect of equality – reinforcing that denying access to a tourist site can be seen as denying a basic right of citizenship (analogous to denying access to education or employment).

Bandung City's own tourism strategy, the RIPPARDA 2012–2025, is largely consistent with these higher-level norms. The RIPPARDA identifies tourism as a strategic sector for local economic, social, and cultural development. Crucially, it embeds the principle that every resident and visitor has equal rights to enjoy and benefit from tourism, reflecting a human rights-based ethos.²⁰ The document emphasizes comprehensive and integrated tourism growth, meaning that tourism development should be inclusive of various stakeholder interests and linked with improvements in urban infrastructure and social welfare. For instance, one of the strategic pillars in the plan is community empowerment and cultural preservation, which implicitly includes empowering marginalized groups (such as persons with disabilities) to participate in and benefit from tourism.²¹ The RIPPARDA does not merely treat accessibility as a token consideration, it frames it as part of sustainable tourism. In fact, Bandung's master plan highlights sustainability in four dimensions, namely, environmental, cultural, spatial, and *sectoral* sustainability. Under "sectoral sustainability", there is an explicit call to ensure the tourism sector's growth is inclusive and benefits local communities across different social strata.²² Although the document might not enumerate every specific accessibility measure, it sets a policy tone that is favorable to inclusive tourism, for example by stating that tourism development must be people-centered and by encouraging investments in public amenities that improve visitor experience for all.²³ This is in line with contemporary understandings that accessible tourism is a component of quality tourism and destination competitiveness.²⁴

Additionally, Bandung's Regional Regulation No. 15 of 2019 on Disability Rights fortifies the legal foundation for inclusion by requiring the city government to provide accessible facilities

²⁰ United Nations World Tourism Organization (UNWTO). (1999). *Global Code of Ethics for Tourism*. Madrid: UNWTO; United Nations. (2006). *Convention on the Rights of Persons with Disabilities (Konvensi tentang Hak-Hak Penyandang Disabilitas)*. New York: United Nations General Assembly; Darcy, S., & Green, J. (2011). *Inclusive tourism: Facilitating full and equal enjoyment of tourism experiences*. *Journal of Hospitality and Tourism Management*, 18(1), p. 2. <https://doi.org/10.1375/jhtm.18.1.1>

²¹ Bandung City Government. (2013). *Regional Regulation No. 1 of 2013 on the Tourism Development Master Plan (Rencana Induk Pembangunan Kepariwisata Daerah 2012-2025)*. Bandung: Regional Secretariat of Bandung City, Article 10 (2).

²² Ibid

²³ Ibid

²⁴ Bandung City Government. (2013). *Regional Regulation No. 1 of 2013 on the Tourism Development Master Plan (Rencana Induk Pembangunan Kepariwisata Daerah 2012-2025)*. Bandung: Regional Secretariat of Bandung City, Article 6.

²⁴ Ibid

in *all* public service areas, which by definition includes tourism destinations and public recreation areas.²⁵ This local law establishes that persons with disabilities have equal rights in Bandung to use public transportation, visit public buildings, and receive tourism services. It mandates the provision of tools like wheelchairs in public facilities, installation of guiding blocks on sidewalks and public spaces, and training for service personnel to properly assist persons with disabilities.²⁶ While the 2019 Regulation is not exclusively about tourism, it creates a binding obligation at city level to implement accessibility broadly. In effect, it transforms the broad guarantees of the 2016 national law into specific local directives that agencies (like Bandung's Tourism Office and operators of city-owned attractions) must follow. For example, if a new city museum is opened, this regulation would require that museum to have ramps or elevators, accessible toilets, and staff capable of serving disabled visitors. The presence of this regulation is a significant step because it provides a legal basis for accountability – affected individuals or advocacy groups could, in theory, invoke it when pressing for improvements or lodging complaints about inaccessible facilities.

Bandung, being one of Indonesia's premier urban tourism hubs, has been identified in ministerial programs as a target for promoting accessible tourism. For instance, the Ministry in collaboration with NGOs has organized awareness workshops in Bandung on disability-friendly hospitality, and Bandung has been included in pilot projects for accessible tourism under national programs (e.g., the Accesible Tourism Training by the Ministry in 2021). The Ministerial Regulation No. 9 of 2021 on Sustainable Tourism also dovetails with Bandung's efforts by providing a checklist of sustainability indicators which local destinations are encouraged to adopt, including those on accessibility.²⁷ Some of these indicators are: availability of wheelchair ramps and barrier-free routes at tourist sites, availability of disability-friendly information centers, percentage of tourism workers trained in serving special-needs tourists, etc. While compliance with these indicators is not yet mandatory (the regulation serves as a guideline rather than a strict rule), they have moral suasion and are being used in the accreditation of sustainable tourism destinations nationally. Bandung's Tourism Office has reportedly begun benchmarking some destinations against these criteria.²⁸

In summary, on paper Bandung City is equipped with a comprehensive normative framework that aligns well with human rights standards: it has acknowledged the *right to tourism for all* in its planning documents, it operates under national laws that demand accessibility, and it has its own local regulations reinforcing those demands. This creates an enabling environment for inclusive tourism. However, the existence of laws and plans is only the first step. The true measure lies in implementation – whether these commitments are reflected in budgets, construction standards, and day-to-day management of tourist sites. As we transition to the empirical findings, we will see that while Bandung's policies are progressive, translating them into reality has been a work in progress with both notable achievements and areas of concern.

3.2. The Progress and Gaps of Inclusive Tourism in Bandung City

Our field observations at the three selected sites revealed a mixed picture: clear evidence of progress in making Bandung's tourism more disability-friendly, yet also persistent shortcomings and inconsistencies that undermine full inclusivity. The findings for each site (and across sites) are discussed below, categorized by the type of accessibility features or challenges observed.

There have been commendable improvements in the physical infrastructure at major tourist sites in Bandung, reflecting the city's efforts to implement "tourism for all" in tangible ways. At

²⁵ Bandung City Government. (2019). *Regional Regulation No. 15 of 2019 on the Protection and Fulfillment of the Rights of Persons with Disabilities (Peraturan Daerah Kota Bandung Nomor 15 Tahun 2019 tentang Perlindungan dan Pemenuhan Hak Penyandang Disabilitas)*. Bandung: Regional Secretariat of Bandung City, Article 6 and Article 36 (1) dan (3).

²⁶ Ibid

²⁷ Indonesia. (2021). *Minister of Tourism and Creative Economy Regulation No. 9 of 2021 on Sustainable Tourism Destinations (Peraturan Menteri Pariwisata dan Ekonomi Kreatif Nomor 9 Tahun 2021 tentang Pedoman Destinasi Pariwisata Berkelanjutan)*. Jakarta: Ministry of Tourism and Creative Economy, Pasal 4(1).

the Gedung Sate and museum area, we observed that an external ramp has been installed at the entrance of the *Gedung Sate Museum*, allowing wheelchair users to bypass the front steps. The ramp is of gentle slope and equipped with handrails, conforming to basic accessibility standards. Inside the museum (which is a newer addition, established in recent years), pathways are wide and mostly level, and there is an elevator connecting the multi-level exhibition floors, ensuring that visitors with mobility impairments can access all sections of the museum. Importantly, the museum provides an accessible restroom on the ground floor, a spacious toilet stall with grab-bars and adequate turning radius for a wheelchair, clearly marked with the disability symbol. The presence of accessible restrooms is a critical aspect often lacking in older facilities, so its inclusion here indicates forward planning. Outside the museum, the Gasibu public plaza across from Gedung Sate has recently undergone renovations and now features improved pedestrian paths. We noted tactile paving strips (guiding blocks) on some sidewalks around the plaza and leading towards Gedung Sate. These textured tiles help guide visually impaired individuals. While some of the tactile paths were interrupted by street crossings or changes in pavement (requiring better continuity), their existence is a positive sign. Additionally, curb cuts were present at the corners of major street intersections near Gedung Sate, theoretically allowing wheelchair users to move from sidewalk to road crossing. However, cars and motorbikes parked on sidewalks partly obstructed these paths during our observation, pointing to an implementation gap (infrastructure provided but not maintained free of obstacles).²⁹

At Jalan Braga, the historical street, the challenges of retrofitting for accessibility are more pronounced, yet efforts have been made. The sidewalks along Braga are narrow in stretches and paved with a mix of tiles and cobblestones to preserve heritage aesthetics. We found that along parts of Braga, a row of tactile paving (guiding blocks) has been embedded into the sidewalk surface, similar to what is used in other Indonesian cities for accessibility. These guiding blocks are intended to assist blind or low-vision pedestrians in navigation. Their installation on Braga suggests that when the city repaved the street for its heritage revitalization, it attempted to include accessibility elements. However, in practice the effectiveness of these tactile guides is limited by frequent obstructions: street vendors, café seating, signboards, and parked vehicles encroached on sidewalks, forcing pedestrians (especially those with wheelchairs) to detour onto the road at times. Moreover, the tactile paving sometimes led directly into an obstacle or abruptly stopped, which could be confusing or unsafe. On the positive side, at the Museum of the Asian-African Conference (Gedung Merdeka, a short walk from Braga), the building has been outfitted with a side entrance ramp. This ramp allows wheelchair access into the museum, since the front entrance has a flight of stairs (consistent with the 1950s architecture). Inside the museum, which commemorates a seminal world conference, the exhibit halls are single-story and spacious, posing few issues for mobility once inside. The museum management has also placed some informational placards in both Indonesian and English with reasonably large font size – helpful not only for international tourists but also for those with mild visual impairment. We did not observe braille captions in this museum, nor any specific accommodations for deaf visitors (such as videos with sign language or closed captioning). Thus, while physical access was addressed (ramp), multi-sensory access was not evident here.³⁰

Turning to Saung Angklung Udjo, as a cultural performance venue, it has a semi-open amphitheater where audiences watch music and dance shows. The seating is basically bench-style terraces on a gentle incline. Notably, at the entrance to the amphitheater, there is a ramp alongside the steps, meaning a wheelchair user can enter and reach the main spectator area. During our visit, we saw a space at the end of one of the lower rows that was left without a bench, possibly to accommodate a wheelchair or two. This indicates the venue has considered wheelchair seating (even if informal). However, other aspects of accessibility at Saung Angklung Udjo seem lacking: the compound's pathways are uneven in places (with stones and grass), and moving between the different areas (souvenir shop, performance area, toilets) requires navigating small stairs or thresholds. We did not find any braille signage or tactile features here – given it's a private

²⁹ Author's field observation, Gedung Sate Complex and Jalan Braga Heritage Area, Bandung City, March–April 2025.

³⁰ Author's field observation, Gedung Sate Complex and Jalan Braga Heritage Area, Bandung City, March–April 2025.

traditional attraction, their focus might have been more on cultural immersion than on specialized accessibility. The toilet facilities at Saung Angklung Udjo were basic and not purpose-built for accessibility (e.g., narrow stalls). This suggests that while some thought was given (like the ramp and space for wheelchairs), a comprehensive adaptation is not yet in place. It is possible that if a visitor with a disability calls ahead, the venue might arrange assistance, but structurally there is room for improvement.³¹

Inclusive tourism requires that not just the physical environment, but also the information and communication, be accessible to all. In this regard, Bandung's tourist sites show only nascent progress. The Gedung Sate Museum stands out as an example of relatively good practice: it offers a digital guide application (for smartphones) which has audio narration for the exhibits. This can benefit not only the general audience but also those with visual impairments who can listen to descriptions. Some exhibits are interactive, including audio-visual displays; one section even allows visitors to touch a replica of Gedung Sate's ornament, introducing a tactile element that could be engaging for visitors with visual impairments. However, we did not see braille translations of exhibit text, nor any dedicated sign language guided tours advertised at the museum. For visitors with hearing impairments, the museum provides written information panels, but no sign-language interpretation on video displays (e.g., a video about Bandung's history was playing without subtitles or sign inset). This indicates a partial approach to multi-modal communication – primarily focusing on audio and visual, but not fully covering needs of deaf visitors.

At Jalan Braga, being an open street, the concept of information accessibility mostly relates to signage. Street signs and historical information plaques are present (the city installed some heritage plaques explaining the history of certain buildings). These are printed in standard text (Indonesian and some English) but not in braille or raised lettering. There is no audible crosswalk signal on Braga for blind pedestrians (in fact, very few intersections in Bandung have auditory crossing signals yet). Similarly, at the Asia-Africa Museum, while there are many photographs and text panels about the 1955 conference, none have braille or large-print versions specifically for low-vision visitors. On the positive side, the museum has a website that provides basic information; however, the accessibility of that website (for example, compatibility with screen readers for blind users) was not evaluated in this study and remains an aspect that tourism authorities should consider in the digital age – ensuring that official tourism websites and apps are built according to accessibility standards (WCAG guidelines for web content).

In the case of Saung Angklung Udjo, much of the experience is auditory (music) and interactive (audience members are often invited to try playing angklung instruments). This inherently provides a multi-sensory experience that could be enjoyable for people with certain disabilities (for instance, blind visitors can enjoy the music and participate by touch in playing instruments). Nonetheless, someone with a hearing impairment would miss out on the musical aspect unless accommodations are made. We did not observe any specific measures like sign language interpretation of the show or written lyrics/transcripts of songs. The emcee's narrations during the show were not transcribed or translated visually. Thus, while the show is vibrant and engaging for many, a deaf visitor might need a companion to translate or could only enjoy the visual elements. This reflects a broader challenge: many cultural performances worldwide have yet to adopt sign-language interpretation or captioning, although doing so would greatly enhance inclusivity.

A critical, yet less tangible, aspect of inclusive tourism is how well staff and management are prepared to accommodate and welcome persons with disabilities. During our observations, we attempted to gauge this through any interactions or visible signage/policies. At the Gedung Sate Museum, there was a sign indicating that wheelchairs were available on request – suggesting the museum has at least one wheelchair for visitor use. This is a good practice, as sometimes visitors with mobility issues might not bring their own mobility aids. We asked a museum guide about visitor accessibility and she informed us that they occasionally receive groups of children with special needs and that the museum staff had undergone a training on disability etiquette in 2022. This is anecdotal but promising; it indicates some level of staff capacity building. The guide also

³¹ Author's field observation, Gedung Sate Complex and Jalan Braga Heritage Area, Bandung City, March–April 2025.

pointed out that the museum collaborated with a local disability community when designing certain features, to ensure usability – an approach consistent with the principle of participation and “nothing about us without us” in disability rights. Nonetheless, it was also evident that not all security or ticket personnel had the same level of awareness – one security guard, when asked about the nearest accessible bathroom, was unsure and had to check with a colleague, implying that knowledge is not uniformly distributed among all staff.

In contrast, at Saung Angklung Udjo, being a family-run cultural enterprise, formal training might be limited. However, cultural attitudes of helpfulness were noted. Staff were quick to offer help when they saw an elderly person navigating stairs, and it’s likely they would do the same for someone visibly disabled. The concern is that without proper training, assistance might sometimes come across as patronizing or inappropriate despite good intentions. Additionally, while physical assistance (like helping push a wheelchair) might be readily offered, service inclusivity extends to less visible disabilities too (such as autism or sensory sensitivities), which staff are likely not trained to handle. We saw no signs indicating any priority service or special accommodations at Saung Angklung Udjo (for example, some attractions have early entry for disabled guests to avoid crowds, or allow them reserved front-row seating; there was no evidence of such policy here aside from an informal understanding that wheelchair users sit in the gap area at front).

At Jalan Braga’s tourist info center (a small tourist information office exists at one end of Braga), we checked if they had any brochures in accessible formats. The brochures were all standard print; the staff member there, while friendly, seemed a bit puzzled when we inquired about resources for disabled tourists. This suggests that the concept of catering specifically to disabled visitors’ needs is still not deeply ingrained in all tourism services. On a city level, Bandung has a Disability Services Unit (*Unit Layanan Disabilitas*) that can provide information and support about accessibility in public services. If the tourism authorities linked with this unit, they could better disseminate information to disabled travelers (e.g., creating a guide to Bandung for wheelchair users, etc.). At present, such targeted information is limited. A positive note is that Bandung’s public transportation company recently introduced a smartphone app that includes information on which bus routes are served by low-floor (wheelchair-accessible) buses. If integrated with tourism info, this could help disabled tourists plan their visits better.

One recurring issue across the sites was the inconsistency of accessible features and the maintenance of those features. For instance, at Gedung Sate, the main attractions had ramps and elevators, but just a block away, the older *Bandung Postal Museum* (which is part of the same cluster) had a steep staircase at its entrance with no ramp. This museum is in a heritage building and appears not to have been upgraded at the same time as Gedung Sate’s facilities.³² The lack of an alternative entry there effectively bars wheelchair users from a part of the tourist experience (unless they go through a back entrance, which was not visibly marked). This patchiness suggests that while flagship projects incorporate accessibility, some peripheral or smaller attractions lag behind. Similarly, on Jalan Braga, one building might have a ramp to its cafe, whereas the neighboring art gallery might have a step up. These micro-level differences can make a journey with a wheelchair full of detours or require assistance at multiple points.³³

Maintenance problems were particularly noted with tactile paving and pedestrian environment. Some tactile tiles on Braga were broken or eroded, diminishing their utility. A few of the sidewalk curb cuts, although present, had gaps or height differences with the road, creating small “bumps” that could jolt a wheelchair or trip a person with a cane. These may seem minor, but they can significantly impede a disabled person’s independent mobility and confidence. The presence of broken facilities was explicitly acknowledged by local authorities – our conversations and later analysis of Bandung City’s own evaluation reports indicate that they are aware that some of the disability-friendly infrastructure is “not yet up to standard or damaged, and efforts are underway to

³² Author’s field observation, Gedung Sate Complex and Jalan Braga Heritage Area, Bandung City, March–April 2025.

³³ Author’s field observation, Gedung Sate Complex and Jalan Braga Heritage Area, Bandung City, March–April 2025.

repair and upgrade them”. For example, the city recently budgeted for refurbishing the tactile paving in the city center and is piloting more durable materials.

Another consistency issue lies in standards adherence. The dimensions and designs of ramps, for example, varied widely. The ramp at Gedung Sate museum is gently sloped and close to the ideal 1:12 gradient recommended by accessibility standards, whereas a ramp at a Braga retail store was very steep (likely built without consulting standard guidelines). This points to the need for stricter enforcement of building codes and providing technical guidance to private businesses in tourist areas. It is worth noting that Indonesia has an Indonesian National Standard (SNI) for building accessibility which largely mirrors ISO and other international standards – but enforcement, especially for older buildings or renovations, is challenging.

One dimension of inclusive tourism policy is whether persons with disabilities are merely seen as passive recipients (tourists to accommodate) or also as active participants and contributors in tourism (such as employees, entrepreneurs, or cultural performers).³⁴ On this front, Bandung is just beginning to explore possibilities. We did not directly encounter any tour guides or staff with disabilities at the sites observed (all staff we saw appeared non-disabled), but there are anecdotal cases elsewhere in Bandung of inclusive employment – for instance, a café in Bandung employed deaf waiters and became a minor tourist attraction itself for promoting inclusive values.³⁵ However, systematic efforts to include persons with disabilities as tourism sector workers or entrepreneurs (for example, training disabled youths as tourist guides, or supporting handicraft businesses by disabled artisans as part of the tourism supply chain) were not evident in the mainstream attractions we studied. Achieving full inclusion will require thinking beyond infrastructure, to empowering persons with disabilities within the tourism ecosystem – a topic that local policy documents like the RIPPARDA hint at (through community-based tourism and MSME development) but have yet to explicitly operationalize for the disability community.

3.3. SGDs and Inclusive Tourism in Bandung City

Alignment with Human Rights and SDGs, when analyzing these findings through a human rights lens, we see that Bandung has made strides toward fulfilling the rights of persons with disabilities to access tourism, but there are clear areas where rights are not yet fully realized. Accessibility is not a one-time provision; it must be comprehensive and continuous. Under CRPD Article 9, accessibility is a state obligation that covers buildings, roads, transportation, and other indoor and outdoor facilities, including tourist sites.³⁶ The partial accessibility in Bandung, for example, one museum accessible, another adjacent one not, means the city is still on the journey toward meeting this obligation in full. From the perspective of non-discrimination, any barrier that prevents a person with a disability from accessing a public tourist site that others can access is effectively a form of exclusion. So the instances we documented, such as an inaccessible museum entrance or a lack of safe path on Braga for wheelchair users, could be seen as residual discrimination that policy efforts need to address.

Kantian ethics reinforces this by emphasizing dignity and autonomy. A ramp or elevator is more than just a physical convenience; it is a material expression that the person using a wheelchair is equally valued and their autonomy respected. Conversely, when a facility lacks a ramp, it sends a message (intended or not) that those who cannot climb stairs independently are of secondary concern, they must call for help or might be unable to enter at all, undermining their autonomy and

³⁴ The need to encourage the participation of persons with disabilities in tourism—as active agents rather than passive beneficiaries—is emphasized, for instance, by Gillovic and McIntosh (2020), who argue that inclusive tourism should “increase the involvement of people with disabilities as tourism producers, including roles as owners, entrepreneurs, employees, and regulator Gillovic, B., & McIntosh, A. (2020). *Accessibility and inclusive tourism development: Current state and future agenda. Sustainability*, 12, 9722, p. 598. <https://doi.org/10.3390/su12229722>

³⁵ Kopi Berbagi. (2023). *Café Inclusion Kopi Berbagi, Bandung: Employing baristas with disabilities*. Bandung: SatuJabar, 29 December 2023.

³⁶ Lawson, A. (2018). “Article 9 Accessibility.” In *The UN Convention on the Rights of Persons with Disabilities: A Commentary*, pp. 258–286. Oxford : Oxford University Press. <https://doi.org/10.1093/law/9780198810667.003.0010>

equality. The progress in Bandung – such as installing ramps, tactile paths, etc., indicates a growing recognition of the dignity of all visitors. There is an inherent *Kantian moral logic* in making these changes: to treat all visitors as “ends,” the tourism providers must anticipate diverse needs and ensure everyone can navigate with independence and self-respect.³⁷ An illustrative example was the provision of an accessible toilet at Gedung Sate museum: it allows a disabled person to take care of personal needs without undue difficulty or indignity, which is fundamental to human dignity. On the other hand, the lack of such facilities in other areas could put disabled visitors in humiliating situations (e.g., not finding any suitable restroom, etc.), which is at odds with both human rights and Kantian ethics.

Furthermore, when reflecting on the Sustainable Development Goals, our findings resonate strongly with the idea that inclusive tourism contributes to sustainable development in concrete ways, but also that neglecting inclusion can undermine those goals. For SDG 1 (No Poverty), inclusive tourism in Bandung has potential to open economic opportunities for people with disabilities and low-income groups. We saw glimpses of this: the accessible infrastructure at public sites means that more people, including those who might have been marginalized, can visit and potentially partake in tourism-related economic activities (such as selling goods to tourists, or joining cultural performances). If, for example, a wheelchair user can more easily reach Braga, they might have better opportunity to run a small business there or to gain employment in the tourism sector. The city’s improvements like accessible buses and ramps can thus reduce a form of economic exclusion. Moreover, inclusive tourism ensures that vulnerable groups share in the benefits of tourism growth, not just observe it from the sidelines. Bandung’s approach of involving local communities and emphasizing cultural tourism supports poverty alleviation by driving tourist spending to local artists, guides, and vendors, including those from disadvantaged backgrounds. However, to fully realize SDG 1 ambitions, Bandung would need to integrate disability inclusion into its poverty reduction and tourism community programs more explicitly (for instance, supporting training for disabled individuals to become entrepreneurs in the tourism value chain).

For SDG 8 (Decent Work and Economic Growth), an inclusive tourism industry means creating decent work opportunities for persons with disabilities and fostering inclusive workplaces in tourism and hospitality. Our observations noted a lack of disabled employees at the sites; hence, one recommendation is that Bandung’s tourism sector should strive to hire and train persons with disabilities as part of their staff, which aligns with providing equal job opportunities (a component of SDG 8). The city’s efforts in making sites accessible do gradually pave the way for this – a person with a disability could envisage working as a guide in the museum because the facility is accessible, whereas if it were not, that job would be off-limits. Inclusive tourism growth, by attracting more disabled travelers, can also contribute to overall visitor numbers and spending, thus boosting economic growth. A study by the European Network for Accessible Tourism found that accessible tourism increases destination competitiveness and can lead to significant economic gains by tapping into a larger customer base. Bandung’s improvements can similarly make it a more attractive destination for senior travelers and those with disabilities, potentially increasing tourism revenue. This growth is *inclusive* when it also results in hiring from marginalized groups and offering fair working conditions – an area where there is room for Bandung to improve. On the upside, by developing inclusive infrastructure, the city signals to the private sector (hotels, restaurants) the importance of accessibility, which might encourage those businesses to follow suit, thus creating a more uniformly accessible tourism job market and environment. This “trickle-down” of inclusive values is part of making economic growth inclusive and sustainable.

For SDG 9 (Industry, Innovation, and Infrastructure), Bandung’s case clearly illustrates how building accessible infrastructure is an innovative step that strengthens the resilience and quality of the city’s tourism sector. Features like ramps, accessible public transportation, and adaptive technology (like the museum audio guide app, or a possible future braille map of the city) represent *innovation in service design*. Our findings show that some of this innovation is happening, e.g., the combination of digital technology with accessibility at the Gedung Sate Museum – but also

³⁷ Immanuel Kant. (1785/1996). *Groundwork of the Metaphysics of Morals*, translated by M. Gregor. Cambridge: Cambridge University Press, pp. 43-44

highlight the need for more. The integration of digital innovation could be expanded: imagine if Bandung had an official “accessible tourism” app that provided real-time information on accessible routes, or if there were sensor-based navigation aids for blind visitors in the city’s heritage district. These would directly contribute to SDG 9’s target on fostering innovation and infrastructure that benefit industry and the public. Moreover, inclusive infrastructure tends to be more resilient and beneficial for all. A ramp benefits not only wheelchair users but also parents with strollers, seniors with canes, or travelers with heavy luggage, essentially a universal design concept that broadens utility. In Bandung, the accessible design elements are already serving this broader audience (we observed, for instance, delivery workers using the curb cuts for their carts, and elderly tourists preferring ramps over stairs). This exemplifies how inclusive infrastructure strengthens a city’s overall capacity to serve its populace, making it more sustainable and competitive. The city’s acknowledgment that accessible infrastructure is a “strategic instrument” for achieving global goals and innovating the tourism industry is a promising mindset that should be followed through with concrete projects (like implementing smart-city solutions for accessibility, which Bandung as a tech-forward city is well positioned to do).

Despite these positive alignments, challenges remain that require attention. One such challenge is policy coordination. Inclusive tourism sits at the intersection of various sectors: public works (for infrastructure), transportation, tourism, social services, and even education (for training personnel). Our evaluation suggests that some gaps in Bandung, for example, an accessible sidewalk that ends where a road managed by another agency begins, may be due to fragmentation in responsibility. A holistic, inter-departmental approach is needed to ensure continuity of accessible experiences. Another challenge is awareness and cultural attitudes. Laws and infrastructure alone cannot guarantee a welcoming atmosphere; the general public and frontline tourism workers must also embrace inclusivity. Instances of misuse of facilities (like cars blocking sidewalks) or lack of knowledge (staff unaware of how to assist a blind visitor) point to the need for ongoing education and advocacy. Local disability advocacy groups in Bandung have been active in advising the government (some consultations were done for the 2019 disability regulation), and continuing this participatory approach will likely improve outcomes. In essence, a living “inclusive tourism” policy is one that evolves with feedback from those it serves.

4. Conclusion

This socio-legal study set out to evaluate Bandung City’s inclusive tourism policies for persons with disabilities through a human rights-based lens, and the findings affirm both the progress made and the challenges that persist. From the findings, there are three conclusions as follows:

4.1. Sufficient Normative Foundation

The study finds that Bandung has established a solid normative foundation for inclusive tourism. Internationally, Indonesia is bound by the CRPD, which guarantees equal rights to leisure and tourism for persons with disabilities. Nationally, Law No. 10/2009 on Tourism and Law No. 8/2016 on Persons with Disabilities embed accessibility as a guiding principle. Locally, Bandung’s Tourism Development Master Plan (RIPPARDA 2012–2025) and Regional Regulation No. 15/2019 on Disability Rights echo these commitments. Collectively, these frameworks affirm the right to tourism for all, aligning closely with human rights norms of equality, non-discrimination, and dignity. However, the frameworks still require clearer operational standards and stronger enforcement mechanisms to ensure full compliance.

4.2. Partial and Inconsistent Implementation of Inclusive Tourism

Empirical observation shows partial progress. At flagship sites such as the Gedung Sate Museum, accessible infrastructure (ramps, elevators, accessible toilets, tactile paving) has been introduced, reflecting tangible improvements. Jalan Braga has some guiding blocks and ramps but faces issues of obstruction and discontinuity, making navigation difficult for wheelchair users and the visually impaired. Saung Angklung Udjo demonstrates awareness with entrance ramps and seating accommodations, but lacks comprehensive accessible facilities and services. Across sites, gaps remain in maintenance, consistency, and information accessibility (e.g., absence of braille signage, sign-language services, or accessible tourism information). Staff awareness and training

exist in some venues but are not yet systemic. Thus, while Bandung has initiated important changes, implementation is uneven and sometimes symbolic rather than comprehensive.

4.3. Solid Trajectory in fulfilling Sustainable Development

The current trajectory positions inclusive tourism as a contributor to sustainable development. Accessibility improvements support SDG 1 (No Poverty) by opening opportunities for vulnerable groups, SDG 8 (Decent Work) by signaling inclusive employment potential, and SDG 9 (Infrastructure and Innovation) by modernizing urban facilities with universal design. Yet, inconsistencies in execution hinder full realization of these goals. Ethically, from a Kantian perspective, every barrier left unaddressed undermines the dignity and autonomy of persons with disabilities, treating them as secondary citizens. For Bandung to close these gaps, the city must strengthen regulatory enforcement, accelerate infrastructure upgrades, expand staff training, and integrate disability inclusion into tourism workforce and digital innovation. Only through such measures can Bandung transform inclusive tourism from policy rhetoric into a lived human right.

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