

# Potency of Integrated Cultural Tourism Development at Maninjau Lake Area, West Sumatera

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**Abstract.** The modern society with density and saturation routine activities required entertainment to refresh and repel the exhaustion. One of the popular entertainments is travelling. The development of tourism is getting better because there are many types of tours that can be selected and enjoyed by everyone. The latest popular tourism is cultural tourism. In West Sumatera of Indonesia, Maninjau Lake is designated as natural and cultural tourism destinations. This article discusses the tourism potentials of Maninjau Lake and its development opportunities as cultural tourism destination. The article was based on the research since 2010. The researcher analyzes the data of in-depth interview, observation, and textual studies. Research findings reveal that there are three tourism potentials at Maninjau Lake such as natural tourism, historical tourism and cultural tourism. These potentials are worth developed in an integrated mode in order to develop Maninjau Lake as cultural tourism destination through participatory approach by involving arts communities in the *nagari*.

**Keywords:** Cultural Tourism, Integrative Tourism Development, Sustainable Tourism

## Introduction

Tourism has been recognized as an integral part of human life. It has become an inherent fact in lives along with the complexity of human needs. Tourism is the desire of human instinct to travel in order to release their stress (Syamsuridjal & Kaelany, 1996). It is not surprising that the United Nation, World Bank and World Tourism Organization (WTO) determine tourism as an integral part of human life and contribute to social and economy (Pitana & Gayatri, 2005). Based on these issues, Indonesian government focuses on tourism development intensively since the New Order (Picard, 2005; Spillane, 1987). Indonesian tourism policy is directed to cultural tourism as regulated in Law no. 9 of 1990 on Tourism by considering the total of tourists, cultural wealth, ethnic diversity, and culture. Specifically, Law no. 2 (b) of Presidential Instruction no. 9 of 1969 requires the purpose of tourism development to focus on introducing and utilizing the natural beauty and culture of Indonesia.

According to OECD (2009), cultural tourism products have contributed to 40% of global travel and have a significant impact internationally and locally towards the destination (Raj, Griffin, & Morpeth, 2013). The main difference between cultural tourism and other types of tourism is based on the learning process in tourism activities. Tourists in cultural tourism are not only travel around but they also learn culture in the destination. Thus, they gain new experiences related to culture in tourist destinations (Richards, 2001). Tourists learn local cultural aspects in cultural tourism such as their way of thinking (attitude, belief, ideas and values), their daily life (norms of behavior, ways of life), and their products (traditional artwork, cultural objects and cultural products) (Littrell, 1997).

Methison and Wall determine the power of cultural tourism lies in cultural forces which reflect old traditions and behaviors such as daily life activity, cultural reflection, and cultural event (Yoety, 2006). Tourists in cultural tourism are not only limited to

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**Received:** October 10, 2017, **Revision:** February 14, 2018, **Accepted:** June 04, 2018

**Print ISSN:** 0215-8175; **Online ISSN:** 2303-2499. DOI: <http://dx.doi.org/10.29313/mimbar.v34i1.3113.72-82>

Accredited B based on the decree No.040/P/2014, valid on February, 18, 2014 until February, 18, 2019. Indexed by DOAJ, Sinta, IPI

visiting sites and monuments, but also in becoming a part of local (Richards, 2001). The object of cultural tourism attraction can be a traditional artwork (art and performing arts), fashion, culinary, traditional ceremonies, demonstrations, immunities and mystical communities, as well as special functional skills such as traditional tools production and others (Sedyawati, 2006).

In Evangeline Canada, culture becomes an important tool in the development of rural tourism. Acadian culture has become a major tourist attraction as a resource of education, entertainment and knowledge enrichment (MacDonald & Jolliffe, 2003). In Dubrovnik of Croatia, the main focus of tourists is learning the historical heritage of the city such as Old Cities, fortified systems, civic buildings, sacred objects, moving material heritage displayed in museums, and so on (Pavlic & Raguž, 2013). Meanwhile, Russell and E'Connor advocated the implementation of the International Olympiad such as accommodating the socio-cultural aspect in order to promote Olympics in more attractive way to particular cultural background by referring to the London 2012 Olympic experience. In this case, he exemplifies athletes and Muslim visitors with his beliefs. They are not only limited to religion and belief, but also include the way of life (Russel & O'Connor, 2013). In Indonesia, several developed tourism have provided benefits in the economic development of communities such as Batusuhunan, Sukabumi (Hijriati & Mardiana, 2014), Sambi Tourism Village in Jambi (Sudarmadji & Darmanto, 2014), and Bali which became the icon of Indonesian tourism in the international (Picard, 2005).

Referring to those experiences of the development of cultural tourism and Indonesia tourism focus area, West Sumatra was designated as the only tourist destination for western Indonesia in 2006. In this case, Maninjau Lake as part of West Sumatra is one of potential destinations for cultural tourism. Besides that, Maninjau is also one of the featured regions of West Sumatra (area A development in the national tourism development concept). Area A development is the region with the second largest number of tourists after Java and Bali. The main tourism of Maninjau sites are mountainous nature and Malay culture (Dinas Pariwisata Seni dan Budaya Kab. Agam, 2003b).

In the Tourism Development Master Plan of Agam Regency in 2016, tourism

signature tune focuses on natural tourism, culture, religion, events, culinary and special interests. Maninjau natural tourism relies on Maninjau Lake natural beauty surrounded by splendid hills, which is well-known for its natural attractions. For cultural tourism, Maninjau Lake relies on traditional artworks such as *tari piriang* (traditional dance), *randai* (traditional dance), *pencak silat* (traditional sport) and *saluang* (traditional music), which is part of the cultural performance by community. It is based on the cultural conditions of the community in Maninjau Lake.

However, tourists spend their holiday at Maninjau Lake after Bukittinggi (Fauzana, 2003). Maninjau Lake Tourism is not well-known as a cultural tourism area as directed in its development policy. It is not because Maninjau has no unique culture or attractions, but the dominant factor takes up the highlight than its cultures. It is submitted by the local government of Agam that the majority of tourists' motivation is enjoying the nature of Maninjau Lake (Antara, 2017) and various aspects of daily life of society such as cultural, economic, and social life (Saraniemi & Kylänen, 2011).

Foreign tourists in Indonesia enjoy the culture beside the natural beauty. Research of North American *Pacific Area of Travel Association* (PATA) in 1961 showed that more than 50% of tourists in Asia and the Pacific loved community customs, history, buildings, and ancient relics (Yoety, 2006). Thus, cultural tourism is closely related to the culture of local community.

Garrison Keillor determines the cultural tourism in the United States:

*"We need to think about cultural tourism because it is what tourism is ... People do not come to America for our airports, people do not come to America for our hotels, or the recreation facilities ... They come for our culture: high culture, low culture, middle culture, right, left, real or imagined - they come here to see America"* (Raj, 2003).

Keillor refers *culture* as civilization (high culture), social system and lifestyle of society (middle culture), and cultural products (low culture). Specifically, Mathieson and Wall determine the focus of tourist attraction on these forms of: a). Culture which is animate or do not directly involve human activity. b). Culture reflected in the normal daily life

of people in destination. c). Culture which is specially animated and may involve special events or depict history, festivals, reflecting old traditions and behavior, and reenactment of battles and displays of old machinery (Yoety, 2006).

There is no specific research yet on cultural potential in the development of tourism in West Sumatra, especially in Maninjau. Previous researchers mostly revolve around natural and artificial tourism. A quantitative research by Pramudia (2013) assesses the potential of Maninjau Lake by quantifying the potential in physical parameters (distance, facilities and infrastructure, access, and attractiveness) and institutional parameters of managers, attractions, entertainment/arts, security, and souvenirs sales (Pramudia, 2008). Pramudia did not describe in detail about availability of attractions in Agam Regency, including in Maninjau Lake. His research only references to the sites and potential value based on the parameters specified and does not elaborate further on the potential for improvement to tourism development.

This article will describe the potential development of Maninjau Lake as a cultural tourism. In order to analyzing and describing the potential development of cultural tourism in Maninjau Lake, this paper will describe several things. First, it will focus on general description and tourism potential in Maninjau Lake. Second, it elaborates the tourism development policy in Lake Maninjau. The last, it analyzes the potential development of Maninjau Lake as an integrated cultural tourism.

## Method

This research was conducted qualitatively in Maninjau Lake from 2009 to 2016. The data was collected through in-depth interview, observation and textual study. In-depth interviews were conducted to more than 30 informants of stores community, artist and cultural actors, local government, local agent, local and foreign tourists. In-depth interviews were formal and open (on the recorded) or informal and closed (off the recorded). The observations focused on the potentials of natural tourism and art performances in the Maninjau Lake. The researcher observed the location of attractions, traditional arts communities, and daily activities, then documented it as research data.

The research conducted textual studies to obtain information on tourism development policies, tourist data, and statistical data and other related research. These data are primarily derived from formal institutions such as policies, databases and reports. The information of public activity conducted in 2016 enriches the data in this study. The data analysis was done through verification, data display, and interpretation (Miles & Huberman, 1992). This narration is based on qualitative data analysis.

## Maninjau Lake Overview and Tourism Potential

Maninjau Lake is in Tanjung Raya District, Agam Regency, West Sumatera of Indonesia. The sub district is about 244.03 km<sup>2</sup>. It consists of nine *nagari* –unit area in West Sumatera of Indonesia–(table 1) which is the result of the expansion of *nagari* in 2005. Previous Tanjung Raya District consists of seven *nagari*. Two *nagari* are an expansion of Nagari Paninjauan (expansion of Nagari Koto III to Nagari II Koto) and Nagari Koto Gadang (expansion of Nagari Koto Kaciak). There are 53 *Jorong* (the smallest unit area in Indonesia) in *nagari* who lead by *Jorong* head as the lowest administrative level leader of the government.

Generally, Tanjung Raya District is a tropical area at 23°C to 26°C with an average temperature of 24°C. The altitude of the area is 100-1000 mdpl. It has C climate type located between 100°05 - 100°16 BT and 0°12-0°23 LS. Tanjung Raya backgrounds are Maninjau Lake, 29 km from the capital city of Lubuk Basung. It can be reached in 30 minutes by car. It takes 3 hours by car to reach the Provincial Capital (Padang) with the distance of 143 km. The topography consists of hills and valleys. It entails four rivers such as Batang Tumayo, Batang Amparan, Batang Kurambik and Batang Antokan. Tanjung Raya District has 10 hills of 1200 mdpl as average height. The hill consists of Silayang Hill, Asahan Hill, Kurambik Hills, Gadang Hill, Rangkiang Hills, Ampang Sikikih Hill, Air Singsang Hill, Surian Hill, Tanjung Hill, and Sikakal Dewi Hill.

Maninjau Lake is well organized in their transportation facilities and infrastructure. There are buses available from Bukittinggi-Lubuk Basung and Maninjau-Lubuk Basung. This bus bonds *nagari*. The main roads links eastern sub-district (kelok 44 – Maninjau

- Muko-Muko) and west sub-district (*Pasa Maninjau - Muko-Muko*). There are well-organized infrastructure in Maninjau Lake consists of 19 inns (15 units in Maninjau and 4 units in Bayua). These inns consist of hotel (2), motel (3) and homestay (14) (BPS Agam, 2017).

**Table 1**  
**Area of Nagari and Population in Maninjau Lake**

| No | Name of Nagari        | Area (km <sup>2</sup> ) |        |
|----|-----------------------|-------------------------|--------|
| 1. | Nagari Tanjung Sani   | 75,03                   | 7.432  |
| 2. | Nagari Sungai Batang  | 28,13                   | 3.528  |
| 3. | Nagari Maninjau       | 25,60                   | 3.087  |
| 4. | Nagari Bayur          | 30,74                   | 5.883  |
| 5. | Nagari II Koto        | 11,69                   | 3.115  |
| 6. | Nagari Paninjauan     | 7,03                    | 2.381  |
| 7. | Nagari Koto Kaciak    | 19,59                   | 3.615  |
| 8. | Nagari Koto Gadang    | 17,08                   | 2.195  |
| 9. | Nagari Koto Malintang | 29,14                   | 3.555  |
|    | Jumlah                | 244.03                  | 34.791 |

Source: Tanjung Raya in Figure 2017

### Natural Tourism Potential

Natural tourism focuses on the beauty of nature, the freshness of air in the mountains, the wonders of animal life, and the rare animal species and plants (Spillane, 1987). The main attraction in Maninjau Lake is the view of its background hills. There are a lot of natural attractions in Maninjau Lake such as Aia Tigo Raso, Cikalo Waterfall, Muko-Muko Park, Kelok Ampek Puluah Ampek (44), Aia Angek, and Gadih Rantih Waterfall. Aia Tigo Raso, Muko-Muko Park and Aia Angek have been well-managed, while destinations of Cikalo Waterfall, Gadih Rantih Waterfall and other destinations have not yet.

### Historical Tourism Potential

Maninjau Lake has historical tourism destination based on the terms of heritage tour which link the tourism with traditional historical value (Kunasekaran & Gill, 2016; Poria, Butler, & Airey, 2003). The object is a historical relic such as Buya Hamka Museum. The museum is located at Jorong Batuang Panjang, Nagari Sungai Batang. The museum has been restored by local government and inaugurated in November 11, 2001. The museum serves as a collection of relics such as Buya Hamka's photos, books, sticks and clothes. There is a library of H. Abdul Karim Amarullah (*Inyiaq Rasul*) which also function

as his home and workplace to write during his lifetime. There is a collection of *Inyiaq DR (read Inyiaq De Er)* works inside the library and a tomb of H. Abdul Karim Amarullah in the backyard. That place is frequently pilgrimaged by people around West Sumatra.

### Cultural Potential

Community in Maninjau Lake is indigenous peoples with customary law in unity and culture that embedded their daily lives. It is explained by Edward B. Taylor about culture in members of society such as knowledge, belief, art, morals, law, customs, capabilities and other habits (Saifuddin, 2005). Maninjau Lake community has the habits, art, knowledge, morals and law in accordance with the roots of Minangkabau culture. While, there has been changed due to technology development, there are still cultural potentials of the Maninjau Lake community such as cultural activities and artistic events.

If it refers to the definition of cultural tourism in general that includes cultural places and other places to gain certain knowledge of the destination culture (Jovicic, 2016), this place would be potential to be developed as a cultural tourism. Cultural activities are still implemented by the local community, which consist of daily life and customs such as: weddings ceremony, *batagak pangulu*, etc. There are also art performances (dance, drama, music and sound) that became inherent in the life of Maninjau Lake community. If there is no performance, there will be something missing in their daily life.

"..... If there is no *artistic* activity, it will be an unfamiliar condition in our daily life. In order to create our togetherness, we arrange art performances to make people easily come to work together ...."  
(Interviewed, Men, 38 years old)

Each *jorong* in Maninjau Lake have an active traditional artwork community which shown in one or more events. Even certain *jorong* have more than one traditional artwork communities. Jorong Koto Kaciak in Nagari Koto Kaciak has five traditional artwork communities. Jorong Mudiak in Nagari II Koto also has three traditional artwork communities. Based on submission of proposal data by communities to PNPM Daya Budaya sub-district of Tanjung Raya, there were 46 traditional artwork communities in



Tanjung Raya. Overall, the traditional artwork communities are spread around the Maninjau Lake. In the other hand, the community customs and habits of Maninjau Lake still carried out by the community. The detail explanation is in below paragraph.

### Traditional Artworks

In general, the traditional artwork communities in Maninjau Lake are homogeneous. It consists of *tambua tansa* and Minangkabau traditional artwork in general such as *silat*, dance, etc. *Tambua tansa* is a specific and special traditional artwork from Maninjau Lake. *Tambua tansa* is a percussion instrument consisting of *tambua* and *tansa*. Nevertheless, the traditional artwork of the *tambua tansa* in Maninjau Lake has different specifications in its appearance. It is specific in the drum rhythm, singing accompaniment, etc. The most striking difference from the musical art of the *tambua* is found in the Paninjauan. They do not use the *tansa* as musical instrument accompaniment, but they use *pupuik batang padi* (inflatable musical instrument made of rice stem). This musical instrument has coconut leaves formed a trumpet at the end of it.

*Tambua tansa* is a musical instrument of *tambua* and *tansa*. *Tambua* is a percussion instrument made of wood with a diameter of 50-80 cm and 80-100 cm long. There are holes in the middle of this instrument. At the end of *Tambua* is covered with cowhide. *Tansa* percussion instruments similar to tambourines, but they use cane to produce a loud cracking sound. Both instruments are played in groups. The sound is collaboration of rounded bass sounds of *tambua* and loud sounds of *tansa*. It harmonizes in graded cadence. This harmony is pleasant to hear. *Tambua tansa* is accompanied by lyric. It has its own titles with a different rhythm flow. Besides that, *tambua tansa* is also accompanied by a colossal dance by the *tambua* drummers.

*Tambua* is a traditional music for *alek* (party) such as youth ceremonial, government ceremonial, weddings ceremonial, etc. The excitement of a party is based on the presence of *tambua-tansa*. If there is no *tambua-tansa*, it would be boring:

"... although the party was huge and crowded, it was still uncompleted without *tambua-tansa*..."  
(Interviewed, male, 38 years)

As a musical instrument, *tambua tansa* can collaborate with other traditional work of arts such as *silat*, *tari piriang*, etc. There is collaboration of *tambua tansa* with traditional work of arts in performances by communities. In addition, these communities explore *Silek*, *Randai*, *Tari Piriang* and *Dabuih*. However, the intensity of this traditional work art is lower than *tambua-tansa* because it is only played in certain celebration activities such as in Eid, art performances, etc.

Maninjau Lake *alek* (events) is prepared regularly, at least in the beginning of Ramadhan. Based on Maninjau Lake tradition, performing traditional artworks are routine before entering the holy month of Ramadan, when celebrating Eid, *takbiran* (night ceremonial before Eid), and welcoming the new year. In addition, there are always *tambua tansa* for marriage ceremony. Maninjau Lake traditional artwork has its own character and uniqueness in each region. The differences can be identified from the patterns of performing artworks of communities, such as the differentiation in the performance of *talempong* (traditional music instrument) by *uwaik-uwaik* (elderly mothers) from Paninjauan.

### Daily Life and Customs

In order to create cultural tourism based on the patterns of community daily life, there are diversity of habit and custom of communities in Maninjau Lake as supporting cultural tourism activities. Their habit and custom are *Baburu Mancik* (rat hunting), pig hunting, marriage ceremony, replacement of *Datuak* (traditional ceremony to choose the leader), and tradition of *Mangaji Tamaik* (thanksgiving after the harvest and before going down to the rice fields).

*Baburu Mancik* and pig hunting is a recreational sports. Pig hunting is commonly practiced in the *nagari* of West Sumatra, especially in rural areas. This activity is predominantly done by male. It performs regularly for each *nagari* in the Maninjau Lake. It is different with *baburu mancik*, it is rarely found in other *nagari* in West Sumatra. *Baburu mancik* consists of two teams: diggers and batter. Digger focuses on digging nests by a hoe, while the batter is in charge of hitting a rat with from a bamboo branch-until the mouse dies. There is a supporter team that encourages the nest digging team. The

battering team becomes part of the supporter.

*Karamba* (fish breeding) is the most popular activity in the Maninjau Lake. It is a considered unique since people cultivate fish through floating net. Having ecological impact on the lake, *Karamba* also supply fresh fish for West Sumatra, Riau, Jambi, etc. According to local government, the floating net cages are 17,226 plots at Maninjau Lake in 2017. It is over capacity since the capacity of the lake is 6000 plots based on the local regulation No. 5 of 2014 about preservation of Maninjau. The excess amount has implications for the sedimentation of the lake and can cause the death of the fish. There are interested activities in *Karamba* floating net cages. First, they feed the fish on the *karamba* in the middle of the lake. Second, fisherman uses traditional *biduak* (small boat) to reach *karamba* in the middle of the lake. If it is well prepared by the management, these two activities are entertainment-worthy attractions for tourist.

The marriage ceremony and the datuak (leader) replacement is an indigenous tradition in Minangkabau. In the marriage ceremony, the brides are paraded around the *nagari* by performing artwork instruments such as *tambua*, *talempong*, and *tari galombang*

(tradition dance). This procession was followed by *bako* (bride family) and children from extended family and neighbors. We can see the entirety of Minangkabau culture in wedding ceremony such as traditional clothes, *petatah petitih* (how to speak in Minangkabau language), traditional food, etc. Customary speeches in a marriage ceremony are dialogic and delivered by both families. They use *petatah petitih* of Minangkabau in order to convey the message.

The tradition of *mangaji tamaik* (held in the mosque) is a thanksgiving after the harvest and before going down to the rice fields. *Mangaji tamaik* is a form of community hope to *Allah* SWT for the harvest. The purpose of this ceremony is getting God bless for their harvest. They also pray for more sustenance in the next agricultural activities and end the ceremony with eating together.

### Tourism Development Policy of Maninjau Lake

West Sumatra has been designated as one of 19 major tourist destinations in Indonesia. Maninjau Lake belongs to the development area A with its mountainous nature and Malay culture. It has second

**Table 2**  
**Objects and Tourism Potential**

| Category                  | Object / Potential                      | Information  |   |
|---------------------------|---|--|---|
| Natural tourism           | Maninjau Lake                           |  |   |
|                           | Kelok 44                                | The winding road is in good condition  |   |
|                           | Aia tigo raso                           | Community managed  |   |
|                           | Cikalo Waterfall                        | Management has not been good   |   |
|                           | Muko-muko park                          | Community managed  |   |
|                           | Aia Angek                               | Community managed  |   |
|                           | Gaduh Rantih Waterfalls                 | Management has not been good   |   |
| Historical Heritage Tours | Buya Hamka's museum                     | Management is good   |   |
|                           | Library of Inyik DR (Buya Hamka father) | Management is good   |   |
|                           | The grave and birth house of Inyik DR   | Management is good   |   |
| Cultural Potential        | <i>Tambua tansa</i>                     |  |   |
|                           | <i>Talempong</i>                        |  |   |
|                           | Traditional Artworks                    | Traditional <i>Silat</i><br>Traditional Minangkabau Dance<br><i>Debus</i>                      | Active in each <i>nagari</i> , especially <i>tambua-tansa</i> |
|                           | Daily activities                        | Pigs Hunting<br>Rats Hunting<br>marriage ceremony<br><i>Karamba</i> : Floating net cultivation | It's done in each <i>nagari</i>                               |
|                           | Traditional activities                  | Marriage ceremony<br><i>Mangaji Tamaik</i>   | It's done in each <i>nagari</i>                               |

Source: Primary Data, 2016

largest number of tourists after Java and Bali (Tim Konsorsium, 1997). A development area has a major tourist area in Toba Lake, West Sumatra, Batam, and Bintan. Tourism development strategy focuses to increase the capacity of tourist distribution and the gate of the concentrations of tourists to other areas. The primary gate of region A is directed to Medan (by airplane) and Batam (by airplane and ship). Secondary gate is directed to Batam, Bintan, Belawan, Banda Aceh, Padang, Bengkulu, Pekanbaru, Palembang, Pangkalpinang, Denpasar and Jakarta. Based on the National Spatial Plan, Maninjau Lake is located in Agam-Bukittinggi area.

Maninjau Lake focuses on the development of tourism priority areas, food crop agriculture, and handling of critical land. It becomes one of the priority areas of tourism development at provincial level in Agam. West Sumatera sets its vision of tourism with reference to the spirit of national tourism with consideration of local potential. It is regarding to the establishment of West Sumatra as one of 19 major tourist destinations. The West Sumatra tourism has a vision to be the main tourism destination in western region of Indonesia.

The Tourism Development Master Plan of Agam in 2003 establishes Maninjau Lake as the central 1st tourism development center (WPP I). WPP I include tourist corridors in Tanjung Raya Sub-district with emphasis on development on natural tourism, history, art and culture consisting of 2 SKW. Tanjung Raya Tourism development is directed to natural tourism, marine tourism and culture & science tourism (Dinas Pariwisata Seni dan Budaya Kab. Agam, 2003a). Based on this policy, the development of Maninjau Lake tourism promotes natural and cultural potential.

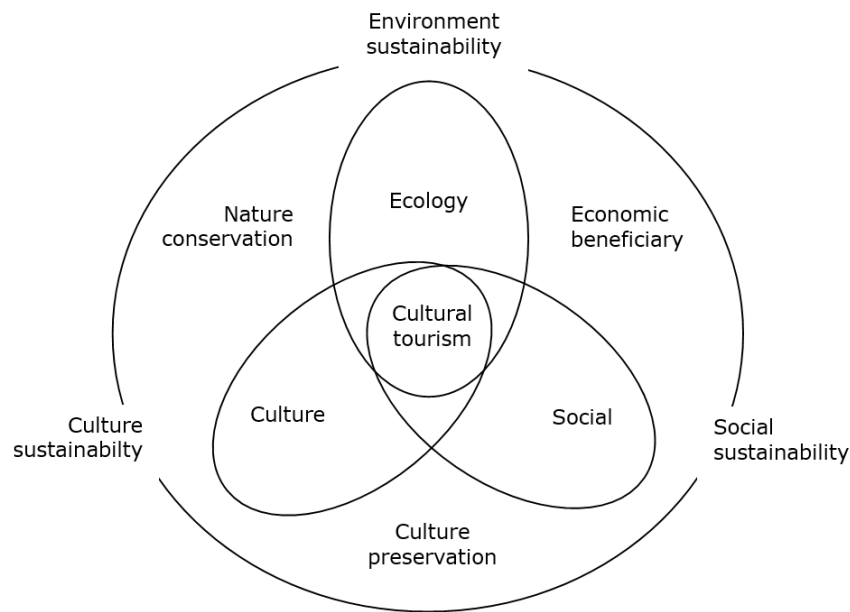
Maninjau Lake has a great opportunity as a cultural tourism destination by the existence of its cultural attractions. It is maintained by national and regional policies. It is supported by Nagari Sungai Batang and Paninjauan as tourism destination with the potential of natural tourism, historical tourism, and cultural attraction that can be combined holistically to support the development of Maninjau Lake as a cultural tourism destination.

## Potential Development of Cultural Tourism

There are cultural tourism concepts evolved over the last few decades and its definition is mostly determined by the author's perspective (Altunel & Erkut, 2015). However, most of the concept of cultural tourism connects these activities with places, traditions, arts, ceremonies, and experiences that portray a nation and its people with a particular identity different from tourist's daily life (Hughes, 2002; McKercher, 2002). There is an opportunity in the development of cultural tourism from the cultural manifestation in traditions, art and daily life of the community. As a researcher, further question concerns with the development of cultural tourism in Maninjau Lake. Such as small one who is the main actor? How is the organizer?

It is not easy to answer these questions. However, it can be analyzed by socio-anthropological approach. Cultural tourism opportunities are not the same as another type of tours. We need to understand the main purpose of cultural tourism which is enjoying different cultures of tourist destinations (Altunel & Erkut, 2015; Jovicic, 2016) and entertainment purposes (Suwanto, 2004). On the other hand, tourism exists because of the visitor (Pitana & Gayatri, 2005). Therefore, the relationship of tourism and visitors is important as a concern in the development of cultural tourism.

The principle of tourism development focuses on the improvement of the quality of local communities life (Abdillah, Damanik, Fandeli, & Sudarmadji, 2015). The main motivation of cultural tourists is synthesizing the atmosphere, culture, and history of that places (McGettigan & Rozenkiewicz, 2013). The development of cultural tourism should be prioritized to improve the quality of life of local communities as well as the preservation of their culture. Quality of life consists of environmental, social and economic sustainability of local communities (Fauzi & Oktavianus, 2014). Maninjau Lake can be integrated as cultural tourism object constructed by the natural beauty, historical heritage, and cultural potential. If it is orientated to cultural tourism, nature, and cultural, cultural attractions will sustainable with those aspects. It will produce continually for tourist destinations in accordance with the principle of sustainable tourism (Björk, 2007; Wearing & Neil, 2009). It can fulfill traveler's needed and cultural



*Scheme 1. Integration of Cultural Tourism Development*

sustainability simultaneously. The cost of travel and tourist daily life in Maninjau Lake will provide economic benefits for local community.

This research offers an integrated tourism development pattern by integrating the potential of ecology, social and cultural based on the sustainable development as outlined by Fauzi and Oktavianus (2014). These components are integrated to support community-based cultural tourism. This outline aims to gain economic beneficiary, nature conservation, and culture preservation which lead to the sustainability of social, environment, and culture.

Maninjau Lake tourists are directed to enjoy the natural background (ecology), cultural uniqueness in event and performing arts (culture), and local daily life (social). It is integrated in the tour packages by the community management. It refers to VITAL principle such as volunteers, industry, tourists, administrators, and locals. By integrating these components and referring to VITAL principles means it is the development of cultural tourism as well as the community's social development process. Tourism schedule of events and package tours are very important in the management and governance of tourism. It can provide tourists with the art, cultural, tourism and tour packages in the Maninjau Lake. Tourism schedule of events and tour package is designed based on the activities and potentials of Maninjau Lake. Local government need to identify the best asset

of each *nagari* which later can be prepared in tourism schedule of events and travel packages. It reflects on tourist destinations in Maninjau Lake such as Paninjuan as *Kampoeng Molek* (beautiful kampong) or Sungai Batang as Islamic tourism. They should be synchronized in events and tourism package to form integrated Lake Maninjau destinations.

Community daily life can be packaged in a tourism package of events such as *karamba*, rat hunting, pig hunting, agricultural activities, etc. This tour packaging is primarily intended for foreign tourists. This tour packaging schedule can be combined with performances art of *tambua-tansa*, *pencak silat*, *talempong*, etc. Thus, tourists can keep an eye on the daily life of community from economic activities, entertainment, and culture.

Technically, the management of cultural tourism can involve art communities in Maninjau Lake. An active community can develop their performance into cultural tourism agenda. They can be spearheading the implementation and management of cultural tourism. They are cultural artists who will become the center of performance in packages of cultural tourism. They have experience in managing an event and artistic events. Their experiences will lead them to handle event in good method. Thus, they only need to understand the skills of cultural tourism management.

Communities in Maninjau Lake can use social media for promotion, such as blogs,



facebook, twitter, youtube, etc. They must organize social media periodically for intensity and quantity of information so that the events and tour package will be well maintained. Therefore, the social media administrator should be able to manage the promotional media. Cultural tourism managers at the megalithic site of Mount Padang is the best model in well organize social media. They optimally organize social media for promotion (Nafila, 2013). By good media promotion management, the image of Maninjau Lake as a cultural tourism destination will be gradually shaped. This image will be promoted in an organic and convinced way (Kong, du Cros, & Ong, 2015).

It is important to consider social aspect in optimizing the management of cultural tourism. There are norms and values that determine the pattern of interaction, social relations, or social improvement (Wirutomo, 2013). Therefore, it is important to consider participation of community as an inherent part of the cultural tourism development process. Community participation is not just the way but also a goal of cultural tourism development. They contain aspirations, self-esteem, freedom, motivation and resolution (Firdaus, 2016; Wirutomo, 2013). Local government is the main actor in the process of social development. They can focus on community's participation and involving universities (through community service programs), private organization, NGO and other related stakeholders in the process.

The researcher believe that the development of cultural tourism will be directed due to social participation, local policies, natural, and cultural potentials. This is at least visible in the data of Maninjau Lake visitor that reached 1,000 tourists each month (Antara, 2017). The quantity will be enhanced by providing a more organized and scheduled cultural tourism package. Thus, Maninjau lake will be the largest cultural tourism destination in Agam with its beauty of culture and nature. The determination of Indonesia government for the role of Maninjau Lake as tourism development in the West part of Indonesia will be realized by optimizing the various natural beauty and cultural strength of the local community.

## Conclusion

Maninjau Lake has a great potential to be developed into a cultural tourism

destination. Naturally, Maninjau Lake is one of the tourist icons of West Sumatra. There are a lot of destinations around Maninjau Lake that have been managed properly but are not yet developed optimally. Culturally, the local community has various cultural attractions, art performances, and unique daily life. They are the main power of Maninjau Lake as cultural tourism destination. Moreover, the historical heritages are the advantageous point of cultural tourism destination. Tourism development policy has compressed the Maninjau Lake as an important tourist destination in Western Sumatra. Specifically, the policy is oriented to the development of cultural tourism.

As a potential tourist destination, the development of cultural tourism of Maninjau Lake can be prepared by integrating the natural beauty (nature), the daily life of society (social) and historical relics and cultural strength (culture). This integration pattern can impact the society in order to take economic benefits, save the environment, and maintain the living order simultaneously. It can also protect nature, social, and cultural sustainability in the long term. Practically, the policy of developing cultural tourism can be technically derived by referring to existing national, provincial, and local policies. The relevant agencies can develop an integrative development direction by involving all stakeholders. One of the important stakeholders in the policy-making process is art communities around Maninjau Lake.

This research is limited to a potential analysis that attempts to engineer the strategy of developing the cultural tourism on a macro basis. Practically, this research has not yet offered technical development about existing art communities. This research also does not offer pattern, form, and sample of tour packages that integrate nature, social, and culture. For further research, it can be directed at macro framework to practical areas. It can discover the patterns, forms and cultural tourism packages that can be offered to tourists.

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