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Development of Local Wisdom Culture Tourism: A Study in Talaud Island- Indonesia

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Abstract

The purpose of this research is to analyse tourism based on culture and local wisdom of the people of the Talaud Islands Regency which is packaged in the form of the *Madulu'u'tonna* festival as a ritual of rejecting reinforcements. The scope of this research is done with a case study. The data collection method in this study used qualitative analysis with an ethnographic approach as part of a qualitative approach, including direct observation at the research location in Talaud Islands Regency, especially the people of Melonguane Village. The findings in this study are that the development of cultural tourism of local wisdom *Mandullu'u'tonna* of the people of the Talaud Archipelago district of North Sulawesi province is the self-awareness of the local community to be able to "live a normal/decent life in the present" and is not engineered by other parties, such as the government and the tourism industry . With that, the people of Talaud Islands Regency want to maintain their traditional identity and at the same time want to maintain their current real life through tourism. Thus there is a connection between past and present traditions and modernity, local communities and global communities (tourism/tourists) in the context of developing cultural tourism through *Madulu'u'tonna* local wisdom.

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1. Introduction

The Talaud Islands Regency is an expansion area of the *Sagihe* Islands Regency as regulated in Indonesia statutory regulations Number 8 of 2002 concerning the establishment of the Talaud Islands Regency in North Sulawesi Province. Since the enactment of this law, it is hoped that the Talaud Islands Regency can become an independent region that builds its own area after being expanded from the Sangihe Islands Regency in 2000.

The priority of the local government to develop tourism in the Talaud Islands Regency is clearly stated in the Regional Regulation of the Province of North Sulawesi Number 1 of 2014 concerning the Regional Spatial Plan (RSP) of the Province of North Sulawesi in 2014 – 2034. The regional regulation is in line with the Government Regulation (GR) Number 50 of 2011 concerning the National Tourism Development Master Plan 2010 – 2025. Through this law, the government then included the Talaud Islands Regency into 222 National Tourism Development Areas (NTDA) by placing Manado – Bunaken and its surroundings at serial number 41 of 50 Destinations National Tourism (DPN) (Hakim et al.,2012).

Especially regarding cultural rituals, the Talaud people who are scattered throughout the archipelago have a cultural ritual called *Madulu'u'tonna*. Several sources of Talaud's oral history explain that the meaning of the word *Madulu'u'tonna*. Derived from the word Suhude which literally means Menolak Bala. Then another explanation explains that *Madulu'u'tonna*. is an acronym for the local Sangihe language, namely *Tulung Lukade Dendingane* which means please put your participation first. This statement is in harmony leading to a procession of thanksgiving praying for God's inclusion to bless the course of life.

Long before that this ritual was carried out on December 31 in line with the farewell of the year. Thus *Madulu'u'tonna* is an expression of gratitude to God (*Genggonalangi Duatang Saruruang*) for his participation in the past year and a request to be given strength and blessings to enjoy the new year. When Christianity began to enter the corners of North Nusa in the 17th century, the *Madulu'u'tonna* celebration shifted to January 31, because the previous date was a time when Christianity was still in the atmosphere of celebrating Christmas events and busy New Year's atmosphere.

Previously *Madulu'u'tonna* was not presented as it is today. In ancient times the event began with a ritual offering under the seamount of *Banua Wuhu* in the form of pure gold served on a white plate or in the local language *Lama Uhise* (Morrice et al., 1983). Then there is also a comment about *Madulu'u'tonna* that before *Madulu'u'tonna* is held, it must begin with the ritual of cockfighting. If the white rooster (*uhise*) can beat the red rooster (*hamu*) then it is believed that the next year's journey will go well, however, if the fight is won by the red rooster (*hamu*) then the community will be prepared to hold an event to reject reinforcements or invite Banua which means *Menulude*. The implementation of the *Madulu'u'tonna* ritual must be at 12 o'clock at night exactly in line with the star called Kadademahe Daluhe which is then accompanied by the *Menondong Pato* ritual, drifting the boat as a symbol of refusing reinforcements.

Madulu'u'tonna has now become a symbol of the universal identity of the Talaud community because its existence has expanded along with the spread of the Talaud people who form their communities in various regions (Bellwood, 1976). This later became one of the efforts to reminisce about their ancestral lands and at the same time mark their identity. The values of local wisdom contained in the *Madulu'u'tonna* ritual include the value of religiosity, namely worshiping God Almighty, then the value of kinship, which brings together all levels of society without differences in social strata.

The tourism industry, viewed from a cultural perspective, indirectly provides an important role for the development of Indonesian culture because with the existence of a tourist attraction it can

introduce the cultural diversity of a country such as traditional arts, religious or customary ceremonies that attract the attention of foreign tourists and tourists. Indonesia. The rapidly growing tourism industry provides intercultural understanding and understanding through the interaction of tourist visitors (Gunasari et al., 2020).

Based on the description above based on various studies, the problem in this research is the development of cultural tourism of local wisdom of the people of Talaud Islands Regency, North Sulawesi Province which requires a special strategy so that it can be managed professionally and there is no integrated management model between the parties and the community. institution. Thus, the development of *Mandullu'u'tonna*: the development of cultural tourism and local wisdom of the people of the Talaud Islands Regency, North Sulawesi Province requires a planned strategy that involves various stakeholders to manage it professionally. The significance of this research is to provide in-depth input so that the development of cultural tourism runs professionally and produces maximum results to become a leading tourist destination in the Talaud Islands Regency, North Sulawesi Province in particular and generally in Indonesia.

2. Materials and Methods

The development of *Mandullu'u'tonna* cultural tourism as local wisdom of the people of the Talaud Islands Regency, North Sulawesi Province is a truth that has been a tradition in the Talaud community which is inherent in the character of the people in Talaud who was born from environmental forging from generation to generation so that it becomes a value system, habit, tradition, culture that becomes the rules and agreements that are always attached to the generation of supporters.

The development of *Mandullu'u'tonna* cultural tourism as local wisdom of the people of the Talaud Islands Regency, North Sulawesi Province is the idea of a community filled with local wisdom values, embedded and followed by every individual in the Talaud community as well as inherited knowledge (*Cf*. Rumbayan et al., 2019). hereditary and from generation to generation created through a process of experience and understanding of the environmental conditions of the people in Talaud, then integrated into patterns of behavior and daily life. So that the development of *Mandullu'u'tonna* cultural tourism as local wisdom of the people of the Talaud Islands Regency, North Sulawesi Province, becomes a cultural tourism attraction, this is because it contains the value of friendliness of social interaction between the community and the environment, as well as the uniqueness of community life in Talaud which is a charm for the community. who lives in the Talaud Islands Regency, North Sulawesi Province.

The development of integrated cultural tourism and sustainable use of local community-based professional tourism resources is becoming an increasingly important study in this case *Mandullu'u'tonna*: the development of cultural tourism and local wisdom of the people of the Talaud Islands Regency, North Sulawesi Province. Tourist Attractions According to Cooper (1995: 81) suggests that there are four components that must be owned by a tourist attraction, namely: attraction, accessibility, amenities and ancilliary.

The methodology used in this study is the 4A method (attraction, accessibility, amenity and ancilliary) (*Cf.* Andrianto & Sugiama, 2016). The results of the analysis in this study indicate that the 4A method (attraction, accessibility, amenity and ancilliary) is a method of developing local wisdom of *Mandullu'u'tonna* as a cultural tourism attraction for the people of the Talaud Islands Regency, North Sulawesi Province (*Cf*. Millenia et al., 2021).

In developing the local wisdom of *Mandullu'u'tonna* as a cultural tourist attraction for the people of the Talaud Islands Regency, North Sulawesi Province, the 4A method (attraction, accessibility, amenity and ancilliary) These four aspects are very important, considering the development of local

wisdom of *Mandullu'u'tonna* as a source of energy. The cultural tourism attraction of the Talaud Islands Regency, North Sulawesi Province will be an important focus at this time for the Talaud community. In recent years, the tourism sector has become a maradona for the Talaud community, in addition to agriculture and fisheries which are being developed as the current economic source of the Talaud community. So that this phenomenon is used by tourism actors to develop various attractions in tourist destinations both in their capacity as government, private sector and also the Talaud community in general rushing to develop this promising industry. So that aspects that must be considered include Attraction, Accessibility, Amenity and Ancilliary making the development of local wisdom *Mandullu'u'tonna* a cultural tourism attraction for the people of the Talaud Islands Regency, North Sulawesi Province.

In this study, the 4A method (Attraction, Accessibility, Amenity and Ancilliary) was used to choose the method of developing local wisdom of *Mandullu'u'tonna* as a cultural tourism attraction for the people of the Talaud Islands Regency, North Sulawesi Province. Expert selection is used systematically to analyze and make judgments in evaluating complex decisions to prioritize effective and productive management.

3. Results and Discussions

In general, there are 4A methods of developing *Mandullu'u'tonna* local wisdom as a cultural tourism attraction for the people of the Talaud Islands Regency, North Sulawesi Province which includes Attraction, Amenity, Accessibility and Ancilliary. The results of the 4A method analysis show that the 4A method (Attraction, Amenity, Accessibility and Ancilliary) is a priority development method in order to increase the development of *Mandullu'u'tonna* local wisdom as a cultural tourism attraction for the people of the Talaud Islands Regency, North Sulawesi Province.

1. Attraction

Attraction referes to a tourist attraction that can be enjoyed by tourists in a tourist destination that includes natural, cultural, and artificial. From the results of observations made (Leiper, 1990; Apriani et al., 2020), in the Talaud Islands Regency there are tourist attractions, both cultural tourism attractions for the Talaud community, North Sulawesi Province, namely the local wisdom of *Mandullu'u'tonna* as a cultural tourism attraction for the Talaud community in North Sulawesi Province, but it has not been managed properly.

2. Amenity (Facilities)

Amenity is accommodation that includes facilities and infrastructure (Mody et al., 2022). It is a commercially established building such as hotels, homestays, villas, resorts and others, where there are bedrooms and supporting facilities such as facilities and infrastructure. However, in Talaud Regency, North Sulawesi Province, there is no accommodation such as an established hotel or restaurant, either from investors or local parties.

3. Accessibility

Accessibility refers to access that direct to an area or a destination, accessibility includes land and sea transportation, air, communication, telephone networks, and internet networks (El-Geneidy & Levinson, 2006). Access in the form of a road to the Talaud Islands Regency is through small roads,

judging from the road infrastructure, many access roads in the Talaud Islands Regency are damaged and have holes. Most of the people in the Talaud Islands Regency use land transportation such as motorbikes, cars and boats made of wood. For access to communication, people in the Talaud Islands Regency use cellular phones, and for the cable telephone network in the Talaud Islands Regency it is only available in a few places such as Melongguane as the capital of the Talaud Islands Regency, Lirung Village and Beo Village. Most of the cable telephone network is not available in the Talaud Islands Regency, North Sulawesi Province.

4. Ancilliary (Additional Service)

Ancilliaries are things that support tourism, such as management agencies, Tourist Information, Travel Agents and stakeholders who play a role in tourism (Vinod et al., 2018). In the Talaud Islands Regency, tourism management institutions do not yet exist because tourism in the Talaud Islands Regency is underdeveloped and there is absolutely no good management from stakeholders in the Talaud Islands Regency, North Sulawesi Province.

4. Conclusion

From the 4A aspects contained in the Talaud Islands Regency, North Sulawesi Province, it can be said that the Talaud Islands district has not yet developed these four aspects, the first is seen from the attractions, in the Talaud Islands Regency there are cultural attractions, namely *Madulu'u'tonna* is vestival rejects reinforcements, namely thanksgiving to God (*Genggonalangi Duatang Saruruang*) for his participation in the past year and a request to be given strength and blessings to enjoy the new year but not yet fully packaged into an attractive tourist attraction. The second is in terms of accessibility (access) which are not good, such as many damaged roads and potholes so that road access in the Talaud Islands Regency is difficult to pass, especially for four-wheeled vehicles.

The third aspect is facilities (amenity) there are no accommodations such as hotels, villas, homestays, cottages, or restaurants standing in the Talaud Islands district, there are only residential residents of the Talaud Islands district. The fourth aspect is that there are no additional services (ancelleries services) such as the Tourist Information Center (TIC), guide services, or other tourism institutions, so that if reviewed in the Talaud Islands Regency, the 4A aspects have not been implemented properly and the tourism management itself has not been running. From this it can be seen that there are obstacles faced in developing tourism activities in the Talaud Islands Regency, North Sulawesi Province, it is necessary to develop cultural tourism of the local wisdom of *Mandullu'u'tonna*, the people of the Talaud Islands Regency, North Sulawesi Province. Thus, it can increase the cultural tourism attraction of the local wisdom of *Mandullu'u'tonna*, the people of the Talaud Islands Regency, North Sulawesi Province in increasing tourist visits and satisfaction and planning tourist visits in the Talaud Islands Regency, North Sulawesi Province.

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