Conservation & Tourism; Problem and Challenge
in Development of Manado City Center as Heritage Tourism

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Abstract— **This paper aims to describe the state of cultural heritage sites in Manado City that are poorly maintained, damaged, changed in function, and the challenges of developing Manado city center as a heritage area. In developed countries, the old city area with historic sites is well preserved, even though the old building is located between modern buildings, people still appreciate it and tend to protect it from damage both by nature and by human hands, so that the site becomes a tourist attraction. However, this did not happen in the city of Manado, cultural heritage sites were damaged, stolen, and tended to change functions. Using the methods of observation, documentation, and interviews, the researchers examined the condition of several historical and cultural sites in relation to the development of heritage tourism areas.**

Keywords—conservation; tourism; development; manado city center.

I. INTRODUCTION

In several developed countries in the world, the preservation and protection of archaeological objects of historical value cannot be questioned. The government and society together with a high commitment are trying to maintain a historically valuable site as a national identity and has even become an icon of a country. A simple example when people mention the Eiffel tower must be the association of people answering France with its capital Paris, the Leaning Tower of Pizza is in Italy or the Westminster Abbey Complex must be England or the Pyramids in Egypt. Those are historical sites that have become icons of cities or countries. Domestically when people mention Borobudur, it must be Jogyakarta or Tanah Lot Temple which is located in Bali. [1]

This is also a form of the process of giving meaning or interpreting past human identity through the process of preservation. Heritage preservation is also a part where humans want to continue to show their identity or cultural character from where they were born or are located. The preservation of this heritage can be in the form of natural or cultural [2,3].

However, the preservation of both natural and cultural heritage is still not considered important for various reasons, ranging from the assumption that conservation is anti-progress or development to the assumption that conservation is not economically profitable, has little contribution to the welfare of society and the improvement of the quality of the environment. . The case of the renovation of the Van den Bosch fort in *Ngawi*, East Java, measuring 165m x 80 in an area of 15ha [4]. shows that the commitment of stakeholders (government) to historical heritage is very high to make it a tourist destination. Although not all regions in Indonesia show the same commitment, this is in contrast to what happened in Manado, North Sulawesi Province where one of the hundreds of years old Dutch colonial heritage buildings that was used as a "Don Bosco" school was demolished and changed by replacing with the new building [5]. This proves that the local government is not serious in maintaining and maintaining old buildings in the city of Manado. The purpose of this paper is to examine efforts to preserve historic sites in the city in the context of developing the city center as a heritage tourism area.

II. LITERATURE REVIEW

2.1 Conservation

The general understanding of conservation and preservation is sometimes still ambiguous. Conservation comes from the word 'conservation'

which has a different meaning from preservation. Preservation as a translation of the word 'conservation' is still often debated. There are those who state that 'conservation' is an effort to maintain but accept changes while 'preservation' is an effort to maintain without any change at all [6].

However, what is more important is a fundamental and universal understanding of conservation. Global developments when associated with the understanding that develops in Indonesia show a very significant change. The notion of preservation was initially emphasized on single historic buildings (monuments, temples) or art objects, but now it has expanded to a wider environment such as areas to historic cities with various components (space scale, scenery, atmosphere, etc.). This emphasizes that heritage preservation is not only limited to the romance of the past [7].

Basically, the concept of preservation is an effort to maintain sustainability that accepts change and/or development (in contrast to preservation which is more defined as preservation). It aims to maintain identity and environmental resources to meet modern needs and improve a better quality of life. How can this happen? Changes in conservation are certainly not radical changes, but changes that are made naturally and selectively. Conservation activities can be in the form of development or development through restoration, replication, reconstruction, revitalization, and adaptive reuse (use of old assets for new functions), as well as infill design (new development in the context of the old area). In addition, it should also be understood that preservation is an effort to manage change and to create future heritage [8].

2.2 Cultural Heritage

Culture can be defined as the totality of signs and symbols used by humans in their lives, which they acquire in their lives as citizens of a society or community, and are passed down from generation to generation. These signs or symbols can be in the form of things that are abstract / invisible (eg ideas, knowledge, values, norms and rules, which cannot be seen because they are stored in the human mind), and things that are somewhat abstract or not. completely abstract, such as human behavior and actions, as well as things that are very concrete or real and visible [9]. Culture is also often divided into two groups, namely physical / object culture (tangible culture) and non-physical / non-object culture (intangible culture). There are three things included in the definition of cultural heritage, i.e: cultural objects, patterns of behavior (customs), as well as views of life and sets of values. Heirlooms are expressed in both tangible and intangible forms and they are two sides of the same coin and are interdependent. Without material cultural heritage, the sustainability of non-object aspects of cultural heritage is less guaranteed, and vice versa. So, it takes effort to preserve the heritage [10].

When preserving temples or other historical places, activities (such as rituals, ceremonies, crafts, arts, etc.) as well as cultural meanings that the temple has in society must be preserved. It is like the material cultural heritage is the body and the non-object cultural heritage is the spirit.

Preservation is basically intended to appreciate the work of individuals or communities at a certain time. However, because time/period is something that is constantly moving, preservation must be seen more loosely. Preservation is aimed at respecting a tradition – whatever its form – which is dynamic in nature. Meanwhile, tradition itself is a cultural product where culture is not static but is always developing.

Considering the above, conservation must be understood as something dynamic, which must respect the past as well as the interests of the present and the future. Currently the concept of conservation is integrated with the concept of sustainable development or called sustainable development.

2.3 Cultural Heritage Conservation and Tourism Development

In the 1980s the preservation of cultural heritage and tourism development had grown together. Preservation is often contrasted with modernization, unlike tourism [11]. The problem is that each – both conservation and tourism development develop independently, are not interdependent and tourism usually develops much faster than conservation. Cultural heritage preservation has become a lucrative business, but the beneficiaries are not conservation experts but tour operators who usually do not understand the value of heritage properly [12]. If tourism is not managed properly, then the areas that are exploited by the tour operators for their profit will damage tourism itself.

So, it is important to understand that tourism itself can help preserve cultural heritage. Entering the 1980s several groups offered alternative tourism which was widely regarded as more in line with nature, society and social values. Likewise, the relationship between tourists and local communities is developed into a relationship between guests and hosts. In Surabaya, the preservation of cultural heritage is packaged in tourism which is carried out under the name of the Surabaya Heritage Trail, an alternative tour to visit historical locations in the city of Surabaya [13]. This shows that tourism can give meaning to efforts to preserve cultural heritage if it is managed properly and correctly.

III. METHODS

The method used in this research is descriptive research with a qualitative method by taking a case study in the Manado Old City area. [14], suggests that case study research aims to compile knowledge about

certain issues from cases that have boundaries of area, activity/program, or time. Primary data collection carried out in this study were observations, interviews, and documentation which were analyzed qualitatively to reveal knowledge about the case as a whole. While secondary data were taken from various research results related to this research.

IV. RESULT AND DISCUSSION

Manado is a city located in the bay, facing the Pacific Ocean, so that the trend of city development so far is the sea as the main base of tourism power (maritime tourism) by prioritizing Bunaken as the tourism icon of the city of Manado.

Figure 1. Manado city map
Source: Manado Government

However, the presence of a city called Manado cannot be separated from historical events or the strong cultural links in it that give meaning to the people who live and live in it. If maintained (conserved) will give the area wealth and pride. The development of Manado as a coastal city (Water Front City) as part of the pride of the city community with the Boulevard Business District basically has given a different color compared to Manado a few years earlier.

Appreciation should be given to the city government, but the development tends to eliminate the identity of the city that has been owned so far. So many historical relics that characterize the city of Manado have been lost and replaced with multi-storey buildings and boxes, (a city without identity). People who do not have an understanding and appreciation of historical values so that many historical sites have become trash cans, become locations for residents' graffiti (alien gravity). Practically living and well-maintained are buildings for places of worship and objects that are within reach/location of government offices.

The results of research by [15] indicate that the 30 historical sites above, 7 sites tend to be preserved, and even then when they are still within the reach of

government offices, they are included in religious buildings because they are used as places of worship, then there is a relationship with the needs of human life such as *"Parigi"* (wells) sites. Apart from that, it is only marked as a site but it is not maintained/maintained and even tends to be a landfill location or shrubs appear even as a location for graffiti (alien gravity) or disappeared, like the Old Dutch Building of Brother Don Bosco turned into a new boxed school building.

In the context of the case study, the old city center is divided into 4 areas. To identify the old city area with all the historical and cultural heritage buildings in it. These areas include: Area A which includes the port of Manado, Region B enters *Kampung China* (China town), Arab village and its surroundings, Area C with *Minahasa Raad* (Colonial Parliament House) buildings and Centrum Church and Area D with *Benteng Cinema* and its surroundings [16]. With the identification of this area facilitate the development of tourist attractions.
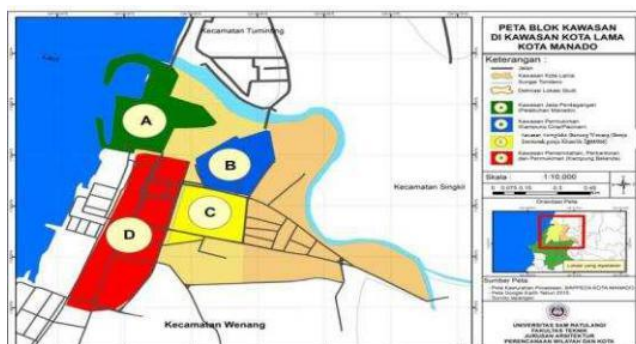

Figure 2. Map of the Division of the Heritage Area of Manado Old Town
Source: Tonapa, et.al (2015)

The following are the results of observations to see the condition of the building and tourism activities related to heritage buildings.

Table 1. Conservation and Tourism Conditions

Old Buildings	Conservation Activity	Tourism Activity
Minahasa Raad	not maintained	no activity
Star Jaya Cinema	neglected	no activity
Benteng Cinema	maintained	no activity
Ex-Bank Indonesia Building	maintained	no activity
Worang Battalion Monument	maintained	no activity
GMIM Centrum Church	maintained	no activity
World War II Monument	maintained	no activity
Ignatius Catholic Church	maintained	no activity

Manado Harbor	maintained	no activity
Chinatown (Chinese village)	maintained	no activity
Arab Village Area	maintained	no activity

Source: data resources

From the observations, it can be seen that there are 2 former historical heritage buildings with status. Not maintaining, such as *Minahasa Raad* and *Star Jaya Cinema*. The Minahasa Raad building is indeed protected because around the building has been fenced, but its condition is not well maintained. Then for the Star Cinema building, the condition is maintained and has suffered severe damage and the status of the building is not legally protected.

Then there are other buildings that are in a well-maintained condition, such as the *Benteng cinema*, physically the building still displays colonial buildings which functioned as a commercial center. Then the church building is still in a well-maintained condition, this is because there are human activities that interact in it.

Specifically, for the former Bank Indonesia building, from the information obtained from the head of the Conservation Center, restoration will be carried out to restore this building model to its previous form, which has colonial characteristics.

From a tourism perspective, based on observations and information from interviews with tourism operators such as tour guides, practically only Chinatown areas have been sold so far as part of a tourist attraction, due to the cap go me cultural attraction which is often held in February. In addition, it is stated that Chinese cultural attractions still have a higher surprise value than other relics.

According to information from cultural figures, it is stated that the weakness lies in the weakness of stakeholders in this case the government in protecting historical buildings within the scope of cultural heritage and embracing tourism actors to design tour packages.

Meanwhile, the tourism academy said that the government was too busy building the sea as a tourist attraction, and forgot about land areas that hold historical tourism potential. Whereas the people of Manado city support the development of the old city area as heritage tourism [17].

Problems and Challenges

The following basic things need to be considered and solutions found so that cultural heritage can be saved, maintained and developed in the future.

1. Physical condition of the site

The physical condition of cultural heritage sites that are experiencing degradation, either due to age or external factors such as weather, climate, vandalism, environmental changes, and so on [18,19]. Thus, it needs to be managed carefully because it can cause damage and the existing cultural heritage of the community will be lost. The loss of cultural heritage, both tangible and intangible, not only means the death of some of the most great and sacred cultural sites, but also the death of the tourism industry based on cultural and natural resources

2. Condition of the tourism industry

Efforts to exploit cultural heritage resources through tourism development are often very damaging to these cultural heritage resources. The benefits obtained are often disproportionate to the damage caused. Similarly, the emergence of conflicts between tourism managers and local communities. The rapid and uncontrolled growth of tourism has been considered a cause of social dislocation and land grabbing of local ethnic minorities. [20], research shows that the public's response to china cultural attractions as heritage tourism on the one hand is very good because it gets support from the local community, but on the other hand it must be watched out for. For example: in Tanah Toraja sacred funeral rites have been adapted for the benefit of tourists. The same thing happens in various places such as in Bali where local culture is simplified and packaged in such a way and finally reduced for easy and fast consumption for tourists. Counterfeit due to commodity elements [21,22]. In fact, tourists actually want to see and experience authentic traditional culture and customs when they visit certain places.

3. Stakeholders Condition

It is realized that the public's understanding of the importance of cultural heritage values is still lacking, besides that there is no understanding of city managers, city planners, architects, and developers about the importance of maintaining the identity of the city through cultural preservation [23].

Specifically, regarding the building as one of the heirlooms, considerations of short-term economic development have resulted in some old buildings being demolished and replaced with new buildings. It seems that so far there has been no comprehensive and detailed study and action plan made by the City Government regarding the preservation of cultural heritage that can be used as a guide [24,25]. Whether or not there are regulations or not socialized to the wider community. In fact, several government agencies have had the main task of functions related to the preservation and protection of Cultural Conservation Objects and Cultural Conservation Areas, namely the Cultural Service.

So far, the agencies related to development are the City Planning Office as the party authorized to issue

building permits and the archaeological object party authorized to provide recommendations whether or not a building can be demolished. In reality, even these two agencies have not worked together harmoniously and synergistically. In addition, whether there are incentives for serious maintenance efforts in the form of tax reductions/exemptions and other facilities for individuals and institutions, including the business world, that have preserved the building/area is a question mark. Likewise, in the case of non-object cultural heritage, so far, there is still insufficient information and socialization regarding the protection of intellectual rights for the creators of non-object cultural heritage.

Contribute future thoughts

Currently, there is saving cultural heritage, namely the UNESCO Convention which pays attention to the fundamental importance of community participation in projects and activities related to the preservation and revitalization of intangible cultural heritage. Therefore, it is necessary to consider the following points:

1. Government Policy

Considering the relationship between the current concept of sustainable tourism and the preservation of cultural heritage in the context of sustainable development [26,27]. Therefore, cultural preservation should color local government policies which are embodied in development strategies and prepared programs. The program or plan needs to be based on an understanding of existing cultural heritage resources through cultural mapping and identification of stakeholders who will participate in various activities. For this reason, administrative cooperation between related agencies and institutions in local government is required for conservation activities.

Preservation is not only a program of the Department of Culture or the Department of Tourism. To support the above, a legal aspect is needed in the form of a Regional Regulation that needs to be accompanied by design guidelines according to the conditions and character of the existing heritage area. Likewise, it is necessary to create a conservation mechanism by establishing an independent consideration agency as an institution that will provide recommendations to the government. Each recommendation is the result of coordination with institutions that facilitate the preservation of ancient relics. In addition, it is necessary to empower the City Planning Office as a service institution that needs to have a database of heritage areas, and inspections are needed to control heritage conservation.

2. Management

Models or forms of ways to preserve cultural heritage, namely, community-based conservation or people-centered management, namely by placing the community as the main actor in conservation efforts, of course with support or cooperation with Non-Governmental Organizations for preserving cultural heritage, universities, and the government and the private sector. In developed countries such as Japan, the term *Machizukuri* is known [28,29,30]. Where community organizations are engaged in the preservation of the area where they live. They design various programs of activities for conservation, such as holding cultural festivals and special events for children, or holding lectures to give people a better understanding of the importance of conservation in the area, and so on. They also raise funds to repair historic buildings in the area that are in danger of being damaged. In Manado itself there is also the term local wisdom such as *Mapalus* (cooperation) which can be revived to create a spirit of togetherness in efforts to preserve regional heritage. In addition, educational institutions in the regions insert educational curriculums such as local content by giving color to early childhood education in the form of visits to historical tourist sites, historical museums and so on [31].

3. Linking heritage conservation with economic development

Heritage preservation activities are not possible without adequate funding. Likewise, the conservation community should not always be required to sacrifice to preserve it without thinking about its welfare. Therefore, in addition to incentives or rewards for conservationists, it is necessary to develop what is called heritage investment, where cultural preservation can be synergized with economic development through a well-planned and managed cultural industry or a form of creative economy programmed by the government based on empowerment of local ethnic communities [32,33,34].

The concern of the Surabaya government to contribute to the maintenance costs of heritage objects and the birth of a heritage trail is clear evidence that the government, the community, the private sector is so concerned about cultural heritage and respecting their national identity. The point is what is needed now is how to increase a sense of care and love for cultural heritage.

V. CONCLUSION

From the results of the study it can be conclude that: (1) The importance of legal aspects in protecting historic buildings in Manado City, through the determination of cultural heritage status. (2) Conservation can be carried out without leaving the authenticity of historical buildings. (3) Tourism activities can be carried out in relation to historical buildings in a limited scope, taking into account the carrying capacity of the area. (4) In the management of conservation and tourism, cooperation between tourism stakeholders is needed. (5) Develop a local

wisdom philosophy, such as *"Mapalus /minahasa language"* or *(form of cooperation or mutual assistance)* with three main principles; touching heart, teaching mind and also transforming life as the basic principle of heritage tourism management in the city of Manado.

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