The 7th International Conference on Social Sciences
Organized by Faculty of Social Science and Law Manado State University

The Innovation Breakthrough in Digital and Disruptive Era
Development of Cultural Tourism in Minahasa Regency

Grystin Djein Sumilat1*, Xaverius Erick Lobja2, Fonny Rewah3

1 Social Science Education Study Program, Manado State University, Indonesia
2 Department of Geography Education, Manado State University, Indonesia
3 Department of Geography Education, Manado State University, Indonesia
*Corresponding author. Email: grystin_sumilat@unima.ac.id

ABSTRACT
The existence of culture-based tourism (Cultural Tourism) can be used as an object of tourist attraction that can preserve cultural heritage. Minahasa Regency consists of various cultural attractions to visit, especially during the COVID-19 pandemic that has hit Indonesia since early 2020. The objectives of this study are (1) to Analyze the development of cultural tourism in Minahasa Regency before and after COVID-19. (2) Analyze the adaptation strategy of cultural tourism stakeholders in Minahasa Regency. The data analysis method used by this study is qualitative descriptive and uses SWOT analysis to determine adaptation strategies carried out by stakeholders. The results showed that Bukit Kasih Tourism objects offer a spiritual center, allowing Islam, Catholicism, Protestantism, Hinduism, and Buddhism followers to gather, meditate, and worship. Moraya Fort tourist attraction is a symbol of the struggle and resistance of the Tondano / Minahasa people in resisting colonialism in a monopoly system. Watu Pinawetengan Tourism Object is a cultural historical tourism object about the organization, decision-making, cooperation, and consensus deliberation. The level of accessibility is easy and affordable in these three attractions.

Keywords: Tourism, Culture, Minahasa, COVID-19.

1. INTRODUCTION
The Tourism and Culture Office of Minahasa Regency 2021 will again package the development of empowerment and potential of tourist and cultural destinations in Minahasa Regency as an effort to generate excellent service to visitors. Even in the Covid-19 situation, the Minahasa Regional Government is still trying to revive tourism in the Minahasa district, by referring to and following the recommendations for the implementation of restrictions on community activities (PPKM), and this applies to all destinations managed by the government and those driven by developers/private sectors. One of the locations is Moraya Fort and several other tourist attractions.

If you pay close attention to The tourism sector is one of the sectors that has been greatly affected by the COVID-19 pandemic, the cause is related to travel or the mobility of people because the tourism sector can exist if there are visits. Globally, in March-June 2020, it was found that the tourism sector was suspected of experiencing losses due to the implementation of tourist travel restrictions. UNWTO (United Nations World Trading Organization) in [1].

About Indonesia, the Ministry of Tourism and Creative Economy/Tourism and Creative Economy Agency stated that economic recovery in the tourism sector due to the COVID-19 pandemic, in general, is a major government program in 2021 by also paying attention to the development of aspects of Attractions, Accessibility, and Amenities, especially in the five Super Priority Destinations (DSP). Where tourism development is directed to encourage general economic recovery. The tourism recovery program mainly develops five priority destinations, namely Mandalika, Labuan Bajo, Lake Toba, Borobudur Temple, and North Minahasa Likupang. This policy has been carried out by prioritizing the development of aspects of attraction, accessibility, and amenities. In addition, there is also an emphasis on increasing aspects of promotion and participation of private business actors.

The tourism sector is believed to be a mainstay sector that can contribute to increasing regional foreign exchange for the country, both directly and indirectly. The presence of tourism objects or tourism potential developed in the area can have a significant impact on the environment and local communities [2]–[4]. Therefore, the tourism sector is still considered feasible and important to be developed. Tourism can also be a
provider of employment and business opportunities as well as foster culture and arts for domestic tourists. Fort Moraya, Bukit Kasih Kanonang, Watu Pinawetengan, and Waruga are some of the tourist attractions in Minahasa Regency that are useful for honing a love for cultural history, in it preserving and appreciating local culture, indigenous culture, multiculturalism, and participatory culture [5]. Because local culture is authentic and original [6], it requires community participation in its development [7]. Before COVID-19 occurred, Bukit Kasih tourism objects had an economic impact in the form of an increase in income by 170% for people who tried in the Bukit Kasih Tourism Object Area originating from Kanonang Dua Village, West Kawangkoan District [8].

Theoretically, according to [9] the development of Indonesian Tourism also uses the concept of Cultural Tourism as outlined in Tourism Law No. 09 of 1994. Cultural tourism is a type of tourism developed based on culture. The culture in question is a Regional Culture based on the 1945 Constitution. Cultural and artistic values in society are still maintained and preserved. The same is stated by [10] which suggests that the local traditions of the community in agriculture can also be used as a tourist attraction because it contains elements of culture and local wisdom.

It is hoped that the research can provide an overview of cultural tourism development activities in Minahasa Regency as an effort to develop tourism and cultural empowerment. With the hope that this research can contribute to the management of cultural tourism in Minahasa Regency.

2. RESEARCH METHODS

This research uses a qualitative approach with a descriptive type of research. Describe and evaluate the development of cultural tourism in Minahasa Regency during the COVID-19 pandemic. Data analysis in this study used interactive data analysis stages by Miles and Huberman [11]-[13] and SWOT analysis [14].

3. RESULT AND DISCUSSION

3.1. Development of Bukit Kasih Cultural Tourism, Moraya Fort and Watu Pinawetengan

Bukit Kasih Kanonang's tourism object was initially expected to become a tourism area of national strategic value. This area was built in 2002 and is used as a religious center for followers of the official religion in Indonesia. The existence of both Catholic and Protestant Churches, Mosques, Temples for Buddhists, and Temples for Hindus located in the location, was built as a symbol of a sense of harmony between religious communities in North Sulawesi. Apart from being a religious tourism object, the Bukit Kasih area has a unique geology, namely the presence of sulfate and fumaroles or hot steam fluids), which are also considered unique and become a tourist attraction. Bukit Kasih can be traveled about a two-hour drive from the city of Manado, with a distance of approximately 50 km.

In the Bukit Kasih area, a monument or monument was also built, which the community referred to as a monument of love/monument of tolerance. On the sides of each corner of the tuga are written messages of peace from every scripture quotation engraved from five religions in Indonesia. Bukit Kasih is part of the symbol of peace and religious harmony in North Sulawesi.

Bukit Kasih Kanonang in the view of the Minahasa People is a mirror of the motto "torang samua basudara" which means "we are all brothers" because the hill of love is a symbol of peace and harmony between religious people. Therefore, Bukit Kasih Kanonang has become a spiritual and religious tourism destination.

![Figure 1. Bukit Kasih Kanonang](image-url)

The next cultural-historical attraction is Fort Moraya. Fort Moraya is located on the shores of Lake Tondano, administratively included in the village of Roong, West Tondano. Fort Moraya is a historical place for the Minahasa people because it is a symbol of the resistance of the Minahasa / Tondano people in resisting colonialism in a monopoly system. Structurally, there are 12 pillars/columns that show carvings/pictures and writing as a form of replication of stories about the Tondano War which eventually gave birth to the tourist attraction. The story starts from the first Tondano War (1661-1664) to the fourth Tondano War (1808-1809). The existence of Fort Moraya also reminds the Minahasa Community of a process of resistance to monopoly in the past. Fort Moraya can finally be one of the tourist destinations that become an attraction for residents of North Sulawesi, tourists from outside the region and abroad.

In historical records, the Tondano War occurred in 1808-1809, led by Sarapung, Korengkeng, Matulandi, Tewu, Lumingkewas, Sepang, Kepel, Lontoh, and Mamahit. The source of the dispute at that time arose when the Dutch needed the help of Minahasa youths to be sent against the British who had threatened the island of Java. The Minahasans argued that the young men were more needed to defend Minahasa than to be sent elsewhere. It turned out that the request and lure of gifts were rejected by all people in 138 Minahasa meetings/deliberations in Tondano. The Dutch accused Tondano's leaders of thwarting their politics and threatened to attack Tondano with military force. The
threat was met with war preparations in the center of the Tondano resistance which became a place of defense/fortress of the Minahasa people. The characteristic of Minahasa fortifications in the past during the Tondano War was not in the form of wide trenches and concrete walls, but trenches full of pointed bamboo and fenced with thorny bamboo fences. Early August 1809 the defenses/fortifications and villages of Tondano were burned to the ground by the enemy. All the occupants ranging from members of the Tondano resistance forces to the elderly, women, and children were not left, all were killed. That was the end of a long struggle of the Minahasan people to maintain the existence of national dignity [15].

Figure 2. Fort Moraya Tondano

The next religious cultural tourism object is Watu Pinawetengan. Watu Pinawetengan is located in Pinabetengan village, Tompaso District, Minahasa Regency. There are nine pillars of red color and below there is a stone with a length of 4m and a height of 2m. Based on the narration of the Watu guards and the surrounding community the shape of the stone seems to indicate that people are prostrating to God Almighty. And in other forms, it is seen as a map of Minahasa.

Watu Pinawetengan in Minahasa cultural history is known as a place where the ancestors or ancestors of the Minahasa people held meetings/negotiations. Therefore Watu Pinawetengan means 'stone of division'. It is suspected that in this place in the past there was a division of nine Minahasa sub-ethnicities by their ancestors which included the Tombulu, Tonsea, Totemboan, Tolowur, Tonsawang, Pasan, Pinosakan, Bantik and Siao tribes. Watu Pinawetengan is also claimed as a place where regional division is carried out, a place to solve all problems faced. The scratches on the stone formed various motifs and are believed to be the result of negotiations between Minahasa tribes at that time.

Watu Pinawetengan also has a magical religious side. There are also local and foreign residents or tourists who come to make pilgrimages and often submit requests through certain rituals that are believed. Based on information obtained from the caretaker of Watu Pinawetengan, some foreign tourists make pilgrimages to this place, specifically to make requests for their purposes. This watu is also used as a means to get closer to the Creator. While local tourists who come to visit also ask for their intentions, by burning incense around the stone. It is known that every January 3 is the right date to make a pilgrimage while July 7 is used as a location or place for art and cultural performances. However, this show is considered to have begun to erode or has begun not to be performed. Even though Watu Pinawetengan is a milestone in the establishment of sub-ethnicity in Minahasa. Watu Pinawetengan has a very thick historical, cultural, and religious value, so it should be maintained, cared for, and explored.

Figure 3. Watu Pinawetengan in Pinabetengan Minahasa

3.2. Analysis and Evaluation Bukit Kasih Kanonang, Fort Moraya and Watu Pinawetengan as Cultural Tourism Objects

Bukit Kasih is a symbol of peace and harmony among religious people and reflects the motto of “Torang samua basudara” which means “We are all brothers”, a symbol of peace and harmony between religious communities. Therefore, Bukit Kasih Kanonang is a suitable destination for religious tourism and a vacation spot for families. Fort Moraya is a symbol of struggle as well as history that reflects the struggle of the Minahasa / Tondano people. Fort Moraya was born because of stories and historical facts about the first Tondano War (1661-1664) to the fourth Tondano War (1807-1809).

Watu Pinawetengan is a symbol of cooperation, gathering, and consensus as well as a symbol of surrender to God Almighty. There is a gathering place and consensus with the division of nine Minahasa sub-ethnicities which include the Tontembuan, Tombulu, Tonsea, Tolowur, Tonsawang, Pasan, Pinosakan, Bantik, and Siao tribes. Watu Pinawetengan became a place for tribal elders to gather and deliberate on all issues faced.

In connection with Watu Pinawetengan, the Minahasa people also practice interpreting kampetan as an effort to get closer to God’s will and recall the lives and procedures of Minahasa ancestors. There are many benefits believed by the Minahasa ethnicity when carrying out the campaign such as, meeting inner needs, getting protection, finding a way out of struggles, getting healing, and finding wisdom [16].

Therefore, Bukit Kasih Tourism Object, Fort Moraya, and Watu Pinawetengan are tourist objects that have very thick historical, cultural, and religious values, so they should be maintained and cared for. Therefore,
based on the results of the study, it can be seen in several SWOT analysis tables as follows.

Table 1. SWOT Analysis of the Development of Bukit Kasih Tourism Objects

<table>
<thead>
<tr>
<th>STRENGTH</th>
<th>WEAKNESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. As a religious tourism object that offers a spiritual center.</td>
<td>1. Maintenance of infrastructure facilities has not been carried out consistently and continuously.</td>
</tr>
<tr>
<td>2. Allows Islam, Catholicism, Protestantism, Hinduism, and Buddhism followers to gather, meditate, and worship.</td>
<td>2. Inconsistent promotion of tourist attractions.</td>
</tr>
<tr>
<td>3. Easy and affordable accessibility.</td>
<td>3. No lodging yet.</td>
</tr>
<tr>
<td>4. In addition to religion, Bukit Kasih offers the charm of natural beauty</td>
<td>4. The existence of Covid-19 has caused tourist visits to decrease</td>
</tr>
</tbody>
</table>

**OPPORTUNITIES**

1. There is a concern of the Minahasa Regional Government in developing religious tourism objects in Minahasa.
2. The Minahasa community strongly supports every tourism development in Minahasa Regency.

**THREATS**

1. There are religious tourism objects elsewhere in North Sulawesi.
2. The threat of Covid-19 has not yet slowed down.

Table 2. SWOT Analysis of the Development of Fort Moraya Tourism Objects

<table>
<thead>
<tr>
<th>STRENGTH</th>
<th>WEAKNESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. As a historical tourist attraction about the struggle of the Minahasa people against colonialism.</td>
<td>1. Maintenance of infrastructure facilities has not been carried out consistently and continuously.</td>
</tr>
<tr>
<td>2. It allows everyone to know the struggle of the Minahasa community in opposing the monopoly system.</td>
<td>2. Inconsistent promotion of tourist attractions.</td>
</tr>
<tr>
<td>3. Easy and affordable accessibility.</td>
<td>3. The existence of Covid-19 has caused tourist visits to decrease.</td>
</tr>
<tr>
<td>4. In addition to history, Fort Moraya offers the charm of the natural beauty of Lake Tondano</td>
<td></td>
</tr>
</tbody>
</table>

**OPPORTUNITIES**

1. There is a concern of the Minahasa Regional Government in developing Minahasa cultural-historical tourism objects.

**THREATS**

1. The Minahasa community strongly supports every tourism development in Minahasa Regency.

Table 3. SWOT Analysis of the Development of Watu Pinawetengan Objects

<table>
<thead>
<tr>
<th>STRENGTH</th>
<th>WEAKNESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. As a cultural-historical tourist attraction about organization, decision-making, cooperation, and consensus deliberation.</td>
<td>1. Maintenance of infrastructure facilities has not been carried out consistently and continuously.</td>
</tr>
<tr>
<td>2. Allowing everyone to know about organizational governance, decision-making, cooperation, and consensus deliberation.</td>
<td>2. Inconsistent promotion of tourist attractions.</td>
</tr>
<tr>
<td>3. Easy and affordable accessibility and close to Bukit Kasih religious tourism objects.</td>
<td>3. The existence of Covid-19 has caused tourist visits to decrease.</td>
</tr>
</tbody>
</table>

**OPPORTUNITIES**

1. There is a concern of the Minahasa Regional Government in developing Minahasa cultural-historical tourism objects.
2. The Minahasa community strongly supports every tourism development in Minahasa Regency.

**THREATS**

1. The form of public concern for historical tourism objects is still relatively lacking.
2. Technological advances have caused people to begin to lose empathy for local cultural heritage.

3.2. Problems and Practical Solutions

The problems faced in the development of cultural tourism in the Minahasa district and its solutions are as follows:

Table 4. Problems and Practical Solutions

<table>
<thead>
<tr>
<th>PROBLEMS</th>
<th>PRACTICAL SOLUTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bukit Kasih Religious Tourism Objects:</td>
<td>1. Improvement and maintenance of infrastructure facilities need to be carried out consistently and continuously.</td>
</tr>
<tr>
<td>1. Maintenance of infrastructure facilities has not been carried out consistently and continuously.</td>
<td>2. Promotion of tourist attractions must be done consistently.</td>
</tr>
<tr>
<td>2. Inconsistent promotion of tourist attractions.</td>
<td>3. Strive for the availability of adequate lodging.</td>
</tr>
<tr>
<td>3. Not yet available adequate lodging.</td>
<td></td>
</tr>
</tbody>
</table>
4. The existence of Covid-19 has caused tourist visits to decrease

<table>
<thead>
<tr>
<th>Historical Attractions of Fort Moraya:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Maintenance of infrastructure facilities has not been carried out consistently and continuously</td>
</tr>
<tr>
<td>2. Inconsistent promotion of tourist attractions.</td>
</tr>
<tr>
<td>3. The existence of Covid-19 has caused tourist visits to decrease</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Watu Pinawetengan Cultural Attractions:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Maintenance of infrastructure facilities has not been carried out consistently and continuously</td>
</tr>
<tr>
<td>2. Inconsistent promotion of tourist attractions.</td>
</tr>
<tr>
<td>3. The existence of Covid-19 has caused tourist visits to decrease</td>
</tr>
</tbody>
</table>

| 1. Improvement and maintenance of infrastructure facilities need to be carried out consistently and continuously |
| 2. Promotion of tourist attractions must be done consistently. |

4. CONCLUSION

Based on the description and discussion above, it can be concluded that several things are Bukit Kasih Tourism Object offers a spiritual center, allowing followers of Islam, Catholicism, Protestantism, Hinduism, and Buddhism to gather, meditate, and worship. Moraya Fort tourist attraction is a symbol of the struggle and resistance of the Tondano / Minahasa people in resisting colonialism in a monopoly system. Watu Pinawetengan Tourism Object is a cultural historical tourism object about the organization, decision-making, cooperation, and consensus deliberation. The level of accessibility is easy and affordable in these three attractions.

The development of Bukit Kasih Religious Tourism Objects, Fort Moraya, and Watu Pinawetengan has not been developed properly. This is because the maintenance of infrastructure facilities has not been carried out consistently and continuously, promoting tourism objects that have not been consistent. The existence of Covid-19 has caused tourist visits to decrease.

AUTHORS' CONTRIBUTIONS

Grystin Djein Sumilat (Lead Author/Chair): Conduct research, conduct interviews, retrieve/collect data, conduct data analysis, and write reports and articles.

Xaverius Erick Lobja (Author 2): helps retrieve/collect data, performs data analysis, and writes reports and articles.

ACKNOWLEDGMENTS

Thank you to LPPM Unima for funding this research.

REFERENCES


pp. 665–668.


