

# The Synergy of Development of Various Cultural & Historical Attractions as a Heritage Tourism around the Area of China Village, Manado

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**Abstract:** Compared to the development of a variety of marine tourism attractions, the development of historical-cultural attractions in Manado seems to be overlooked and does not receive the highest priority in the context of urban tourism development. This study aims to examine various developments in historical-cultural attractions to serve as Tourism Heritage. A real example has become a tradition for the Manado Chinese descent to hold the *cap go meh* cultural event every year. The age of this cultural attraction has been hundreds of years since these Chinese people settled in this city. Interestingly, this attraction is watched by local people and foreign tourists. For the tourism community, there are so many historical-cultural attractions that are still preserved around the China Village area of Manado, which can be used as heritage tourism. The method used is site observation and interviews with communities around the Manado China Village area, and also literature study. The results showed that 1) three communities collectively support this area to be a heritage area, such as The Manado Chinese Village Community as a core component, the Arabic village community and, the indigenous Manado community; 2) The core area of the Manado China Village can be used as a diorama for the presence of the old city of Manado; and the 3) Communities can have new tourist alternative locations and enrich the infrastructure of tourist facilities in the city of Manado.

## 1 INTRODUCTION

Cultural and historical tourism in the past few periods is not a top priority; practical tourism that is in accordance with the main focus even determines the leading position in the regional tourism promotion event in Indonesia. Even though the Indonesian government prioritizes all potential uniqueness on the same priority scale, the compilation of entry into regions in Indonesia is very visible as an area that prioritizes natural potential as the central superior. In contrast, the cultural and historical potential is not well prepared.

From the results of observations, nowadays only a few regions in Java have placed culture and history as the leading tourist attractions, for example, Borobudur and Prambanan temples found in Central Java, old colonial buildings in Jakarta, and parts of East and Central Java. Then the Balinese culture reflected in the pattern of Community and Nature Interaction, known as "*Tri Hita Karana*", is a pearl

of local-cultural wisdom that is raised as a potential tourist attraction.

In the past few years, the Indonesian government has tried to trace various cultural and historical heritage in each region to be developed as a regional tourist attraction, especially as a historical and cultural tourist heritage. Manado, as the capital of North Sulawesi Province, seems to experience the same thing as other regions on the island of Java, where it relies more on nature as a tourist attraction. Indeed, Manado's strategic position, which is located on the coast overlooking the Pacific Ocean is recognized, allowing local governments and local communities to prefer nature in the form of the sea as a tourist attraction. Even though presenting the history of the construction of a city can be a potential tourist attraction to visit. There is a big question about the beginning of the Manado city, the initial activities of the community and the initial situation. It is interesting to examine further that the Manado community consists of various tribes, which are in the Minahasa land and tribes from several

islands located at the tip of Sulawesi Island such as Sangir, Ternate and foreign migrants who have long formed their communities such as Chinese, Arabic, and Indian. The settlement of people with old age proved the interrelation of the presence of the city of Manado. Other evidence is also seen from several old heritage sites and old cultural attractions that are loved by the local community.

From various investment findings related to community life, cultural attractions and heritage sites can become a strong tourism asset and become separate alternative tourism, when it is built together to support each other to form the synergy of heritage tourism in the city of Manado. The purpose of this study was to analyze The Synergy of the development of various cultural and historical attractions as a Heritage Tourism around the area of China Village, Manado.

## 2 LITERATURE STUDY

Tourism is several relationships and symptoms that result from the stay of foreigners, provided that their stay does not cause temporary or permanent residence and business as an attempt to find a full job. Mc Intosh and Gupta (1980) limit that tourism is a combination of symptoms and relationships arising from the interaction of tourists, business, government, and host communities in the process of attracting and serving tourists and other supporters. Meanwhile, Matieson and Wall (1982) define tourism as the temporary movement of people to an area outside their place of residence and workplace; the activities carried out guarantee them during their stay in the destination and facilities made to meet their needs. Furthermore, Spillane (1987) states that tourism is a journey from one place to another that is temporarily carried out by individuals or in groups as an effort to find balance and happiness in the environment in the dimensions of social, cultural, natural, and scientific. Whereas, Ben (2010) mentions that tourism is the study systematically related to symptoms, a person's journey, or many people from a particular place, with various purposes. Thus, it can be concluded that tourism is a journey only to enjoy, not to find work with various purposes, where tourist destinations provide various facilities to be enjoyed by visitors which ultimately bring income to the community.

In the development of tourism, there are tourist objects and attractions. In Undang-Undang Republik Indonesia (1990) states that there are two types of objects and tourist attractions which consist of: (1)

objects and tourist attractions created by God Almighty in the form of natural conditions, flora, and fauna; (2) tourist objects and attractions resulting from human works in the form of museums, ancient relics, historical relics, cultural arts, agro-tourism, water tourism, hunting tours, nature adventure tours, recreational parks, and entertainment venues. A tourist destination has an attraction. Besides having to have tourist objects and attractions, also has three requirements such as (1) there is something that can be seen (*something to see*); (2) something can be done (*something to do*); (3) and there is something that can be bought (*something to buy*), (Karyono, 1991). Whereas according to Spillane (1994) there are five essential elements in a tourist attraction are consisting of: (1) attraction, concerning things that attract tourists; (2) facilities needed; (3) infrastructure of objects; (4) transportation modes; (5) hospitality, attitude in serving and receiving guests. Furthermore, Forsyth and Dwyer (1996) state that there are three types of resources in tourism, including (1) natural resources such as mountains, beaches, wild areas, deserts, oceans, lakes, flora, and fauna; (2) human-made resources or human-made resources such as historic cities, villages, entertainment, a mixture of recreation and sports, monuments, sites, religious buildings, museums and so on; (3) human resources such as the population of a destination, social-cultural relations of the population, cultural values, artistic and cultural activities.

Tourism history and culture are included in the category of human-made and human resources, as well as resources that are hundreds of years old. Nuryanti (1996) states that in the socio-cultural context, the tourist attraction category is included in the cultural heritage attractions related to tourism and heritage. It has been agreed in the Piagam Pelestarian Pusaka Indonesia (2003) that Indonesia's heritage includes natural heritage, cultural heritage, and *Saujana* heritage which is a combination of natural heritage and cultural heritage in the unity of space and time. Regarding heritage tourism in the form of archaeological sites, cultural dances and folklore and other local wisdom as heritage tourism show that there is a particular interest from various visitors to see and learn about local culture (Yang, 2012). Heritage tourism has its enthusiasm but needs to be maintained so that it does not cause this tourist attraction to be damaged. The importance of the role of tourists is to conserve cultural tourism (Irandu and Evaristus, 2004). Khreis (2015) states that in the development of heritage tourism looking more at the management model that promotes carrying capacity,

the reasons for inheritance tourism, emotional problems usually affect people to visit religious sites. It is necessary to pay attention to the carrying capacity of tourism management to maintain the sustainability of religious sites. The management of cultural heritage sites remains in sustainable conservation management only in management organizations that need a combination of synergies between private and public management (Poulio, 2014; Cannas (2016). Meanwhile, Cadar (2014), Li and Hunter (2015), and Svensson (2015) put more emphasis on conservation and sustainable tourism but needed synergy between higher education, community, and tourism sectors. Thus, in principle the management of heritage tourism is more careful and takes into account the elements of conservation, carrying capacity, and the importance of educational elements where management involves the scientific community, local communities as inheritance owners, conservation councils, and also the tourism sector.

It is interesting to study further related to heritage tourism around the Chinese Village, Manado. From the observations, it can be seen that only one attraction event is managed and packaged in the Manado city tourism agenda, namely The China New Year Festival (*Cap Go Meh*). It is admitted that only the community (*the Chinese Community*) still has a good agenda in the event because it is related to culture and religion. However, in the region, other local communities have contributed to the history of the city of Manado. In order to protect various historical and cultural inheritance in the city of Manado, several things it is necessary: (1) government policies for tourism management are limited by the protection of cultural heritage regulations, (2) appropriate management models to synergize conservation interests and tourism interests and local community involvement (3) heritage investment, where cultural preservation can be synergized with economic development through cultural industries (Towoliu, 2012). In this study, the emphasis is more on the synergy of the development of historical and cultural attractions as heritage tourism around China's village area, Manado.

### 3 METHODS

This study is exploratory intends to solve the problem with a case study approach it is located in the city of Manado, North Sulawesi Province. The advantage of the case study approach is that it allows

individual cases to be explored in depth against a phenomenon that occurs in the community. The case of this study is located around the China Village area Manado. The case study was limited by time, and the data were collected using observation, interviews with keys people, and communities around the object of research and documentation through library study. This research study has the opportunity to develop heritage tourism in the city of Manado and is very relevant to the planning of tourism development in the Old City of Manado.

### 4 RESEARCH FINDINGS

The word "Manado" comes from the local language which is almost extinct in North Sulawesi. The name Manado which is known today comes from the word "*Manarow*" or "*Manadou*" (Minahasa regional language), which means "far away"; a term that is almost the same as the Sangihe language, namely "*Manaro*", which also means "far away" or "distant country". The native inhabitants of Manado are Minahasa tribes. The original Minahasa tribes initially preferred to live in the hinterland rather than in the coastal areas. This situation was caused by the tribes' fear of the kingdom's expansion around Minahasa, including the threat of Mindanao pirates. However, since the establishment of the Dutch fortress Nieuw Amsterdam in 1703, the Minahasa people finally began to dare to go down the mountain to occupy the coastal area of the Minahasa peninsula while developing their marine knowledge. In this new place, they built a new profession as fishermen, salt makers, or other professions related to the marine world. The development of colonialism in the 17th century was started with the entry of a group of immigrants. This group consisted of foreign traders, including fishers and immigrants from the royal regions around the peninsula of North Sulawesi. The immigrants were immigrants consisted of Chinese, Arabic, Ternate, Bugis, Makassar, and others who were thought to have entered the beginning of the 17th century.

In colonial development in Manado, through control of the colonial fortress, settlement arrangements that included coastal locations began to take place. Gradually, it was determined that settlements for each group or population group were united in one complex, village and directly appointed the leader called "*Hukum Tua*" (*wijkmeester*). Until the end of the 19th century, there had been a Dutch Village, a Chinese Village, an Arabic Village, a Ternate Village, Islamic

Village, or commonly called Letter A, and Sindulang Village. After that, new villages were formed, such as Ketang Village, Borgo Village, Tondano Village, Remboken Village, Kakas Village, Tomohon Village, Langowan Village, Tombariri Village, and Sonder Village. In addition, there are also two other development areas, Tikala in the East and Titiwungen in the South. Slowly the location around the fort has continued to grow along with the progress that has led it to become a trading centre for the surrounding areas (Mawikere and Wowor, 2014). In its development, these villages became the forerunner to the founding of the city of Manado. The name of the village is based on the original venue the residents, to facilitate the supervision of the Dutch colonial government.

Nowadays, based on the results of the investigation, it is shown that the centre of the Old

City and the commercial centre are located in China Village, and besides that, there are Arab Villages. The two villages still show the identity of the native village as can be seen from the everyday activities of the residents, patterns of social interaction, cultural attractions, and old cultural sites that still exist in the region. Other villages slowly began to develop and become the same as the culture of other groups, even though the mention of the names of the villages shows the origin of the village. This consequence can be seen from the loss of the mention of village names that became community identities. Moreover, what left now are the Chinese Village and the Arab Village.

The following table (Table 1), shows the results of observations and interviews of researchers related to surviving historical and cultural sites centred around the china village, Manado.

Table 1: Historical & Cultural Sites.

Chinese Village Area	Arabian Village Area	Manado Old Town Area
Old Building Sites:	Old Building Sites:	Old Building Sites:
Ban Hin Hiong Temple	Al Masyhur Mosque	Centrum Church of Manado
Kwan Kong Temple	Rumah Tua (Old House)	Minahasa Raad
Trade Area	-	Manado Old Port
etc	etc	Etc
Tradition & Culture:	Tradition & Culture	Tradition & Culture
Religious rituals	Religious life	Minahasa tradition
Traditional sports & game	Eid	(Christian Tradition)
Chinese Souvenir	-	Minahasa Souvenir

From these findings, several tourism programs can be developed, including:

- (a) Heritage trail: the program is related to tracing back the traces of old historic sites located in China Village, Arab Village, and Old Manado City.
- (b) Cultural Festival: surviving cultural or religious rituals are used as part of the tourism festival agenda.

- (c) Tradition Food Festival: a celebration of typical ancestral foods that have ever existed but have been lost or are still preserved.
- (d) Traditional sport & games: sport shows traditional games of people who have lived and lost, to be revived.

Furthermore, the following table (Table 2) shows some tourist attractions that can be developed while

conserving almost extinct historical and cultural sites.

Table 2: Heritage Attraction.

Chinese Village Area	Arabian Village Area	Manado Old Town Area
Chinese Heritage Trail	Arab Heritage Trail	Manado Heritage Trail
Chinese Cultural Festival	Eid Mubarak Festival	Christian / Manado Tribe Festival.
Chinese Culinary Festival	-	Manado Culinary Festival
Chinese Souvenir	Souvenir	Manado Souvenir

From some heritage tourism programs and activities, a development model of various historical and cultural attractions can be formulated that can

synergize all components of a sustainable tourism product.

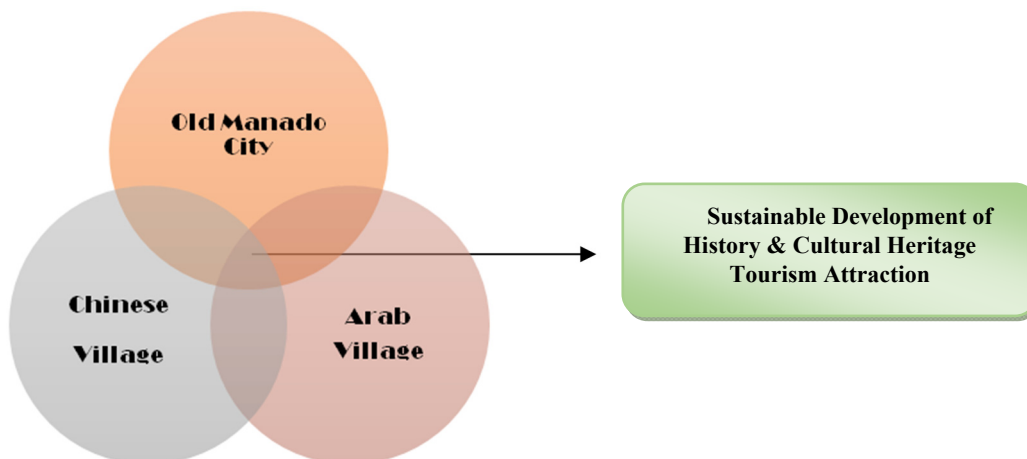


Figure 1: Sustainable Development of History & Cultural Heritage Tourism Attraction.

Figure 1 shows that all activities of historical and cultural attractions are no longer carried out partially, but are made in an activity agenda together. As has been done so far, the policy of implementing activities has only focused on one agenda of the Chinese festival and celebration activities, while the other communities seem to be marginalized. In addition, not all historical and cultural heritage has been well traced, only part of which is a ritual - cultural routine packed in tourist attractions. The whole centre of this tourist attraction is in the Chinese Village area as a diorama of the presence of the city of Manado. This model tries to form a synergy of activities that are managed together, connected to each other, support each other, in the context of conservation in the concept of sustainable tourism heritage.

As a result of investigations with several local communities, and surviving community leaders from both ethnic groups, they were impressed with the lives of people in the city of Manado. They longed for the centre of Old Manado to be proof of the history of the city of Manado, meaning that all historical and cultural elements could be turned on through tourism. Heritage tourism is expected to be a tool that will revive memories for generations living in this area.

#### 4.1 Originality

The presence of heritage tourism, create new travel alternatives, as well as opportunities for the growth

of new businesses, improvement of social-cultural life of the community if it is managed well (Hribar et al., 2015). Tourism business and structural improvements for a social life concentrated on the coast of Manado will move into the centre of the city of old Manado (McKercher et al., 2005). Delivering the Potential conflicts on heritage tourism is very open going considering the interests of the shareholders. The conflict could be among travel managers, communities, and the two interests of tourism and heritage management. Heritage tourism can be a source of conflict when management is wrong, but can also be a source of peace for all people, should travel heritage is managed carefully (Poria and Asworth, 2009).

Various potential conflicts can occur, especially in which there are elements of the utilization of social-cultural life, including religious life. The involvement of local communities in the management of heritage tourism is significant (Babić, 2015). However, in the field of heritage tourism management located in China village, the emphasis is on the participation and dialogue of all elements in the two ethnic groups. This activity involved local communities, religious leaders, academics, local governments through tourism agencies, cultural heritage management services, and tourism operators to sit together discussing management of tourist heritage, cultural, social and economic benefits for the community. So far, the development of tourist heritage is partial, only dominated by one ethnic group, through local



representatives of the community. However, this time the development model involves all elements of society with different ethnic, traditional and religious elements involved in managing tourism heritage with their respective responsibilities but still within the framework of a sustainable heritage tourism destination. This synergy model is a breakthrough during a socio-cultural conflict that has occurred in several places in Indonesia as well as being a role model for inter-community peace and heritage tourism as a driver in creating peace where the pilot project is located in Manado City.

## 4.2 Practitioner Policy Implications

This research implies that it is possible for local governments, especially the tourism and antiquity offices to carry out an inventory as well as mapping potential locations as heritage areas, for tourism operators to facilitate interpreting tourism programs, and for local communities to improve socio-cultural structures that have an impact community economy. As for academics, the findings of the new model are heritage tourism as a bridge of peace between different groups of people and socio-cultural and religious structures.

## 5 CONCLUSIONS

From this discussion, it can be concluded that the synergy model of historical and cultural tourism can be implemented by optimizing the three communities, jointly exploring the various potentials needed to be displayed. The position of the regional government through the tourism and archaeological offices provides a platform for the community to showcase their various potentials and also provide legal protection for products owned by the community. In this model, tourism acts as a unifying tool of historical and cultural diversity.

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