

## CULTURAL TOURISM

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### A. Introduction

Cultural tourism is a tourism activity with objects in the form of local cultural arts such as customs, arts, local people's way of life, historical heritage, religion, folk crafts, ceremonies, etc. Another definition of cultural tourism is a trip that aims to study objects in the form of a community habit, way of life, culture, customs, and art or activities that contain historical elements. Culture itself is a complex whole containing knowledge, art, morals, beliefs, laws, customs, and other capabilities acquired by a person as a member of society. Another meaning of culture is that it contains the notion of social values, science, social norms, and the overall social, religious, and other structures, in addition to all intellectual and artistic statements that characterize a society. Cultural tourism itself can be a special attraction for tourists (Kiom et al., 2016).

Richards defines cultural tourism as a person's journey away from their place of residence to enjoy cultural attractions, to gather new information and experiences to satisfy their cultural needs. The definition of cultural tourism according to Pendit and Priyanto is a trip carried out based on a desire to broaden someone's view of life by visits to other places or abroad, then get to know the state of the people, their habits, and customs, way of life, culture and art. Meanwhile, according to UNWTO in the 22nd Session of the General Assembly in China, cultural tourism is a type of tourism activity where the important motivation of visitors is to learn, discover, experience, and consume real and intangible cultural attractions or products in tourist destinations.

With many cultural tourism destinations in Indonesia, it can influence many tourists to stay longer in the visited destination. (Syarifudin, 2016). Gorontalo Province has biodiversity and cultural potential that can be developed into a tourist destination. (Suma et al, 2021).

Based on some definitions mentioned before, we can say that cultural tourism is one type of tourism where tourists can satisfy their curiosity to know or learn customs, regional uniqueness, culture, and history of a place (Priyanto & Safitri, 2015). The purpose of cultural tourism is to preserve nature, the environment, and resources, promote culture, elevate the nation's image, foster a sense of love for the homeland, strengthen self and national unity, strengthen the friendship between nations.

Followings are some famous Cultural Tourism in Indonesia:

- a) Pura Tanah Lot (Tanah Lot Temple), Bali
- b) Candi Borobudur (Borobudur Temple), Central Java
- c) Candi Prambanan (Prambanan Temple), Sleman
- d) Pura Luhur Uluwatu (Luhur Uluwato Temple), Bali
- e) Istana Tirta Gangga (Tirta Gangga Palace), Bali
- f) Kapal Karam USS Liberty (USS Liberty Shipwreck), Bali
- g) Masjid Raya Baiturrahman (Baiturrahman Mosque), Banda Aceh
- h) Pura Tirta Empul (Tirta Empul Temple), Bali
- i) Pura Besakih (Besakih Temple), Bali
- j) Istana Maimun (Maimun Palace), Medan
- k) Taman Mini Indonesia Indah ("Beautiful Indonesia" Mini Park), Jakarta
- l) Keraton Yogyakarta (Yogyakarta Royal Palace), Yogyakarta
- m) Festival Krakatau (Krakatoa Festival), Lampung
- n) Toraja, Tana Toraja

### B. Discussion

#### 1. Gorontalo Cultural Tourism

Gorontalo Province is a province that formed in 2001 and is one of the youngest provinces in Indonesia. This makes economic and social development in Gorontalo Province need to be enhanced for the community welfare. Changes in various sectors are carried out for the welfare of society. Therefore, the government does many ways to prosper the people of Gorontalo Province and can attract investors to invest. Starting from the expansion of the area in the regencies that used to be only five, now they have become six regencies, then the opening of flight routes that were previously only served by two airlines are now served by three airlines. Gorontalo Province has a strategic location for tourism on the island of Sulawesi. If viewed from a geographical point of view, Gorontalo is a potential area for tourism development, especially marine tourism.

Gorontalo is a potential transit area for tourists who want to enjoy tourism objects on the Sulawesi island such as land, sea, and air. The northern region of Gorontalo province has potential marine tourism objects, as well as the southern region of Gorontalo. However, Gorontalo not only has marine tourism potential, but also has natural tourism, artificial tourism, and historical tourism spread across several districts of Gorontalo province. Starting from Otanaha fort, Lombongo waterfall, Orange fort to Pentadio Resort are tourism potentials owned by Gorontalo province. Seeing the number of tourism objects that have, the provincial government also makes a program to develop the direction of the economy of the Gorontalo province, one of which is tourism. Tourism is expected to revive the regional economic sector in addition to the agricultural sector. With tourism, it is hoped that small and medium enterprises will move, thereby increasing people's purchasing power and improving their standard of living.

Gorontalo is one of the areas in Indonesia that has a lot of cultural heritage and local traditional arts. said Gorontalo culture includes the economic system (livelihood), technology system (living equipment), social system, and religious system (living belief) in society. Until now, the cultural heritage is still preserved by the community. One of the proofs is the adoption of the philosophy "*Adat Bersendikan Sara, Sara Bersendikan Kitabullah*" (Indigenous with Syara', Syara' based on the Book of Allah) in the life of the Gorontaloese. Various activities in the community are held according to customs that have been handed down for hundreds of years. Some of the customs that are still preserved by the community include wedding processions, coronation or awarding titles, welcoming guests, and death.

Efforts to preserve local cultural heritage are an appreciation and recognition of local culture. In recent years, the appreciation and recognition of local culture in Indonesia have faced serious challenges. Several cases of claims of local Indonesian culture and traditional arts by outsiders show that there is a problem of existence and pride in the local culture which is very urgent to find a solution. If you are not vigilant, Gorontalo's cultural heritage may suffer the same fate as claimed by other countries. In addition to cases of claims by outsiders, Gorontalo's local cultural heritage can be threatened with extinction if it is not continuously preserved. Signs of the extinction of Gorontalo's local culture have begun to appear, the younger generation of Gorontalo is starting to not be interested in local culture and traditions. Therefore, strategic efforts are needed to maintain the preservation of Gorontalo's local cultural heritage. The number of cases of claims of Indonesian culture and traditional arts by outsiders shows that there is a problem with the existence of local traditional culture and arts. The problem of the existence of local traditional culture and arts cannot be separated from the context of cultural globalization. Currently, more and more Western culture is entering and being adopted by the Gorontalo community which at the same time inevitably clashes with local culture.

The reality on the field shows that at the local level there is a very basic problem, as the lack of actors in traditional arts and culture. In addition, there is very little information about Gorontalo's local culture that is easily accessible to the public. On the other hand, the socio-cultural reality of the younger generation shows that they are increasingly disinterested in traditional arts and culture. In contrast, the younger generation is much more interested in things that come from western culture such as behavior, clothing, music, musical instruments, food, including language. In this context, the efforts to revitalize and preserve Gorontalo's cultural heritage absolutely must be done. If there are fewer local cultural actors, local cultural information media is difficult to access, the younger generation is no longer interested in local cultural heritage, in the next few years Gorontalo's local culture may slowly disappear. It is even worse if the extinction is because the local culture of Gorontalo is claimed by outsiders. To overcome this, one way that can be done for the preservation of Gorontalo culture is by utilizing digitalization so that it is easily accessible, especially for Gorontalo youth. This digital platform can also be used as a promotion of cultural tourism by utilizing the characteristics of Gorontalo culture to attract foreign and foreign tourists as an object that can educate and add insight about culture in Indonesia.

The life of Gorontaloese is very thick with the nuances of customs and religion. Gorontalo culture and culture are many and very diverse and have their characteristics such as traditional houses, arts, and crafts. These things have the potential for Gorontalo tourism so that it can improve the quality of an area in various sectors.

In Gorontalo, there are several unique cultures and potential for tourism that attract tourists to visit and gain new things to add insight, especially in terms of studying the cultures that exist in Indonesia. Unlike in Bali, where there is a lot of cultural tourism in the form of infrastructures such as Borobudur temple, Pura Besakih, and others, while in Gorontalo cultural tourism is thick with unique traditions and activities, besides that Gorontalo also gets the nickname Porch of Medina. Therefore, Gorontalo culture is related to religious culture. Religious cultural tourism is also an attractive tourist destination (Hariyanto, 2016), an example of which is the Dikili Culture (dhikr in the Gorontalo local language), this attraction can be witnessed by tourists every Friday night at

Islamic boarding schools in Bongo Village. There are also other cultural tours such as the Saronde Dance which is usually displayed at weddings, the Karawo festival is an exhibition of handicrafts typical of the Gorontalo community, the Walima Culture, usually held to commemorate the Birthday of Muhammad SAW which is held every 12 Rabiul Awal and every year it is held in January-February on the Gregorian calendar.

## 2. Botubarani Whale Shark Tourism History

Botubarani Beach has a unique tour and is rarely found in other places. The uniqueness of Botubarani Beach is the existence of whale shark tourism, where its appearance is difficult to find in other shallow waters of Indonesia. Administratively, Botubarani Beach is located in Botubarani Village, Kabila Bone District, Bone Bolango Regency, which can be reached with a distance of 12 km from the center of Gorontalo City. Its location is also close to the city center which makes this tourist spot always crowded with tourists. Access to Botubarani Beach is also very easy because it is not far from the main road.

Botubarani Beach is a coast that directly faces Tomini Bay, so it has clean blue sea water and very calm waves. On the shoreline, there is also a pier, which visitors can use to relax and enjoy the beauty of Botubarani Beach, from the pier it can also be a charming choice, where Tomini Bay will look more perfect and can also enjoy the sunset in the afternoon.

Besides being able to see the beauty of the coast, Botubarani Beach is often visited by tame whale sharks. So that, local fishermen make the presence of whale sharks or the Latin name *Rhincodon typus* the main attraction for tourists. (Marsaoly et al, 2017). However, fishermen cannot predict when the presence of whale sharks on Botubarani Beach. From this problem, the Makassar Coastal and Marine Resources Management Center conducted a study to find out how the pattern of whale sharks appears. Based on the results of this study, it is known that in January the whale sharks only stop at Botubarani Beach for approximately two days, then for 14 days in February, 8 days in March, and in April it is known that whale sharks usually will not stop at Botubarani Beach. Meanwhile, whale sharks will usually stop for 28 days in May, for 21 days in June, 2 days in July, and in August-November there are no whale sharks on the beach. The number of whale sharks that stop at the coastal waters of Botubarani itself is uncertain a day at most 5 whale sharks.

From the data above, Botubarani Beach will be more crowded with tourists in May and July every year. To be able to meet whale sharks, it would be nice to visit Botubarani Beach in the morning, around 07.00 to 10.00 WITA, at which time they are hunting for prey.

## 3. Conclusion

Cultural tourism is a tourism activity with objects in the form of local cultural arts such as customs, arts, local people's way of life, historical heritage, religion, folk crafts, ceremonies, etc. With the existence of tourist objects in the form of local cultural arts such as customs, artistic products, local people's way of life, historical relics, religion, folk crafts, ceremonies, etc, also their cultural tourism is thick with unique traditions and activities. Religious cultural tourism is also an attractive tourist destination (Hariyanto, 2016), an example of which is the Dikili Culture (dhikr in the Gorontalo local language), this attraction can be witnessed by tourists every Friday night at Islamic boarding schools in Bongo Village. There are also other cultural tours such as the Saronde Dance which is usually displayed at weddings, the Karawo festival is an exhibition of handicrafts typical of the Gorontalo community, the Walima Culture, usually held to commemorate the Birthday of Muhammad SAW which is held every 12 Rabiul Awal and every year it is held in January-February on the Gregorian calendar.

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## Glosarium

Education:	a process that changes the behavior and attitudes of a person to improve the process of maturation
Globalization:	the process of spreading knowledge and culture widely that has no boundaries between countries
Moral:	good and bad taught from behavior and actions from morals that are owned by everyone
Tradition:	is an act that is done repeatedly in the same way

## Biography

### Moh. Syach Lasahido



Born in Popodu, Bolaang Mongondow Selatan on October 10, 2000. Rehan as his nickname, is a student of Geological Engineering, Gorontalo State University. Rehan started school in 2006, in that year he first entered an elementary school called SDN 1 Molibagu. Having moved several times because of his parents' work, he also attended SDN 2 Biga Kotamobagu and graduated at SDN 2 Molibagu. He's the youngest child of three siblings, he attended SMP N 1 Bol-Uki and continued to SMA N 1 Bol-Uki. After graduating from high school in 2018, he continued his studies at Gorontalo State University. Here he had the opportunity to enter the Geological Engineering S1 Study Program. He is currently entering the 7th semester.

### Moehammad Jasim Agi Saputra



Born on April 2, 2000, Jasim is a 6th-semester student of the Geological Engineering study program at the State University of Gorontalo. Jasim is active a campus organization. In 2020, Jasim participated an Indonesian language debate competition between the MIPA faculties of Gorontalo State University. In 2020, Jasim with other 12 members successfully passed the Holistic Village Development and Empowerment Program (PHP2D) and became the Top 20 Best National Teams. This program is funded directly by the Ministry of Education and Culture (Kemendikbud) and was implemented for 5 months in Botubarani Village, Bone Bolango Regency.