
Cultural Tourism Based on Local Wisdom: Potential, Development Approach and Policy Response

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Abstract

The aim of this research is to describe the potential, development approach and policy response for developing the cultural tourism based on the local wisdom in Kampung Adat Urug. *Firstly*, the potentials of local wisdom developed as cultural tourism include hereditary leadership, custom houses, and customary ceremonies. *Secondly*, the development of cultural tourism based on local wisdom needs partnership among the public and private sectors and people/community and harnesses collaboration among various stakeholders of three sectors to succeed the local wisdom-based cultural tourism. *Thirdly*, the policy response to develop the cultural tourism based on the local wisdom is by improving the potentials of local wisdom developed as cultural tourism, strengthening the institutional support, stipulating an integrated part of tourism destination system, and providing the e-tourism information.

Keywords: collaborative governance; cultural tourism; Kampung Adat Urug; local wisdom; public-private-people partnership.

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1. Introduction

Every nation/country has its own culture, meaning that culture is the identity of a nation/country. Ivanovic (2008) says that culture is the only resource capable of interconnecting the characteristics of the physical assets of a place with the living culture. Culture is essentially responsible for 'place-making', that is, creating the authentic atmosphere of the place ('sense of the place') which in turn creates an identity ('image') of the place as a tourist destination. The compound effect of connecting physical resources to culture is the production of a broad variety of cultural tourism experiences seen as the *raison d'être* of cultural tourism development [14]. The cultural and heritage resources are the potentials harnessed effectively by creating a wide variety of authentic tourist experiences. Law No. 10/2009 concerning Tourism has stipulated: (a) tourism (*pariwisata*) as various kinds of touring activities and supported by facilities and services provided by community, businessmen, central government, and local government. In this context, tour (*wisata*) is an activity of travelling conducted by a person or a group of people by visiting certain places for recreation, personal development, or studying the uniqueness of tourism attraction visited temporarily. (b) tourism business (*kepariwisataan*) as a whole activities related to tourism and being multidimensional and multidisciplinary and emerged as the realization of need of every person and state and interaction between tourists and local community, tourists, central government, local government, and businessmen [33]. United Nations-World Tourism Organization/UNWTO (1994) has viewed that tourism comprises the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes, different from the exercise of an activity remunerated from within the place visited [18]. Macintosh and Goeldner defined tourism as the sum of the phenomena and relationships arising from the interaction of tourists, business suppliers, host governments and host communities in the process of attracting and hosting these tourists and other visitors. [13]. One kind of tourism is cultural tourism. In the sense, cultural tourism is activity of travelling that uses the potentials of human cultural products developed as tourism attractions. Trends of tourism from time to time have continually changed. Currently there appears the trends of tourists that mostly prefer special interest tourisms. The trends on special interest tourisms present tourists that mostly appraise environment, nature and culture. One of the emerging special interest tourisms is culture-based rural tourism. Cultural tourism can play an important role for cultural development. The attractions of tourism can introduce the cultural varieties such as traditional arts and crafts, rituals and traditional ceremonies that attract the interests of international and domestic tourists [28]. The cultural diversity can be made as a strength for developing tourism. Every region has own culture and local wisdom with each characteristic. In the sense, local wisdom includes a set of values formed naturally and held firmly by a community to adapt to the surrounding environment [2]. The cultural diversity and local wisdom in Kampung Adat Urug can become the attraction of tourism and village of tourism entering into the destination of cultural tourism. In developing the local wisdom-based cultural tourism, participation of community plays an important role to actively involve in effort to enhance the cultural tourism. The special strategy is needed to develop the destination of cultural tourism and then becomes an effort to perpetuate the values of local community [30]. Based on the background, this research conducted in Kampung Adat Urug aims to identify the potential of cultural tourism based on the local wisdom. Moreover, this research presents an alternative solution to propose an approach and to recommend the policy for developing the cultural tourism based on the local wisdom.

2. Literature Review

Culture and tourism have always been inextricably linked. Cultural sights, attractions and events provide an important motivation for travel, and travel in itself generates culture. But it is only in recent decades that the link between culture and tourism has been more explicitly identified as a specific form of consumption: cultural tourism. Cultural tourism is a type of tourism activity in which the visitor's essential motivation is to learn, discover, experience and consume the tangible and intangible cultural attractions in a tourism destination. These attractions relate to a set of distinctive material, intellectual, spiritual and emotional features of a society that encompasses arts and architecture, historical and cultural heritage, culinary heritage, literature, music, creative industries and the living cultures with their lifestyles, value systems, beliefs and traditions [23]. This definition confirms broader nature of cultural tourism related not just to sites and monuments but to ways of life, creativity and everyday culture. The field of cultural tourism has shifted from the emphasis on tangible heritage towards a broader and inclusive field of diverse cultural practices. This definition and this shift of the field mirror the development of the production and consumption of cultural tourism. Culture-based tourism activities are not just for business fields but the most important thing is that they can become a medium to maintain cultural values. The value-based tourism activities of local wisdom are expected to balance globalization which often results in the ease with which outside cultures are incompatible with the value order in a region. Preservation and culture through tourism can be an effort to increase cultural resilience [1]. Groups of people who still practice traditions inherited from their ancestors mean that they have local wisdom values that are able to survive against external cultures, have the ability to integrate elements of external culture into the original culture, and have the ability to adapt without leaving the noble values of their own culture. Local wisdom can be understood as cultural values, traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous [6, 26]. Local wisdom refers to knowledge that comes from community experiences and the accumulation of local knowledge found in communities, communities and individuals [5]. Local wisdom is obtained through experience and initiation as well as knowledge passed down from generation to generation [27, 34]. Local wisdom is a combination of knowledge and traditions that are specific to a location, and that are passed on from generation to generation [12]. Local wisdom is the original wisdom or knowledge of a community that comes from the noble values of cultural traditions to regulate the order of community life [26, 22]. Local wisdom is wisdom in the form of knowledge in certain groups of people in organizing social life and adapting to the environment that is passed down from generation to generation. Local wisdom is cultural values that include systems of knowledge, beliefs, customs, livelihoods, living equipment, arts, language, and literature [22]. The development of cultural tourism based on local wisdom can harness public-private-people partnership/P4 approach. It needs partnership and collaboration among at least three stakeholders, namely public sector/ government, private sector and people/community [10]. According to Wood and Gray (1991), collaboration occurs when a group of autonomous stakeholders of a problem engage in an interactive process, using shared rules, norms and structures, to act or decide on issues related to that problem [4]. The concept of P4 is a way of highlighting the need for developing the involvement of private actors and the general public in a joint process [21]. Referring to Seffari (2017), partnerships have become a popular tourism strategy adopted by governments in many countries which seek to improve their economic situation and develop sustainable tourism. Collaboration is considered to be essential in moving the tourism industry toward sustainability and among the reasons that encourage such

genre of collaboration between public and private sectors and people/community, pooling of knowledge, share of risks and resources, expertise, and more effective implementation [25]. P4 is a concept in developing tourism that collaborates the roles of government, private sector and people/ community. The even distribution of roles can maximize tourism potential so that sustainable tourism can be achieved. The P4 implementation starts with seeing the potential of attractive resources and needs to be explored more deeply. In the implementation of tourism development, it is necessary to apply the concept of P4 that is the concept of government, private sector and people/citizen community partners [11]. The development of tourism has to be based on partnerships between the public and private sectors and people/community. Collaborations among various stakeholders of three sectors allow for successful tourism development. To achieve successful tourism, partnerships exist at the national, provincial and importantly at local levels. In this context, partnership is viewed as a key element for developing tourism, meanwhile collaboration is at the core of successful tourism. According to Majamaa (2008), a P4-based model provides for the involvement of the following groups of stakeholders: (a) Public entities, i.e. the central government, local governments and public estate owners. (b) Private entities, i.e. businesses, developers and private owners. (c) People, i.e. common citizens, the non-profit sector and end-users [3] A whole range of stakeholders from both private and public sectors and people/ community participates in the development of tourism. The stakeholders include: (a) those whose resources are used – e.g. government bodies such as parks and wildlife, galleries, museums, heritage sites, traditional landowners. (b) those who deliver the product – e.g. tourism operator such as airlines, hotels, restaurants, attractions, tour operators. (c) those who manage destinations – e.g. tourism commissions. (d) those who provide infrastructure – e.g. roads, building, water supply, waste disposal. (e) those who have the product – e.g. local community. (f) those who use the product – e.g. international/domestic tourists [7].

3. Research Method

This research was conducted during two months (June and July, 2021) in Kampung Adat Urug (Sundanese's local language: *Lembur Urug*), Urug Village, Sukajaya District, Bogor Regency, West Java Province, Indonesia. Data of this research consist of primary and secondary data. Primary data are collected by participant observation and in-depth interview. Informants consist of: (1) Heads of *Lembur Urug* including: (a) Abah Sukardi of *Urug Tonggoh*, (b) Abah Amat of *Urug Tengah*, and (c) Abah Ukat of *Urug Lebak*, (2) Head of Urug Village, and (3) local community of *Lembur Urug*. Meanwhile secondary data are collected by documentation, namely journal, book, report and regulation. Data of this research are qualitatively described. Nassaji (2015) views descriptive research as a research method that describes a phenomenon and its characteristics [19, 17]. Taylor, Bogdan and DeVault (2016) explain qualitative research as one of research procedures that produces descriptive data of a phenomenon studied. Qualitative approach produces in-depth descriptions of a phenomenon studied from a particular individual, group, community, or organization in a particular context which is reviewed from a full, comprehensive, and holistic perspective [31, 17]. Therefore, descriptive-qualitative method of this research focuses more on describing a more detailed picture of cultural tourism based on local wisdom, namely describing the potential, development approach and policy response.

4. Result and Discussion

This research presents its results and discusses them based on three aspects, namely describing the potential, development approach and policy response to develop the cultural tourism based on the local wisdom in Kampung Adat Urug.

4.1 Potential of Local Wisdom as Cultural Tourism

The community of Kampung Adat Urug lives in a rural atmosphere and until now they still maintain the values of local wisdom passed on by their ancestors (*karuhun/leluhur*). Local wisdom possessed by indigenous people such as Kampung Adat Urug can be used as a vehicle of education for tourists, especially those who come from very different cultures. As knowledge, local wisdom is found by certain local communities through a collection of experiences integrated with an understanding of the culture and nature of a place and usually passed down from generation to generation by word of mouth [6]. The tourism activities that have been running in Kampung Adat Urug can be a strategy to maintain the sustainability of cultural values, as a medium for introducing local history and culture to the wider community. Tourism activities can drive a creative economy which directly has the potential to provide added value to the income of its community. Culture and tourism are always closely related and local wisdom is a part of culture [6, 23]. The uniqueness of cultural destinations is an attribute that differentiates it from other destinations [14]. Local wisdom is the foundation of sustainable development in rural tourism [34]. The local wisdoms developed as cultural tourism in Kampung Adat Urug consist of at least three potentials, namely hereditary leadership, custom houses, and customary ceremonies.

Hereditary Leadership

Kampung Adat Urug, mentioned as *Lembur Urug* in Sundanese's local language, is included in the region of Urug Village, Sukajaya District, Bogor Regency, West Java Province. *Lembur Urug* has been in ten hectares width of region in Urug Village and divided into three regions, namely *Urug Tonggoh* (Upper Urug), *Urug Tengah* (Middle Urug), and *Urug Lebak* (Lower Urug). *Lembur Urug* has been led by two kinds of local leaders. (1) Formal leaders. Formal leaders consist of four heads of hamlet (*Rukun Warga*) and fifteen heads of neighbourhood (*Rukun Tetangga*). (2) Informal leaders. In addition to formal leaders, *Lembur Urug* keeps maintaining informal leaders in order to perpetuate the hereditary customs. Informal leaders of *Lembur Urug* consist of three heads (*abah/kokolot/ketua adat*). Firstly, *Urug Tonggoh* led by Abah Sukardi. Abah Sukardi, also called as *Kokolot Tonggoh*, has role to narrate history, genealogy and story related to the traditional values, and perpetuate the customs in relation to all customary ceremonies both *sidekah rowah*, *sidekah bumi*, *seren taun*, *mulud*, and *pongokan* in Kampung Adat Urug [15, 16]. Secondly, *Urug Tengah* led by Abah Amat. Abah Amat, also called as *Kokolot Tengah*, has role to organize, mobilize, and guide community of Kampung Adat Urug in all customary ceremonies both *sidekah rowah*, *sidekah bumi*, *seren taun*, *mulud*, and *pongokan* [15, 16]. Thirdly, *Urug Lebak* led by Abah Ukati. Abah Ukati, also called as *Kokolot Lebak*, has role to lead and control all customary ceremonies both *sidekah rowah*, *sidekah bumi*, *seren taun*, *mulud*, and *pongokan* in Kampung Adat Urug. *Kokolot Lebak* is considered as the oldest in Kampung Adat Urug and therefore also called as *pananggeuhan* (help center) [15, 16]. *Urug Lebak* is the center of leadership of all regions of *Lembur*

Urug, where the customary leadership is held by Abah Ukat.

Custom Houses

Gedong as a heritage is a kind of house, particularly custom house (*rumah adat*), where the head (*abah/kokolot/ketua adat*) of Kampung Adat Urug holds all customary ceremonies. There are four kinds of the custom houses of Kampung Adat Urug. *Firstly, Gedong Ageung. Gedong Ageung* (big house) is the main house that functions as the center of leadership in Kampung Adat Urug. It is also used as the gathering and meeting place of community, called as *ngariung*, and the place to hold all customary ceremonies both *sidekah rowah, sidekah bumi, seren taun, mulud, and ponggokan*. *Gedong Ageung* is only stayed by a head of household, namely Abah Ukat as the head (*abah/kokolot/ketua adat*). *Secondly, Gedong Luhur. Gedong Luhur* (high house), also called as *Gedong Paniisan* (haven house), is the house where Abah Ukat as the head (*abah/kokolot/ketua adat*) makes alone the ritual for ancestor worship without presence of anyone. *Gedong Luhur* is only entered by the head (*abah/kokolot/ketua adat*). Abah Ukat as the head (*abah/kokolot/ketua adat*) enters *Gedong Luhur* only once in a year at the last day of *seren taun* ceremony. *Thirdly, Gedong Alit. Gedong Alit* (small house), also called as *Gedong Pangkaleran* (burial house), is the ancestral tomb of Kampung Adat Urug. *Gedong Alit* is only entered by the head (*abah/kokolot/ketua adat*). Abah Ukat as the head (*abah/kokolot/ketua adat*) enters *Gedong Alit* twice in a year at *seren taun* and *ponggokan* ceremonies. Moreover, the community of Kampung Adat Urug also visits the ancestral tomb twice in a year at *seren taun* and *ponggokan* ceremonies. *Fourthly, Leuit. Leuit* is the house used as the granary, namely the house to store the paddies after harvest and before pound. The paddies are usually taken from *Leuit* on special days, namely Thursday and Sunday. *Leuit* is also called as *Gunung Larangan*, because it is built in hill (*Gunung*) and whoever visits it must ask early for permission (*Larangan*) to Abah Ukat as the head (*abah/kokolot/ketua adat*).

Customary Ceremonies

Kampung Adat Urug is rich in culture and in daily life inseparable from the customary ceremonies. There are five customary ceremonies that are continually held hereditarily by the community of Kampung Adat Urug. *Firstly, Sidekah Rowah. Sidekah Rowah* is the customary ceremony held in month of *Rowah (Sya'ban)* on date 12 to pray for persons who had died. In this customary ceremony, Kampung Adat Urug prays for Prophet Adam AS that has become parent of all mankind. The aim of the ceremony is to commemorate Prophet Adam AS and his descendants. The principle of life of the community of Kampung Adat Urug is that the human being early is in the hereafter/eternity, in the world only wanders and will return to the hereafter/eternity by bringing either good or bad deeds to face *Nu Kagungan* (The One Who Owns) [2, 8, 20]. *Secondly, Sidekah Bumi. Sidekah Bumi* is the customary ceremony held on some months after ending the months of *Rowah (Sya'ban)*, fasting (*Ramadhan*), and *Syawal*. This ceremony is held by the community of Kampung Adat Urug before planting the paddies by referring to the principle *mipit amit ngala menta* (taking and picking must ask for permission of the one who owns). All communities of Kampung Adat Urug gather in the yard of *Gedong Ageung* and pray for The Almighty as *Nu Kagungan* (The One Who Owns) in order to plant the paddies fluently as expressed in the principle *mulus rahayu berkah salamet* (smooth, prosper, blessed). The meaning of this ceremony is that the human being living in the earth must express gratitude to The Almighty that has the earth [8, 20]. *Thirdly, Seren*

Taun. Seren Taun, also called as *Syukuran Panen Raya*, is the customary ceremony held on the date of Muharam 10 as the expression of gratitude of the community of Kampung Adat Urug that holds the principle *mipit amit ngala menta* (taking and picking must ask for permission of the one who owns). This gratitude is sent up to The Almighty as *Nu Kagungan* (The One Who Owns) for bestowing the paddy seeds to the community of Kampung Adat Urug. *Seren Taun* is held when the community of Kampung Adat Urug has ended the paddy harvests. This ceremony is held in *Gedong Ageung* to express the gratitude for the smoothness, prosperity, and blessing of the paddy harvests [2, 8, 20, 24]. *Fourthly, Mulud. Mulud*, also called as *Muludan*, is the customary ceremony held to commemorate the birth of Prophet Muhammad SAW on date of *Mulud 12 (Rabi'ul Awal)*. In the customary ceremony, the head (*abah/kokolot/ketua adat*) and the community of Kampung Adat Urug pray for Prophet Muhammad SAW [8, 20, 24]. *Fifthly, Ponggokan. Ponggokan*, also called as *Muharam* or *Seren Pataunan*, is the customary ceremony held to close and welcome new year of *Hijriah* on *Muharam 1*. The aim of the ceremony is to keep safety and avoid danger for the community of Kampung Adat Urug [8, 20, 24].

4.2 Development Approach

The potential of culture and local wisdom in tourism development is part of the product of human creativity that has economic value. Local culture has unique potential developed to enhance local cultural tourism. Law No. 10/2009 concerning Tourism has stipulated: (a) tourism attraction (*daya tarik wisata*) as everything that has the uniqueness, beauty, and value such as the diversity of natural and cultural wealths/resources and man-made products being objective or aim of tourist visit [33]. (b) tourism destination (*daerah tujuan pariwisata*) as geographic area existing in one or more administrative areas that have tourism attraction, public facility, tourism facility, accessibility and local community, and complete the realization of tourism business [33]. The attractions of cultural tourism in Kampung Adat Urug have artistic, religious and historical attributes [20] and can be developed as tourism destination. The development of local wisdom-based cultural tourism can harness public-private-people partnership or P4 approach. It needs partnership and collaboration among three stakeholders, namely public sector/government, private sector and people/community. The P4 approach for developing the local wisdom-based cultural tourism collaborates the roles of public sector/government, private sector and people/community. *Firstly, Public Sector Role*. The public sector covers the whole range of public organizations, from national government to government enterprises and local government (including local agency for tourism). The public sector/government involvement is very important to the tourism development [9]. The public sector makes up a core component of tourism. Many tourism products are based on public assets such as cultural environments. A key role of the public sector is to provide the regulatory and policy framework, basic infrastructure and facilities, destination management, marketing and promotion, education and training, and essential services [7, 9] for developing tourism and setting strategies to encourage the private sector to develop tourism seriously. The role of local government can develop successful partnership in the local wisdom-based cultural tourism development, namely: (1) Offering support and assistance in the form of effective legislation where necessary, in order to encourage the local wisdom-based cultural tourism initiatives. (2) Offering a coordinating mechanism among government's local agencies with responsibility for cultural tourism development. (3) Working to ensure that the policies enhanced by government's local agencies to develop the local wisdom-based cultural tourism are consistent. (4) Facilitating information exchange between enterprises and government's local agencies to help the local wisdom-based cultural tourism development. (5) Working to

ensure that the necessary infrastructure is in place for enterprises to develop the local wisdom-based cultural tourism [7]. *Secondly, Private Sector Role.* The private sector ranges from large vertically and horizontally integrated global corporations such as tour companies, airlines and hotel chains, to tiny, remote local family businesses, such as craft shops and lodges. Private enterprises provide the basic tourism products, facilities and essential services, such as accommodation, transport, restaurants, retail, various attractions and even experiences. The private sector plays an essential role in the development and management of tourism and must be equally involved with national, regional and local government in the management and development of tourism [32]. The initiatives of private sector in developing local wisdom-based cultural tourism can take in order to improve its cultural, social and economic profiles, namely: (1) Working with local small and micro enterprises to encourage local entrepreneurship by building management skills, market development and technology transfer. (2) Working with local government to establish an enabling framework for the achievement of cultural tourism development. (3) Promoting interaction between tourists and host communities to enhance the cultural tourism potentials. (4) Co-operating with local communities to encourage their participation in cultural tourism development [7]. *Thirdly, Community Participation.* Tourism, including local wisdom-based cultural tourism, can be seen as a vehicle to transform local communities positively and provide a more sustainable alternative [9]. The participation of local community is needed to develop the local wisdom-based cultural tourism and to support and uphold local culture and local wisdom (tradition, knowledge and practices, maintaining diversity and creating pride in heritage). Moreover, local community involvement in tourism development ensures the growth of employment opportunities, tourism revenue stays in the host communities, and this therefore enhances livelihoods and generates a profitable source of income [7]. The community-based tourism requires meaningful participation and collaboration of all stakeholders at all stages of tourism development. One process provides measures to ensure meaningful participation of all. The participation of local community empowers and motivates local groups in order to adopt practices which conserve, protect and preserve their culture and local wisdom. Perhaps most important, community-based tourism is socially sustainable and respects local culture, heritage and traditions. This means that tourism activities are developed and operated by local community members, and certainly with their consent and support. In this sense, the community-based tourism reinforces principles of culture and tradition [7].

4.3 Policy Response

The policy response to develop the cultural tourism based on the local wisdom in Kampung Adat Urug is by the improvement of partnership among public sector/government, private sector and people/local community to ensure the development of an integrated and sustained tourism. The following recommendations can be considered for the policy actions. *Firstly*, based on the potentials of local wisdom developed as cultural tourism, Kampung Adat Urug presents tourism destination that has artistic, religious and historical attractions. The tourism development is mostly supported by the strategic location. The vicinity to Jakarta as capital of Indonesia and the surrounding regions promotes Kampung Adat Urug as a favorite tourism destination for both domestic and international tourists. Moreover, the availabilities of facility, transportation, and services such as accomodation, culinary, water, electricity, telecommunication, internet) easily bring the tourists to visit the destination [29]. *Secondly*, the institutional support influences on the tourism development, particularly the development of cultural tourism based on the local wisdom in Kampung Adat Urug. Providing strategic

direction, proactive leadership and educational opportunities supports tourism development and educates local communities on tourism's contribution to economic prosperity and quality of life [25]. Moreover, the institutional support influences on the pleasure of tourism destination, particularly related to attraction, amenity, and accessibility [29]. The recognition on the importance of non-economic issues and interests strengthens the tourism development [4]. *Thirdly*, the tourism development, particularly the development of cultural tourism based on the local wisdom in Kampung Adat Urug, is necessarily stipulated as a policy and makes an integrated part of tourism destination system. The tourism development is intensively conducted because Kampung Adat Urug has strategic location and real potentials for improving the economic growth and wealth. This program supports the tourism destination system as stipulated in Law No. 10/2009 concerning Tourism that tourism is various kinds of touring activities and supported by facilities and services provided by community, businessmen, central government, and local government [33]. *Fourthly*, providing the tourism information needs the media supporting to promote and help the tourists to obtain the beauty and uniqueness of tourism, particularly in relation to the cultural tourism based on the local wisdom in Kampung Adat Urug. Currently, the media helping to promote and provide the tourism information are website and social media. In this context, there is a system that makes the tourism categorized into the service where the tourism exists as a combination of interactions among tourist, industry, government, and community [29].

5. Conclusion

This research about the cultural tourism based on the local wisdom in Kampung Adat Urug concludes three findings. *Firstly*, the potentials of local wisdom developed as cultural tourism include hereditary leadership, custom houses, and customary ceremonies. *Secondly*, the development of cultural tourism based on local wisdom needs partnership among the public and private sectors and people/community and harnesses collaboration among various stakeholders of three sectors to succeed the local wisdom-based cultural tourism. *Thirdly*, the policy response to develop the cultural tourism based on the local wisdom is by improving the potentials of local wisdom developed as cultural tourism, strengthening the institutional support, stipulating an integrated part of tourism destination system, and providing the e-tourism information.

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