



Minahasan Art and Culture

The Tourism Development Strategy in North Sulawesi Indonesia

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<http://dx.doi.org/10.47814/ijssrr.v6i6.1212>

Abstract

Tourism will grow into an industry that is very profitable and has very bright prospects in the future for national development. In addition, Tourism can provide employment and business opportunities, foster culture and arts and for domestic tourists and Tourism, it is useful to hone the love of the homeland and improve National Discipline. Tourism has become one of the largest industries in the world and is a major mainstay in generating foreign exchange in various countries. Cultural Tourism Development is one of the strategies pursued to encourage an increase in the tourism sector in addition to cultural tourism as one of the factors that greatly influence the increase in tourism in the region. During this time the field of Cultural Tourism has not been much raised on the matter with the development of the field of Cultural Tourism in the form of art, dance, and various regional cultures that are expected to be able to improve the image destination of the tourism sector.

Keywords: *Cultural Art; Tourism; Minahasan*

Introduction

The Indonesian nation has considerable natural resources and human resources as the basic capital for tourism development. This can be seen with the development of tourism in Indonesia such as Bali, Jakarta, Nusantara and several other areas including North Sulawesi Province as the tenth tourist destination area. Tourism development cannot be separated from situations of change and dynamics that occur at the Regional and International National level that influence each other.

Many benefits and impacts of tourism development and development if it is well planned and directed. The overall development of Indonesian Tourism is the work of various parties including the Government, the private sector and the public. National tourism development policy is an effort to

encourage actors in the tourism sector to achieve the goals outlined and the objectives set. (Sedarmayanti, 2007).

Tourism is a multi-complex system, with various aspects that are interrelated and influence each other. In the past few decades, tourism has become a driving force for community dynamics in changing socio-culture (Pitana (2007). As stated by Oka A. Yoeti (2013) that one reason foreign tourists come to certain tourist destinations in Indonesia, is to see cultural uniqueness and the tradition of the community, in addition to its natural beauty. With the development of cultural tourism areas, it will be able to increase the flow of tourists visiting tourist destinations.

Methods

The method used in this study is a qualitative research method. Moleong, (2014) defines that qualitative research is a scientific study, which aims to understand a phenomenon in a natural social context by prioritizing the process of deep communication interactions between researchers and the phenomenon under study. Therefore in qualitative research, the researcher is the source of the instrument, namely as a direct data collector. The data studied can flow as is (naturally) without any settings. Therefore, in qualitative research informants can be needed. Between informants and researchers have a very close relationship, because without the informant the author will not get much information flowing in, especially in getting accurate and reliable data. Data developed in qualitative research is data relating to the development of cultural tourism areas. In accordance with the problems stated earlier, the focus of the research was emphasized on the development of cultural tourism areas in North Minahasa Regency. The focus of the research focus is on the guidance proposed by Moleong (2014) where the problem is a focus in qualitative research. The focus is on the experience of the researcher. In relation to the determination of informants, according to the focus of this study also the people living in the area and getting information as accurately as possible from the tourists who will be interviewed, so that in determining the informants, the author will determine, among others: 2 Village Heads, Community Leaders, 2 people Tourism manager, 1 guide, 2 tourists and 3 community members living in the area. So that the number of informants to be interviewed is 10 people. Data collection and processing techniques in qualitative research can be carried out in various forms, namely through: Observations/interviews, interviews, determination of primary and secondary data and document studies. While the data analysis techniques used in this study are based on qualitative research that is commonly used by each researcher, therefore the authors take the instructions developed by experts in qualitative research, which are based on the concept built by Miles and Huberman (1992) in Moleong, (2014). To present the data so that it is more meaningful and easy to understand, it uses interactive model analysis from Miles and Huberman (1992), in three stages as follows: i.e. through the stage of data reduction, data presentation stage and verification stage and conclusion drawing.

Results and Discussion

A. Development of Cultural Tourism Areas

Seeing the important role of tourism today, many tourist recipient countries are moved to look for a system to develop tourism as well as possible. (Ardika, 2010) One important factor in the development of the tourism sector is how to develop Cultural Tourism in a particular area. (Sedarmayanti, 2009).

In Minahasa Utara District the role of cultural tourism is very important to be developed to spur the flow of tourist visits. Some things that need to be developed in connection with the Cultural Tourism area in North Minahasa Regency include:

1).Beach Tourism

The coastal area is one of the very interesting objects in the development of tourism objects. (Crick. Malcolm, 2009). In North Minahasa Regency there are several beaches that can now be used as tourism objects. One of them is the Surabaya coast located in Winuri Village, Likupang Timur District. Pantai Surabaya Tourism is a tourist spot that is crowded with tourists on weekdays and holidays. This place is very beautiful and can give a different sensation to our daily activities. Pantai Surabaya tourism has a very interesting beauty to visit.

2).Island Tourism

Tourism now plays an important role in the implementation of development in an area. (Munandjito, 2010). One of the points of interest that is a tourist destination in an area is Island tourism. Island tourism is now a mainstay in the development of cultural tourism areas. In North Minahasa Regency there are several tourist destinations of islands that have their own uniqueness, including Gangga Island, Bangka Island, Naen Island, Mantehage Island and the famous Island besides Bunaken is Lihaga Island.

a).Gangga Island

Gangga Island is unique as a tourist destination, the most interesting to visit. In the Ganges, there are now two villages with a population of around 3650 people, two villages on the island of Gangga, located in Likupang Barat District.

b).Bangka Island

Gangga Island is also an important mainstay as a tourist destination on the island, there are three villages, namely Bangka I Village, Bangka II Village and Village, Ehe. In Ehe, there are iron ore mining areas which are currently being used as one of the island's tourist destinations.

c).Naen Island

Naen Island is in the western position of Minahasa Regency, the island area is in Word District, which is inhabited by residents of around 3 villages. On Naen Island the main livelihood as fishermen and seaweed cultivation is utilized. Naen Island is also one of the most attractive tourist destinations to be visited by tourists, especially through sea transportation such as motorboat boating.

d).Lihaga Island

Lihaga Island is an island that is visited by many tourists, especially foreign tourists. The condition of this island is in the position of Likupang Barat Subdistrict and is feasible to be developed as a package of Cultural Tourism (Dann Graham, 2009). Lihaga Island is indeed an uninhabited island that can be passed by a motorboat can from Manado by taking 2 hours, and can be from the port in Likupang Dua village, Port in Serie Village, Port Next to Ex. Paradise Reset Hotel or from the tourist location of Pantai Surabaya, Wineru Village, Likupang Timur District. To reach Lihaga Island is not difficult because the road trip is around 1 hour 15 minutes from Manado City.

Lihaga Island has white sand beaches and underwater views that are interesting to see, can swim, snorkel or dive on this island. (Borocs, 2006).

3).Climbing Tourism.

The mountain always gives its own addiction to the adventurers of nature, including Mount Klabat in North Minahasa. The great desire to climb the terrain, even though it is difficult to arrive at the summit, gives the impression of an extraordinary journey for those who like to climb. Lots of entertainment that will be gained by climbing the mountain, such as enjoying the strains of nocturnal animal choirs at the summit accompanied by the warmth of a nightly bonfire, or enjoying a beautiful sunrise with ornate mist and clouds in the morning. (Salah Wahab, 2013).

North Sulawesi has many choices of mountain tourism destinations, especially for those who like to climb. From several mountain choices in North Sulawesi, Mount Klabat is a mountain tourist destination that must be visited as one of the Cultural Tourism areas. Geographically, Mount Klabat is located in the Airmadidi region, North Minahasa Regency. Klabat Mountain is a volcano that is no longer active. At its peak, there is a lake surrounded by trees and forests. In addition to its natural beauty, the Klabat mountain climbing path is quite an extreme route compared to other mountains in North Sulawesi.

4). Waterfall Tourism

Waterfall also becomes a charm as a cultural tourist destination (Pitana.I.Gede, 2007). And one of the famous waterfalls in North Sulawesi, especially in North Minahasa, is the Tunan waterfall.

Tunan Waterfall is in the area of Talawaan Village, Talawaan District. To reach the Tunan waterfall in Talawaan village, it takes about 1 hour from downtown Manado or about 40 minutes (by motorbike/motorcycle taxi) from Sam Ratulangi International Airport (next to the Air Force Hospital) or Paniki Jaya Supermarkets to Dimembe.

From the village of Talawaan, the time needed is only about 10 minutes drive. Our eyes will be treated to green hills and community plantations along the road to the Tunan waterfall. A car or motorbike will not go directly to the waterfall but only arrive at the parking lot with the already available well.

5). Dian Leg Religion Tourism

Religious tourism is currently one of the most interesting cultural tourism packages to be visited by tourists (James. J. Spillane. S.J. 2011). One of the religious tours in North Minahasa is Wisata Dian Religi which has been cultivated by the Government of North Minahasa Regency.

Kaki Dian is the name of a religious tourism place that is quite famous in North Sulawesi. Located at the foot of Mount Klabat, the highest mountain in the province. Kaki Dian tourist attractions are one of the favorite tourist destinations of most people in North Sulawesi. Kaki Dian has been taken from a term that refers to a lamp or candlestick in the Bible, which is why it is said to be a religious tourist spot for Christians. For the tourist must climb a little to reach the location in question, with a height that reaches about 600 meters above sea level would certainly be a separate problem if the tourists do not want to use vehicles or on foot, but many also every morning jog to the feet of Dian, besides being healthy, the air here is still cool because it is full of trees.

6).Historical Heritage Tourism

Historical heritage tourism objects are no less interesting to be visited by the tourist both the local tourist and foreign tourists, (Oka. A. Yoeti, 2012). One of the cultural tourism objects which until now is

still maintained and preserved in North Minahasa Regency is the old grave of the Minahasa people called Waruga. Waruga is an ancient graveyard of the Minahasa people in the past where people who died were stored in large stones with a sitting position very different from now people who died buried in the position of sleeping waruga which is a historic tourist destination is a historical heritage that needs to be cared for and preserved. One of the cultural preservation through historical heritage is the historical heritage of the old cemetery or Waruga in Sawangan Village. In Sawangan it feels like the most complete and well-preserved historical heritage and still has a guard who is able to provide information relating to the state of Waruga. In Sawangan it feels more complete because it provides a guide and there is a Minahasa Traditional House that stores items belonging to the corpse. Waruga is a large stone carved in such a way that it becomes an elongated rectangular stone. In the middle, a hole is made to place the body. For the top cover part like a lid. Waruga itself is based on motifs that are plain and some are carved. The innocent have not been influenced by the foreign values that entered the Land of Minahasa. Whereas carved ones are influenced by the entry of foreign values. From the top cover, we can find out its social status and its origin. Interesting indeed if studied more deeply. The interesting thing is the position of the corpse must be facing east as where the sun rises. It is intended that even though it has not remained facing the Creator through the sun which is always illuminating and meaningful to human life.

In other historical relics, there are historical relics of the Old tomb from historical relics since World War II, the Old Prison in the village of Kema, which is still well maintained and is visited by many tourists.

7).Tourism and Art Attractions

In an area, there are usually many things that need to be offered to support the tourism sector, and one of them is the attractions and various cultural arts needed. (Soekadidjo. R.G. 2010). In North Minahasa District in the development of the Tourism area, there have also been a variety of artistic attractions that have been inherited from ancestral origins since ancient times. Among them:

a). Art

Basically, art plays an important role as one of the contributors in the field of tourism. (Salah Wahab, 2005). There are several regions that are already famous for various tourism packages including providing various traditional arts as an attraction to tourists. Look at the example of Bali, Yogyakarta which is famous for Gamelang art, art, dance and art music that is able to attract tourists to tourist destinations. (Young, 2003). Currently, in Minahasa Regency, especially North Winahasa, there are various arts which are packaged to attract tourists, including arts and dances such as Maengket Dance, Cakalele dance and various other dances.

Maengket dance is one of the traditional dances of the Minahasa people living in North Sulawesi. This dance is usually carried out en masse (a large number of dancers), both male dancers and female dancers. This Maengket dance is one of the traditional dances which is quite well known in North Minahasa Regency and is still maintained today. This dance is often displayed in various events such as the harvest, traditional ceremonies, welcoming, performing arts and others. In the performance of Maengket Dance, it is usually only accompanied by drumming music accompaniment. But there are also those who use other traditional music as additions or variations such as Tifa and Kolintang musical instruments. For the rhythm that is played, it usually follows dance movements and traditional songs sung by the dancers.b). Kabasaran / Cakalele dance.

The Cakalele dance is also called the Kabasaran dance. This dance is a traditional Minahasa soldier dance, which is lifted from the word; Wasal, which means the roster is cut off by his comb so that the chicken becomes more fierce infighting. This dance is accompanied by the sound of tambur and/or

small gong. Musical instruments such as Gong, Tambur or Kolintang are called "Pa' Wasalen" and the dancers are called Kawasaran, which means dancing by imitating the movements of two fighting chickens, almost similar to the Cakalele dance from Maluku.

The basic form of this dance is nine sword moves (santi) or nine spear moves (wengkouw) with 4/4 easel steps consisting of two steps to the left, and two steps to the right. Each kabasaran dancer has one sharp weapon which is inherited from his previous ancestors because kabasaran dancers are hereditary dancers. This dance generally consists of three rounds (there are actually more than three, it's just that, now it's very rarely done). The rounds consist of:

Cakalele, which comes from the word "saka" which means competing, and "catfish" means chasing jumping - jumping. This round was once danced when soldiers would go to war or return from war. Or, this round shows the ferocity of war at the great guest, to give a sense of security to the great guests who come to visit that the devil is also afraid to disturb the great guests from the escort of Kabasaran dancers.

1. This second round is called Kumoyak, which comes from the word "torn" meaning, swinging a sharp sword or spear up and down, back and forth to reassure himself from anger when fighting. The word "torn" itself, can mean persuading the spirit of the enemy or the enemy who has been killed in the war.
2. Lalaya'an. In this part, the dancers dance freely cheerfully to escape the anger like dancing "Lionda" with their hands on their sides and other joyful dances. The whole dance is based on aba-aba or command of a dance leader called "Tumu-tuzuk" (Tombulu) or "Sarian" (Tonsea). The instructions were given in the sub-ethnic languages of tombulu, Tonsea, Tondano, Totemboan, Ratahan, Tombatu, and Bantik. In this dance, all dancers must express Garang without being able to smile, except in the celebration, where the dancers are allowed to spit out a cheerful smile.

c). Kolintang Music

Kolintang or Kulintang is a musical instrument consisting of a row of small gongs placed horizontally. This musical instrument is played accompanied by a larger hanging gong and drum.

Kolintang is part of the Southeast Asian gong culture, which has been played for centuries in the Eastern Malay Archipelago of the Philippines, East Indonesia, East Malaysia, Brunei, and Timor. [6] This instrument developed from the tradition of giving simple gestures to its present form. Its usefulness depends on the civilization that uses it. With influence from Hinduism, Buddhism, Islam, Christianity and the West, Kulintang is a growing tradition of a gong. In Indonesia, Kolintang is known as a wooden pitched percussion instrument from the Minahasa region of North Sulawesi. The wood used to make Kolintang is light but strong local wood such as Eggs wood (*Alstonia* sp), Wenuang wood (*Octomeles Sumatrana* Miq), Cempaka wood (*Elmerrillia Tsiampaca*), Waru wood (*Hibiscus Tiliaceus*), and the like that have parallel fiber construction. Kolintang name comes from his voice: tong (low tone), ting (high note) and tang (regular tone). In regional languages, the invitation "Let's do TANG TANG TANG" is: "Mangemo kumulintang". The invitation finally changed to the word kolintang.

B. Impact of the Development of Cultural Tourism Areas for Community Life

Although there are differences in the understanding of Cultural Tourism from the Science community but in essence, some experts discuss the same object namely the existence of a community with involvement in cultural processes, the presence of foreigners or tourists who will interact with the

culture of local communities with all the consequences, empowerment efforts local people, even at the core of their discussion, are looking for a new formula to balance the process of cultural globalization and cultural localization, both of which must process each other, where the process of cultural globalization brings consequences for the formation of cultural homogeneity throughout the hemisphere while the globalization process requires cultural heterogeneity so that a localization process that is preservation and sustainable is needed. (Sedarmayanti, 2009).

In some cases that have been studied, it was found that the barrier factor for increasing the degree of community involvement in tourism development, especially cultural-based tourism, is the weak knowledge and skills of the local community about tourism which would make it difficult for planners to involve the community. (Oka.H.A. Yoeti, 2013).

In clarifying the concept of Cultural Tourism as stated by Oka. A. Yoeti (2012) has been stated in the Tourism Law No. 9 of 1994. It is said that Cultural Tourism is one type of tourism that is developed based on culture. The culture in question is Indonesian culture based on Pancasila. Where every step and motion in the framework of normative tourism development is expected to remain based on national culture. Thus all aspects related to tourism such as promotion, attractions, architecture, ethics, organization, management patterns, food, souvenirs, are expected to use the potential of culture wherever possible. The position of art and culture in the development of Indonesian tourism, not only as a supporting media but also as a giver of identity to the community itself.

Cultural tourism as a tourism development policy in Indonesia emphasizes the appearance of cultural elements such as the main assets to attract tourists visiting Indonesia. (Munandjito, 2010).

This does not mean that other aspects will be left behind such as the beauty of nature, beaches, and scenery, flora, and fauna including underwater life, sports and other types of entertainment. cultural elements have very important benefits including:

- 1.To promote tourism in general both at home and abroad
- 2.Art products will prepare jobs and increase people's income,
- 3.Cultural arts appearance besides attracting tourists' attention also enhancing the empowerment of arts and culture,
- 4.Cultural arts performances can improve the maintenance and management of museums, galleries, and other cultural art monuments,
- 5.Funds generated by selling art and cultural products can improve people's lives,
- 6.Touch with other cultural arts increases the dignity, honor, and understanding of the meaning of humanity. (Soekadidjo, 2010).

According to Pitana (2007) that the subjective assessment of tourism in a cultural perspective that the existence of tourism actually causes negative excesses on the existence of cultural values, it is so strongly embedded in the views of the wider community, but in reality if we objectively assess, there are little contribution or tourism contributions to the preservation of cultural values. Because the existence of tourism will actually direct the development of indigenous culture, it can even revive cultural elements that are almost extinct.

A concrete example of the existence of tourism is the fact that more livelihoods are being promoted or that development is increasingly intensified with the aim of maintaining cultural values. Such as the construction of the Beautiful Indonesia Miniature Park, Construction of the Ramayana Ballet Stage, Prambanan, Art, and cultural performances, promotion of Indonesian cultural arts abroad. Even the construction of tourism accommodation facilities such as hotels, restaurants, cafes, and others, which

openly adopt an atmosphere or distinctiveness rooted in art and national cultural values. All all, although initially focused on economic motivation, but consciously or not these activities as an effort to encourage efforts to preserve national cultural values. This is reinforced by the opinion of Munandjito (2000: 2) that one of the reasons for tourism as the mainstay sector is to preserve and enrich national culture.

Even stated by Oka.A. Yoeti, (2012) that one of the reasons for the arrival of foreign tourists to the archipelago is to see the uniqueness of the culture and traditions of the people, in addition to their natural beauty. Where with this great cultural potential, Indonesia has a strong capacity as a tourist destination in the world in accordance with the results of the gathering of world tourism experts who held a meeting in Sydney, Australia, January 2000 stating that future tourism in the millennium will lead to tourism Culture.

The government also does not turn a blind eye to the reality, that the tourism sector as a source of foreign exchange cannot be separated from the role of culture, in accordance with the direction of the 1999-2004 GBHN, the socio-cultural field that makes Indonesian arts and traditional culture a vehicle for national tourism development. ((Ardika, 2000: 5).

According to Sedarmayanti (2009) in order to improve art and culture, the mission of tourism is directed at creating a climate that encourages the development of community efforts to continue to explore, create and maintain the forms of art and traditions of society. To achieve the above goals, the president formed a new department in the reform cabinet, namely the Department of Tourism, arts and culture.

Furthermore, the tasks of the Department of Tourism, art, and culture at that time were proposed to have a vision with the department of education and culture, where the department called should handle cultural issues relating to education, research, science, and technology and all aspects of culture. The department of tourism, art, and culture is basically focused on handling cultural arts which are more of a "cultural industry" (cultural industry). In that era, the Indonesian Nation had promoted various kinds of art and cultural products carried out through various cultural events which would be very useful to support the role of arts in tourism development.

A lot of evidence is carried out in connection with the need to develop cultural tourism, as one of the strategies in the development of tourism in Indonesia, it is evident that in some areas with their unique characteristics each has maintained cultural arts as an important asset to boost tourism, for example, Bali, Yogyakarta, East Nusatenggara which has contributed greatly to the development of cultural tourism.

Basically, the development of Cultural Tourism will have an impact on people's lives the impact that with the development of the tourism sector will be able to:

- 1).Increasing the preservation of cultural values in accordance with the preservation of the cultural values of each region. With sustainability, cultural values greatly influence the development of the tourism sector at large,
- 2).Tourists will be able to adapt to local cultural values,
- 3).The impact of tourism will affect the increase in people's income broadly,

Conclusion

- 1). In terms of the prospect of developing tourism in North Minahasa District, it has a very positive influence on increasing regional income and community income. The component of tourism development is sought in terms of socio-cultural aspects through the fields of education, ethnicity and language, cultural and artistic values and social conditions of the community in relation to the tourism sector.
- 2). Regional development Cultural tourism is an important part of the strategy in building and developing tourism in an area. The results of the study prove that the prospect of developing a cultural tourism area in North Minahasa Regency is quite potent as an important asset in increasing the flow of tourist visits both local, national and foreign tourists.
- 3). The Cultural Tourism area which is considered strategic and potential in North Minahasa Regency includes: Beach tourism, Island tourism, and one of the island's tourism potentials is Lihaga Island and other islands, Climbing Tourism, Waterfall Tourism, Kaki Dian Religious Tourism, Tourism Historical heritage culture, and various art attractions that are still well maintained. The development of cultural tourism areas as mentioned has been able to move the flow and visits of tourists.
- 4). Cultural tourism is one type of tourism that is developed by relying on traditional values and cultural values, the value of prosperity, the value of art and introducing various wealth and values of natural beauty contained in an area. That with the development of Cultural Tourism will have an impact on people's lives the impact that with the development of the tourism sector will be a). Increasing the preservation of cultural values in accordance with the preservation of the cultural values of each region. Sustainability of cultural values greatly influences the development of the tourism sector at large, b). Travelers will be able to adapt to local cultural values, c). The impact of tourism will affect the increase in income of society at large.

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