

# Local Wisdom vs. Modernity: Reinforcing the Rights of Indigenous Communities in Sustainable Management of Bunaken National Park

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**Abstract**— This research aims to synchronize the misalignment between local wisdom-based and contemporary management of Bunaken National Park, focusing on strengthening the rights of indigenous peoples in the Bunaken National Park area. This study employs a socio-legal approach, supported by sociology, culture, and tourism studies. The results show that the position of indigenous communities in the management of Bunaken National Park remains marginalized, while they cannot participate in formulating and discussing essential policies related to the management of tourism in Bunaken National Park. Additionally, issues often arise related to conflicts over the use of natural resources. These conflicts are mainly related to the management of specific zones within the national park crucial for the traditional activities of the indigenous communities, such as forest utilization, fishing, or collecting marine products. Therefore, it is necessary to formulate management policies incorporating traditional values without diminishing the international standards of Bunaken National Park's tourism management. It is hoped that the synchronization of these policies will enhance Bunaken National Park as a Super Priority Tourist Destination in Indonesia.

**Keywords**— local wisdom, modernity, the Indigenous rights, Bunaken National Park, sustainable

## I. INTRODUCTION

Bunaken Marine Park is one of the primary tourist destinations in North Sulawesi Province, spanning an area of 89,065 hectares. In 2005, Bunaken Marine Park was designated as part of Indonesia's Tentative List for the World Natural Heritage Category (Permanent Delegation of the Republic of Indonesia for UNESCO, 2020) and has since attracted divers worldwide. To date, Bunaken Marine Park is home to over 3,000 species of fish, sea reptiles, birds, mollusks, marine mammals, and endangered mangrove species (Ministry of Tourism and Creative Economy, 2022). The Sanghie-Talau

island chain to the north of Bunaken National Park also boasts a diverse range of biodiversity, consisting of 440 species across 52 sites covering 2.3 million hectares. Therefore, the uniqueness of Bunaken and the broader North Sulawesi region holds significant potential and will continue to develop as the population around the National Park area also increases (UNESCO, 2005).

Bunaken Island plays a strategic role in tourism activities as the gateway for tourists heading to the waters and islands of the area. Consequently, organizing Bunaken Island to create a representative area with good environmental quality and services for tourists is crucial. The organization of the Bunaken Area includes the construction of a new pier, roads, a gateway marker, street furniture, and a performing stage that the local community can use for various activities. Its development adopts the concept of an Ecotourism Village to preserve the rural ambiance, one of which involves empowering local residents' homes as homestays while maintaining the traditional Minahasa architecture (Ministry of Public Works and Housing of the Republic of Indonesia, 2023).

The development and expansion of tourism that integrates natural and cultural heritage around Bunaken National Park have positive and negative impacts on the local indigenous communities (Kausar and Nishikawa, 2010). The positive effects include an increase in domestic and international tourists visiting Bunaken National Park, leading to improved local economies, job creation, and a reduction in poverty rates. Thus, natural and cultural heritage is seen as a beneficial prerequisite for tourism development in any destination. Moreover, natural heritage, along with cultural heritage and climate, plays a crucial role in determining a country's attractiveness and competitiveness as a tourist destination (Abunie et al., 2024).

However, there are also several negative impacts, such as



tourism potentially altering the moral standards and customs of the local indigenous communities. Social changes result from interactions between tourists and local residents. These influences can be felt at the individual and family levels through the erosion of conventional norms and at the community level, such as through crime, among other issues. Additionally, the cultural heritage and symbols of indigenous communities lose their sacredness and originality because they become commercialized products for tourists. The right to commercialization also lies in the hands of businessmen, not the indigenous communities. For instance, souvenirs themed around the cultural heritage of the Indigenous Peoples in Bunaken are mass-produced and sold everywhere, lacking any similarity to the original creations of the region (Alamineh et al., 2023).

The potential threat to the existence of local Indigenous Peoples becomes more apparent because the management of Bunaken National Park is under the control of the Bunaken National Park Office within the Ministry of Environment and Forestry of the Republic of Indonesia (Presidential Decree Number 56 of 2019 on National Action Plan for Integrated Management of National Parks and National Aquatic Conservation Areas 2018-2025, 2019). Meanwhile, the position of the Indigenous Peoples is not included as a subject, given the right to make important policy decisions in the management of tourism in Bunaken National Park.

The minimal participation of indigenous communities in tourism management should not occur. Both international law and Indonesian law recognize the existence and rights of indigenous communities to participate in various fields, including cultural affairs. At the global level, Indonesia has ratified ILO Convention 169, which obliges the government to establish necessary measures to involve Indigenous Peoples in the formulation, implementation, and evaluation of programs to ensure that the policies adopted do not conflict with the interests of the Indigenous Peoples (International Labour Standards Department, 2013). Furthermore, the 1972 World Heritage Convention also requires countries to give indigenous communities access to participation.

At the national level, Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia mandates the state to recognize and respect the unity of indigenous communities and their traditional rights. This implies that the state is obligated to guarantee the right to cultural identity for indigenous communities. Additionally, Article 19 paragraph (2) of Law Number 10 of 2009 on Tourism states that every person and/or community within and around tourist destinations has priority rights: (a) to be employed/workers; (b) to consignment; and/or (c) management.

Therefore, it is expected that every policy formulated by the Government in managing Bunaken National Park should involve the Indigenous Peoples to ensure that the policies made do not contradict the values and will of the local community (Safa'at, 2015). It is important to remember that promoting tourism is not merely a means to enhance economic growth; it must also consider the lives of the local indigenous communities and all their traditional values.

Given this background, this study aims to design a concept for strengthening the rights of indigenous communities in the management of Bunaken National Park by harmonizing and synchronizing policies between modern and traditional management approaches. It is hoped that through this concept, the Indigenous Communities on Bunaken Island can obtain their priority rights in the field of tourism management.

## II. RESEARCH METHODS

This research is a socio-legal research that examines various laws and regulations on tourism and indigenous peoples, supported by sociology and cultural sciences (Cloatre and Cowan, 2020). As supporting data, the author also conducted observations in the Bunaken National Park and structured interviews with relevant traditional leaders from the Bajo, Borgo/Bawentehu, and Sangir Indigenous Peoples who inhabit the island of Bunaken. Furthermore, in order to ensure the validity of the research results, the authors checked the validity of the data through Focus Group Discussions with the Bunaken National Park Center, Local Government, Indigenous Community Representatives, and Experts.

## III. THE FACE OF LOCAL WISDOM VS. MODERNITY IN THE PURVIEW OF BUNAKEN NATIONAL PARK MANAGEMENT

### A. *The Local Wisdom of the Indigenous Communities in Bunaken National Park Management*

#### 1. The Tribal Community of Bajo

The Bajo Indigenous Community is one of the three indigenous communities living on Bunaken Island. One of the distinctive features of the Bajo Indigenous Community is its high environmental ethics in managing natural resources. Most of them are fishermen, and they are highly committed to marine conservation. Some traditions of the Bajo Indigenous Community still upheld to this day include, among others, Bapongka (going to sea for several weeks or even months using boats approximately 4 x 2 meters in size), Mbo Mo Laot (a traditional healing practice of the Bajau people), Sambra (a form of art performed during wedding parties and religious events), and Bombong Dance (Ramli, 2022).

For instance, in the activity of Bapongka, there are prohibitions that must be observed by the Bajo Indigenous Community, known as "Pamali". These prohibitions relate to not carelessly discarding consumable materials into the sea, such as (a) leftover rice washing water, (b) charcoal from cooking, (c) coffee grounds, (d) chili water, (e) ginger water, (f) orange peels; and (g) ash from burning. Additionally, fishermen are prohibited from catching small-sized fish. They are only allowed to catch large or mature fish. Turtles are also a species that should not be hunted. For the ancestors of the Bajo people, turtles are believed to have helped humans who faced disasters at sea. The Bajo community still believes that particular coral clusters are the dwelling places of their ancestors' spirits. Elders prohibit family members from fishing and harvesting other

biota around these coral clusters unless certain traditional ceremonies or rituals are performed first, including preparing offerings for the ancestors (Umar, 2019).

Through these various prohibitions, the sustainability of marine and coastal ecosystems will be maintained. On a more transcendent level, the concept of "pamali" for the Bajo Indigenous Community is not merely about worldly matters. It forms part of their cosmology, which constitutes a way of life, values, and spiritual beliefs. Although the concept of "pamali" may seem simple, it plays a crucial role in preserving and sustaining the marine ecosystems around Bunaken Island for generations.

### 2. The Tribal Community of Borgo/Bawentehu

The Borgo Indigenous Community is one of the majority tribes on Bunaken Island, numbering around 1,000 people, and to this day, they still firmly adhere to the culture or customs of their ancestors (Salaen, 2022).

Historically, the Borgo tribe originated with the arrival of the Portuguese and Spaniards, who came to search for the spice center in the Maluku Islands in the 16th century. When Maluku was successfully reached, Manado was used as a stopping place in 1523 before the Portuguese sailors departed for Malacca (now Malaysia) (Posumah, 2022). These Southern Europeans, mostly bachelors, married local women in Maluku. From these marriages were born people called "Mestico" or "Mestizo." The term "Mestico" refers to a person born of an Indigenous mother and a European father. In the local context, they were named the Borgo people (Salaen, 2022).

Based on the local wisdom values held by the Borgo Indigenous Community, these are not vastly different from those of other indigenous communities, particularly the Sangir Indigenous Community. There are prohibitions or advice such as "Torang Jangan Buang Sampah Sembarangan" (meaning: Let's Not Dispose of Trash Carelessly). From the values they uphold, it is evident that the Borgo Indigenous Community places great importance on environmental cleanliness, considering that the environment needs to be preserved to be enjoyed by future generations of the Borgo (Salaen, 2022). Furthermore, based on the author's observations, the Borgo Indigenous Community maintains a cleaner environment than other Indigenous communities on Bunaken Island. This demonstrates that it has become their tradition to keep the environment clean to avoid diseases and to preserve the habit of cleanliness for future generations of the Borgo tribe.

### 3. The Tribal Community of Sangir

The Sangir people originate from the Sangihe Talaud ethnic group in North Sulawesi Province, who have long believed that their ancestors came from the Southern Philippines through migration thousands of years ago. The Sangir people commonly use the Sangihé language, which is spoken in the Sangihe Islands Regency, Siau Tagulandang Biaro Islands Regency, Talaud Islands Regency, and Davao in the Philippines (Patimbano, 2017). In terms of distribution, the Sangir people establish their villages along the coast near river mouths, while others choose to reside on hill and mountain slopes. Most work as fishermen at sea, and some gather produce from agriculture in the fields.

The customary law community of the Sangir tribe is led by the "Matimade' Sukampung" as the Customary Chief, who is responsible for maintaining community relations, preserving environmental wisdom, and safeguarding the customs of the Sangir Indigenous People, both internally and externally. Some of the teachings handed down include "Kumbahang merusak himang su taman laut Bunaken" (do not litter in Bunaken Marine Park) and "Kumbahang mendemek onase sutampak dilarang" (do not violate rules, including those of the Bunaken National Park Office and other state laws) (Sarite, 2022). These prohibitions are congruous with the concept of Sustainable Environment. Furthermore, the Sangir Indigenous Community has implemented principles of balance between environmental law, tourism law, and other laws.

### B. General Overview of Bunaken National Park Management and its Issues

The Bunaken National Park Authority manages a nature conservation area based on a zoning system, which is established based on the inventory results of the area's potential, including issues, potential, and the current condition and status of the area's significant values (Faizah, 2022). The management zones of Bunaken National Park are established under the Minister of Environment and Forestry Regulation Number: P.76/Menlhk-Setjen/2015 on Criteria for National Park Management Zones and Conservation Block Management of Nature Reserves, Wildlife Sanctuaries, Grand Forest Parks, and Natural Tourism Parks, which are differentiated into eight zones:

1. Core Zone is a part of the national park that is strictly protected with no alterations allowed that would reduce, eliminate functions or introduce non-native plant and animal species.
2. Wilderness Zone is a part of the national park designated based on its location, condition, and potential to support the conservation interests of the core and utilization zones.
3. Utilization Zone is a part of the National Park designated based on its location, condition, and natural potential mainly used for natural tourism and other environmental conditions.
4. Marine Protection Zone is a part of the marine waters designated as an area for the protection of plant species, wildlife, ecosystems, and life support systems.
5. Traditional Zone is a part of the Conservation Area (KPA) designated as an area for traditional utilization by communities that have a historical dependence on natural resources.
6. Rehabilitation Zone is a part of the Nature Reserve (KSA) / KPA and is designated as an area for the restoration of biological communities and their damaged ecosystems.
7. Religious, Cultural, and Historical Zone is a part of the KSA / Conservation Area (KPA) designated as an area for religious activities, cultural customs, and the protection of cultural or historical values.

8. Special Zone is a part of the KSA/KPA designated as an area for the settlement of community groups and their life activities and/or for the development of telecommunications and electricity facilities, transportation facilities, and other strategically essential utilities.

Although zoning has been implemented in the management of Bunaken National Park, numerous issues continue to arise, particularly concerning the Indigenous Communities, as mapped in the following:

1. Resistance from the indigenous communities and local residents against the enforcement of Protected Forest Area designation by the Ministry of Environment and Forestry of the Republic of Indonesia.

Since the issuance of the protected forest regulation by the Ministry of Forestry Number SK. 724-II/2014 concerning the Forest and Marine Conservation Area of North Sulawesi Province, the land areas on the islands within Bunaken National Park have been mainly designated as protected forest areas. This has implications for the lives of the indigenous communities who lose their livelihoods, where previously, the area was used for agriculture and livestock. Moreover, the community members who owned farms passed down through generations no longer own them, as their rights have been revoked and the land designated as a forest area (Angouw, 2021).

2. Conflicting interests between the Bunaken National Marine Park Conservation Office and the Local Government.

Administratively, the North Sulawesi Provincial Government and the District/City Governments where Bunaken National Park is located have the function and responsibility to develop tourism in their region. However, any ecotourism-related programs proposed by the Local Government must receive implementation approval from the Bunaken National Park Office, leading to delays in the planning and implementation of projects designed by the local Tourism Department. Meanwhile, the Bunaken National Park Office rarely involves the Local Government in the planning and development of this National Park (Ikanubun, 2016).

3. Conflict of Interests between Conservation Principles and Tourism Development In its management

“The Bunaken National Park Office focuses more on conservation efforts and restricts the influx of tourists because it can negatively impact the natural conditions in the Bunaken National Park area. Meanwhile, the Ministry of Tourism and Creative Economy views Bunaken National Park as a potential tourism site that could attract many tourists while also increasing the country's foreign exchange. However, all programs from the Central

and Regional Governments must receive permission from the Bunaken National Park Office, leading to a situation where differing viewpoints prevent the tourism sector from reaching its full potential. For instance, to navigate these challenges, the North Minahasa Regency's Tourism and Creative Economy Office recognizes that tourism in Bunaken National Park is of special interest, primarily for conservation purposes. Consequently, tourism efforts in North Minahasa Regency are redirected to Gangga Island” (Sambul, 2022).

4. Environmental Damage Due to Tourism Activities  
Waste management in the Bunaken Marine Park ecotourism area has not been fully effective. Around 425 bags of trash, totaling approximately 2,800 kilograms, have been collected from the waters near Liang Beach, predominantly consisting of plastic bottles. Additionally, significant coral degradation has been observed in the diving areas of Bunaken Marine Park over the past decade. By 2017, the extent of coral damage in the Core Zone reached 38.42%, up from just 14.68% in 2008. In the Tourism Zone, the damage increased from 5.96% in 2008 to 20.05% in 2017. This degradation is primarily attributed to the high levels of tourism activity, particularly snorkeling, which directly impacts the coral health near snorkeling sites in the core zone. Since 2004, diving activities have neared the limit of acceptable change (LAC), surpassing the sustainable capacity of the diving sites (Priyatna et al., 2022).

5. Challenges in Land Certification for Indigenous People and Local Residents

The designation of the Conservation Area in Bunaken National Park has prevented the community from obtaining land certificates. Despite the local community having lived there generationally and used the land to meet their living needs (Sambul, 2022), this situation has resulted in a lack of legal certainty and justice for the indigenous or local community.

6. Conflict over Natural Resource Utilization in the Bunaken National Park Area

The Indigenous Community feels that state law holds a stronger position than the customary laws they have practiced for generations. The enforcement of state law has led to the neglect of indigenous rights in terms of natural resource utilization. For example, for communities around forests, both the land within and outside the forest area can be used to meet their needs by opening gardens or fish ponds in mangrove forest areas. However, for the government, land designated as a forest area is to be used according to its function (production, protection, and conservation), which sometimes conflicts with what the community does. Similarly, in terms of utilizing plants found within

the forest area, the community believes that all products from these plants (timber and non-timber) can be used to meet their needs, regardless of the forest's function (production, protection, and conservation). However, for the government, the utilization of plants within the forest area must align with the forest's designated function (Pomantow et al., 2022).

It is, therefore, evident that the management challenges faced in Bunaken National Park stem from conflicts over values, norms, and interests, as well as issues of dominance and discrimination against the Indigenous community's values in comparison to state law.

#### IV. RECOGNITION AND LEGAL STANDING OF TRIBAL COMMUNITIES ON BUNAKEN ISLAND WITHIN THE CONTEXT OF INTERNATIONAL LAW AND THE LAW IN INDONESIA

The existence of indigenous communities and their traditional rights have been recognized and respected by both international law and Indonesian law. In international law, Article 5 of the Declaration on the Rights of Indigenous Peoples, ratified on September 7, 2007, affirms that Indigenous Peoples have the right to maintain and strengthen their own political, legal, economic, social, and cultural institutions. Within the framework of Indonesian law, the recognition and protection of indigenous communities and their traditional rights are guaranteed under Article 18B paragraph (2) and Article 28I paragraph (3) of the 1945 Constitution of the Republic of Indonesia. There are two conditions that must be met for an indigenous community entity to be recognized: compatibility with societal developments and consistency with the principles of the Unitary State of the Republic of Indonesia.

Furthermore, this constitutional mandate needs to be delegated into legislation across various sectors. The recognition of Indigenous Communities in local regulations is crucial to establish, thereby granting them a solid legal standing to actively participate in multiple fields, including tourism. Tourism is not only economically significant but also impacts the social, cultural, and environmental conditions, as well as development planning for local Indigenous Peoples.

The legal recognition of the Bunaken Indigenous Community is articulated through Article 1 number 42 and Article 50 of the North Sulawesi Provincial Regulation Number 1 of 2017 on the Zoning Plan of Coastal Areas and Small Islands of North Sulawesi 2017-2037. Additionally, this regulation outlines the authority granted by the North Sulawesi Provincial Government to the Indigenous community to utilize local coastal spaces and resources, as specified in Article 16 paragraph (7), with direct oversight by the North Sulawesi Provincial Government as regulated in Article 21 paragraph (5).

Specifically, the empowerment of the community in the implementation and development of tourism in Bunaken National Park, involving the indigenous communities of Bunaken Island, is regulated in Article 7 letter c, Article 8, Article 10 letter e, Article 26 paragraph (1), Article 30, and

Article 31 of the Regulation of Manado City Number 2 of 2020 on the Master Plan for Regional Tourism Development 2020-2025. The enactment of this Regional Regulation has strengthened the existence of the Bunaken Indigenous Community, which is increasingly recognized by the state. Moreover, through this regulation, the government should more actively involve the Bunaken Island Indigenous Communities in planning and setting strategic policies in Bunaken National Park.

Indigenous communities, as the "guardians" of customary law, play a vital and strategic role. To obtain management rights in a specific tourism area, the existence of traditional villages and their value systems cannot be overlooked. The tourism management paradigm must be culture-based, as there is an integral link between culture and the indigenous communities as the main supporting subjects in Bunaken National Park (Ubbe, 2013).

The involvement of the Bunaken indigenous communities extends beyond merely planning and setting policies; they also play a crucial role in overseeing and accessing tourism management within the Bunaken Island area. The specific rights and obligations of these indigenous communities are detailed in Table 1 below.

TABLE 1. RIGHTS AND OBLIGATIONS OF INDIGENOUS PEOPLES IN BUNAKEN ISLAND IN TOURISM MANAGEMENT

Rights	Obligations
Managing tourism areas within their customary jurisdiction	Maintaining and protecting the tourism area from damage
Practicing local knowledge, technology and wisdom in managing tourism	Utilizing the tourism area in accordance with its main function
Obtaining assistance and facilitation from the government and or local government and NGOs in the context of its empowerment	In accordance with the utilization of tourism areas in the customary village area, they should pay land and building tax on customary village land
Obtaining protection from the government and or local government	
Participate in the management of tourism and supervise the operation of the tourism industry	

Thus, as part of social reality, the significance of the indigenous communities cannot be overlooked. Their presence must be maintained and championed as part of the cultural rights established in the constitution and agreed upon in international relations.

#### V. BEST PRACTICES OF THE INVOLVEMENT OF INDIGENOUS COMMUNITIES IN TOURISM MANAGEMENT: A CASE STUDY IN CANADA AND AUSTRALIA

Studying the best practices of indigenous community participation that can be adopted by other countries is crucial. At the international level, repeated violations of indigenous rights at many World Heritage sites are still prevalent, often excluding indigenous communities from the nomination, management, monitoring, and reporting processes. This issue is not only due to a lack of regulations, mechanisms, and political

will to ensure meaningful participation of Indigenous communities in the development and conservation of World Heritage, adopting a human rights-based approach, but also results from problematic interpretations and applications of the concepts of 'heritage' and 'Outstanding Universal Value' (OUV) by the World Heritage Committee. This is because it overlooks the holistic cosmivision of indigenous peoples that is intrinsically connected to the cultural heritage values of their regions. Based on the Convention's distinctions and artificial division between cultural and natural heritage, the Committee maintains a problematic distinction between 'cultural' and 'natural' World Heritage sites, which is particularly problematic when it involves the territories and heritage of Indigenous communities, as noted by EMRIP:

“Policies, programs, and activities related to cultural heritage that affect indigenous peoples must be based on the full recognition of the indivisibility of natural and cultural heritage, and the profound interconnectedness between intangible cultural heritage and tangible cultural and natural heritage.” (The International Work Group for Indigenous Affairs, 2022)

Most Indigenous Peoples' sites on the World Natural Heritage List, in their management, do not recognize the heritage values of Indigenous Peoples and overlook the inseparable unity between indigenous communities, cultural values, and nature that must be managed and protected holistically. References to 'human interaction with the natural environment' and 'an extraordinary combination of natural and cultural elements' previously included in the criteria for World Natural Heritage sites were removed by the Committee in 1992. This has resulted in the inability to properly recognize the relationship of indigenous peoples with their lands, territories, and resources in the Statement of Outstanding Universal Value (OUV) of natural World Heritage sites. Furthermore, Layton and Titchen express their regret through the statement (The International Work Group for Indigenous Affairs, 2022):

“We regret the removal of references to humans from the natural heritage criteria. This removal seems to revive the old concept of wilderness areas purified from human activities... We are concerned that in promoting the idea of entirely natural landscapes, UNESCO may inadvertently deny traditional indigenous communities the use of natural resources contained within World Heritage properties and unwittingly collude in the displacement of indigenous peoples from areas included in the World Heritage List”

Although it is possible to nominate sites as “mixed” cultural/natural sites, there are significant practical and financial implications that may deter States Parties from doing so. Countries often prefer to nominate protected natural areas as natural rather than mixed sites because a combined nomination is considered too complicated. Nominating a location as a mixed site essentially involves preparing two nominations (one for natural criteria and another for cultural criteria), each evaluated separately by IUCN and ICOMOS, and both nominations can be accepted independently of each other (The International Work Group for Indigenous Affairs, 2022).

Given the weaknesses in the system for designating World Cultural and Natural Heritage that overlooks the existence and

role of Indigenous communities, researchers feel it is necessary to study the best practices of tourism management that can integrate natural and cultural elements by providing more space for Indigenous communities. This can be seen in Pimachiowin Aki in Canada and the Budj Bim Cultural Landscape in Australia.

In 2018, Pimachiowin Aki was registered as a mixed cultural/natural site and cultural landscape of the ancestral Anishinaabeg, an indigenous community that lives off fishing, hunting, and gathering. The site encompasses the traditional lands of four Anishinaabeg communities: Bloodvein River, Little Grand Rapids, Pauingassi, and Poplar River (UNESCO, 2018). The success of Pimachiowin Aki as a World Heritage Site is inseparable from the role of the four Anishinaabeg communities that prepared the nomination and determined the approach to the protection and management of the site. The boundaries of Pimachiowin Aki are the result of land use planning led by the community. The aspirations of the Anishinaabeg Indigenous Community, in collaboration with the provincial governments of Ontario and Manitoba, to nominate the site for the World Heritage List, are part of efforts to protect ancestral land and resources and create new livelihoods. Through legislation, policies of the two provincial governments, and four indigenous communities, they succeeded in listing Pimachiowin Aki on the World Heritage List. The Committee deeply commended the Indigenous People and the State for submitting a nomination “that is a milestone for the natural and cultural heritage nominated to the World Heritage List through the commitment of Indigenous peoples” (The International Work Group for Indigenous Affairs, 2022).

Another success story comes from the Budj Bim Cultural Landscape in Australia, located in the traditional territory of the Gunditjmara Indigenous community in Southeast Australia. The Budj Bim Cultural Landscape was designated in 2019 as a living cultural landscape in recognition of the significance of the complex aquaculture systems developed by Indigenous Australians, such as activities involving the trapping, storing, and harvesting of eels. The nomination was prepared by the Indigenous community itself (UNESCO, 2019). The entire Budj Bim Cultural Landscape is owned and/or managed by the Gunditjmara Indigenous community. This management is adaptive and participatory, incorporating traditional approaches, legislative governance, and integrated policies. The Gunditjmara Indigenous community applies traditional knowledge and scientific approaches through two management models: (a) a cooperative agreement with the Victorian Government for the Budj Bim National Park; and (b) Indigenous ownership of the Budj Bim and Tyrendarra Indigenous Protected Areas. This is supported by a robust regional planning framework (The International Work Group for Indigenous Affairs, 2022).

## VI. TOURISM STRATEGIC DEVELOPMENT OF BUNAKEN NATIONAL PARK INVOLVING THE COLLABORATION WITH INDIGENOUS COMMUNITIES

The Bunaken Indigenous Community is a crucial element in the development of tourist attractions in the Bunaken Island area. Sustainable tourism development is a concept that includes the development of tourist spots along with the empowerment of indigenous communities, focusing on the needs of the community, planned and implemented by the community through the utilization of available natural resources. Therefore, development based on collaboration with the community should be formulated by the indigenous communities themselves according to their needs rather than being outlined by the government or other parties who may not understand the needs of the Bunaken indigenous communities.

Aprillia Theresia argues that community-based development prioritizes four elements: local resources, social capital, local culture, and the local wisdom that is held and believed by the local community. This system refers to a bottom-up rather than top-down approach, which is expected to yield optimal tourism management outcomes (Theresia, 2014).

Furthermore, Menski introduces the theory of triangle pluralist, which states that in legal practice, there are three (3) main elements that interact and negotiate: society, the state, and the element of values and ethics (Menski, 2015). According to researchers, this theory of the triangle pluralist is aptly applied to the development of tourist spots involving Indigenous communities, government, and its regulations, as well as the local wisdom values of the indigenous communities. Thus, the participation of the indigenous communities in the management of tourism in Bunaken National Park gives them the authority, responsibility, and opportunity to manage their own resources based on their needs, desires, and aspirational goals.

In addition to using the theory of triangle pluralist, a Collaborative Management concept with a holistic and integrated approach in the Management of National Parks can also be implemented. This collaboration is aimed through synergy between the social, institutional, and cultural structures of the communities surrounding the tourist area. The planning and development paradigm of tourism with a Top-Down approach, which has exclusively eliminated the participatory element from all components of 'institutions' that have a direct or indirect influence on tourism development, has caused several significant failures. First, the community, which owns the resources that become the product of tourism, is marginalized from the context of tourism development. Second, this context weakens community participation and places these 'institutions' in a position as spectators who need to be continually spoon-fed so that government programs for tourism do not receive full support. Third, the totality of all fundamental aspects of tourism development is neglected because holistic development inputs cannot be accommodated in the development program. Thus, an inclusive paradigm that accommodates all participative elements of 'institutions' in a collaborative management model is one of the preferred choices for managing Bunaken National Park. Various stakeholders

from bureaucratic elements, NGOs, academics, practitioners, tourism entrepreneurs, and the community are involved according to their expertise and interests in tourism development (Balai Taman Nasional Bunaken, 2007).

This collaborative management concept would be more effective, especially since Indigenous communities have strong institutional structures and standing. Unfortunately, although the local government has given the Bunaken indigenous communities the opportunity to participate in the management of Bunaken National Park, their position is still marginalized, and the rights of the indigenous communities are monopolized by private parties. Many tourism development policy planning and implementation do not involve indigenous communities. This has led some Indigenous people to form a community organization called the Parimponang Indigenous People's Organization.

The presence of the Parimponang Indigenous People's Organization in the Bunaken Islands aims to enhance the welfare of the community and protect the rights of vulnerable and marginalized islanders. Ultimately, this organization was established to advance Bunaken in terms of both infrastructure and human resources. The phenomenon of the Indigenous People, which was originally based on sociocultural community practices, has transformed into a community organization that marks a solid civil society movement to participate more actively in the formulation, implementation, and evaluation of policies (Nobel, 2022). Therefore, by transforming the socio-culturally based Parimponang Indigenous People into a political community, it is hoped that their participation can be strengthened while still considering the construction of constructive legal development.

In essence, the control of spatial utilization is closely related to the values of local wisdom that encompass the indigenous legal community. Several forms of local wisdom, including customary law, cultural values, and existing beliefs, are highly relevant for application into the planning and development processes of Bunaken National Park.

The local wisdom within the sociocultural realm of the Bunaken Indigenous community essentially represents the ability to control and direct the development of local community life. There are several characteristics found in the local wisdom of a community, such as the ability to withstand foreign cultures, accommodate foreign cultural elements, integrate foreign culture into native culture, control and direct the cultural development of the community, and evolve cumulatively and evolutionarily, even if not always visibly apparent. The local wisdom of the Bunaken indigenous people has the capability to control and guide the development of local community life (Utama, 2007). Thus, the sociocultural life of the Bunaken indigenous community constitutes the substance of tourism, where the indigenous villages should have a space in their management. As legal subjects, indigenous villages must be recognized for participation.

## VII. CONCLUSION

Bunaken National Park is one of the World Natural Heritage sites with significant conservation functions and tourism potential. Institutionally, Bunaken National Park is managed by the Bunaken National Park Office under the Ministry of Environment and Forestry of the Republic of Indonesia. This arrangement prevents the local government and Indigenous Communities on Bunaken Island from having the right to make significant policy decisions in tourism management. The minimal participation of indigenous communities in tourism management contradicts International Law and Indonesian Law, which have recognized the existence and participatory rights of indigenous communities. The Indigenous People of Bunaken Island are predominantly from three tribes: the Sangir, Borgo, and Bugis Bajo tribes, who possess significant local wisdom in the field of sustainable environmental conservation. Meanwhile, the National Park Office, as the manager, has established management zoning for Bunaken National Park according to its respective functions. This has led to various issues, such as resistance from Indigenous communities against the designation of Protected Forest Areas, conflicts of interest, clashes between conservation principles and tourism development, environmental damage due to tourism activities, and the inability of Indigenous people and local residents to apply for land certificates, as well as conflicts over the use of natural resources in the Bunaken National Park area. Therefore, a strategy for sustainable tourism development based on collaboration with indigenous communities is needed. Community-based development prioritizes four elements: local resources, social capital, local culture, and local wisdom held and believed by the local community. Additionally, the author uses the theory of triangle pluralist and the concept of Collaborative Management to be applied in the planning and development processes of Bunaken National Park.

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