Potential of tourism in the prehistoric caves region of Liang Kabori, Muna Regency, Southeast Sulawesi

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Abstract. The prehistoric caves area of Liang Kabori in Muna Regency, Southeast Sulawesi, is currently one of the tourist destination attractions and has become a mainstay by the local government besides beach tourism. This study aims to determine the potential of tourism in the prehistoric caves area by using survey data, literature studies, interviews, identification and interpretation. The results showed that this prehistoric cave area was indeed one of the mainstays of the region because of the attraction of the object. For example, Liang Sugipatani, which contains paintings of humans playing kites, has always been the subject of discussion because the Muna community also has a tradition of playing kites. In addition, identified potential and problems related to the object based on research variables, such as what is the attraction, how accessibility, supporting infrastructure and how to service for visiting tourists. These variables are made development direction for the future.

1. Introduction
Cultural heritage can be said as a resource that was formed or formed because it did not previously exist. In this context cultural heritage is a symbol of resources that are consciously shaped and it manipulate for social, economic and political purposes in certain historical conditions [1,2]. In other words, cultural heritage is something that is presented or re-presented related to the past and has a special or significant value as wealth or inheritance. Therefore, cultural heritage is constructed through a process of selection and elimination by the state and agents for political, economic and tourist attraction purposes. Cultural heritage can be tangible (such as buildings, artifacts, and sites), and intangibles (behaviors, actions and actions) from the past that are interpreted, valued, and considered because they have important values that need to be protected. Cultural heritage is also interpreted in relation to identity at the local, national and global levels. In the context of identity, Ian Golvers [1] states that archeological remains are used as discourse to strengthen the position of government and dominant groups in Southeast Asia [3].

Cultural heritage has significant value for the tourism industry. Cultural tourism is the largest industry in the world, and cultural tourism (heritage tourism) is the fastest growing sector. Millions of tourists visit the world heritage site every year, so cultural tourism (heritage tourism) becomes an important issue related to the management of these cultural heritage sites.

Funds obtained through tourism industry activities can be used to conserve cultural heritage and biodiversity. However, tourism can also be a threat if it is poorly managed. In this regard, UNESCO made a number of programs on World Heritage related to sustainable tourism, among others, as
follows. 1) build management capabilities of World Heritage sites for tourism, 2) provide training to local communities in the field of environmental and cultural preservation related to the benefits / benefits of tourism activities, 3) help communities around the site to market their products and use World Heritage sites as a means increase local economic development, social and culture, 4) increase public awareness about the outstanding universal value of the World Heritage to build pride and dialogue with local communities and visitors through conservation education, 5) use funds obtained through tourism activities to supplement costs conservation and protection, 6) disseminating conservation lessons for other sites and areas, and 7) increasing understanding and awareness of the goals of the 1972 World Heritage convention and other UNESCO conventions to policy makers, local and national public tourism authorities, industry staff ri tourism and tourists [3,4].

The status of sites that have been designated as World Heritage has become very significant in the development of cultural tourism or cultural and heritage tourism. Interesting cases to be raised such as Borobudur and Prambanan (Indonesia), and Sukhotai and Ayutthaya in Thailand. The approach taken by the government in developing tourism on the site is to move the population outside the area. The impact is the community feels isolated in the new location, loss of sense of ownership of the region, and reduced business opportunities in the economic field [5].

Cultural tourism can be defined narrowly or broadly. In a narrow sense, cultural tourism involves the transfer of people solely because of cultural motivations such as: traveling for study purposes, seeing arts and cultural shows, visiting festivals, visiting monuments and relics, visiting folk art, and traveling (pilgrimages) to the holy sites. On the other hand, in a broader sense, cultural tourism involves all movements of people who aim to meet the needs of something different, enhance one's cultural level, provide knowledge and experience [6].

Cultural tourism appears as a variety of tourism that preserves the resources it utilizes, namely tourism that develops culture while developing itself sustainably [7]. In [6] states that cultural tourism is an activity that allows tourists to know and gain experience about the different ways of life of others, reflecting on their customs, religious traditions, and intellectual ideas contained in cultural heritage that is not yet known.

In that context, [8] states that cultural tourism is a type of tourism that is related to human life and way of life and the results of his work, especially the work of the past.

In Government Regulation No. 50 Year 2011 concerning RIPPARNAS [9], Article 14, paragraph (1) Development of Tourism Attractions as referred to in Article 8 letter b includes:

a. Natural tourist attraction
b. Cultural tourism attraction; and
c. The tourist attraction of man-made results

Chris Cooper et. al. [10] grouped tourist attractions into two, namely natural attractions and human-made tourist attractions. Which includes natural attractions are natural landscapes (landscape), climate, vegetation, forests and wildlife. On the other hand, tourist attractions made by humans are historical products and cultural products, including artificial entertainment.

Based on some of the restrictions mentioned earlier, the legacy of cultural heritage as the work of humans who come from the past has aesthetic, symbolic, and informative values so that it will most likely have a special attraction for those of us who live in the present and tourists. Through the legacy of cultural heritage, tourists will be able to hold a direct access (direct access) with the past [11].

According to [11] that there are a number of sectors that have a role in the tourism industry namely (1) transportation, (2) accommodation and catering, (3) tour operators and travel agents, (4) tourist attractions and events (5) services or services (financial, tour guides, tourist information), and (6) tourism organizations. In the concept offered, cultural heritage is categorized as a tourist object or attraction.

Furthermore Cooper et al [10] suggested that tourist destinations must have the following four components: attractions, easily accessible due to the availability of local transportation and the existence of terminals (access), the availability of various facilities (accommodation), restaurants,
entertainment venues, shopping and other services (amenities), and tourism organizations needed for tourist services (ancillary services).

2. Research Methods
The prehistoric cave area of Liang Kabori is a karst area that is often found in caves or niches where there are cave drawings or paintings inside. Placement of images on cave walls, in niches and even on cliffs is a major feature of prehistoric paintings in the Liang Kabori Region. The objects of these caves are a tourist attraction for the surrounding community, even from outside Muna Island. Based on the interview of the writer with the interpreter of Liang Kabori and Liang Metanduno, that almost every day visitors come to the object of the cave. The author's visit to the prehistoric cave areas of Liang Kabori, Muna Regency in [12], [13], [14], and [15]. The author's visit to the cave location was in the context of carrying out the duties of the Preservation Hall of South Sulawesi Cultural Heritage (BPCB) so that the data related to the cave in this paper is primary data from the Conservation Preservation Hall of South Sulawesi. The data is further processed by the author based on the theme of this paper by analyzing and then interpreted.

3. Management of Liang Kabori Cultural Heritage
Cultural heritage such as the Liang Kabori area of Muna Regency is included in the archaeological object which is very important to protect for its preservation. At present the attention of the government towards the location of the region is quite large. In this case the central government is represented by the South Sulawesi Cultural Heritage Preservation Office with the task of serving as the Cultural Preservation Institute, in the past five years it has undertaken various efforts to protect the identified cave objects.

Other institutions such as Makassar Archaeological Center with the task of functioning as the Archaeological Research Institute, have contributed to the thinking of research results from the Liang Kabori Area. Research carried out by the Archaeological Center has more or less examined the importance of archeological remains, the meaning of paintings and interpretations of pictures of animals such as horses and so on. The remaining wealth of cultural products of the past was successfully revealed by researchers at Makassar Archaeological Center.

Then the elements of the local government involved in the management of the Liang Kabori Area are the provincial government and the district government. The Southeast Sulawesi Provincial Government has long been paying attention and contributing to this aspect of structuring the environment. The opening of accessibility to the location which then made a fence, stairs in Liang Metanduno and Liang Kabori and traditional houses, is the work of the Government of Southeast Sulawesi Province.

The role of the Muna district government as the owner of the area, is seen in the efforts to revitalize pre-existing infrastructure. Repairing the trail to the cave, repairing the gazebo and its additions, and repairing the traditional house in front of Liang Kabori.

By looking at the role of each party, especially with fellow government elements that are synergized, the objects in the Liang Kabori area should be an attractive tourist attraction to visit.

4. Potential Cultural Heritage of Liang Kabori Area
In Southeast Asia there are many prehistoric cave sites [16], even the use of caves as settlements and burials continues until the proto-historical period [17], which has the potential to become a cultural tourism objects, in Southeast Sulawesi also found many prehistoric caves which are rich with cave wall paintings, currently there are 38 caves or burrows in the Liang Kabori Region, Muna Regency [15].
Table 1. List of Cave Sites in the Liang Kabori Region

| No. | Name of Cave           | Year          | Information                                                                 |
|-----|------------------------|---------------|-----------------------------------------------------------------------------|
| 1.  | Liang Metanduno        | 1970 - 2010   | - 1970-1977 by the National Archaeological and Heritage Research Center.    |
| 2.  | Liang Kabori           | 1978-1995     | - 1978-1995 Kosasih and LPPN Makassar Archaeological Research Center around 1997, 2005, 2007, 2009 and 2010. |
| 3.  | Liang Lasabo           | 1978-1995     | - Independent research of students since 1991                              |
| 4.  | Liang Latanggara       | 1977          |                                                                             |
| 5.  | Liang Wabose           | 1978-1995     |                                                                             |
| 6.  | Liang Toko             | 1978-1995     |                                                                             |
| 7.  | Liang Lakulumbu        | 1978-1995     |                                                                             |
| 8.  | Liang Idhamalanga 1   | 1978-1995     |                                                                             |
| 9.  | Liang Lansirofa 1      | 1978-1995     |                                                                             |
| 10. | Liang Lansirofa 2      | 1978-1995     |                                                                             |
| 11. | Liang Pominsa 1        | 2014          | Data Collection of BPCB SULSEL                                             |
| 12. | Liang Pinda            | 2014          | Data Collection of BPCB SULSEL                                             |
| 13. | Liang Lakubha          | 2014          | Data Collection of BPCB SULSEL                                             |
| 14. | Liang Sugipatani       | 2014          | Data Collection of BPCB SULSEL                                             |
| 15. | Liang Idhamalanga 2   | 2014          | Data Collection of BPCB SULSEL                                             |
| 16. | Liang Kaghofighofine   | 2014          | Data Collection of BPCB SULSEL                                             |
| 17. | Liang Pominsa 2        | 2014          | Data Collection of BPCB SULSEL                                             |
| 18. | Liang Melobuno         | 2014          | Data Collection of BPCB SULSEL                                             |
| 19. | Liang Maarewu          | 2014          | Data Collection of BPCB SULSEL                                             |
| 20. | Liang Foo 1            | 2014          | Data Collection of BPCB SULSEL                                             |
| 21. | Liang Foo 2            | 2014          | Data Collection of BPCB SULSEL                                             |
| 22. | Liang Foo 3            | 2014          | Data Collection of BPCB SULSEL                                             |
| 23. | Liang Lantolalaki      | 2016          | Survey of BPCB SULSEL                                                      |
| 24. | Liang Kumbou           | 2016          | Survey of BPCB SULSEL                                                      |
| 25. | Liang Lakatiangi       | 2016          | Survey of BPCB SULSEL                                                      |
| 26. | Liang Lapoda           | 2016          | Survey of BPCB SULSEL                                                      |
| 27. | Liang Lakantagho 1     | 2016          | Survey of BPCB SULSEL                                                      |
| 28. | Liang Lakantagho 2     | 2016          | Survey of BPCB SULSEL                                                      |
| 29. | Liang Kanulemba        | 2016          | Survey of BPCB SULSEL                                                      |
| 30. | Liang Wabheau          | 2016          | Survey of BPCB SULSEL                                                      |
| 31. | Liang Kalibu           | 2016          | Survey of BPCB SULSEL                                                      |
| 32. | Liang Polonia          | 2016          | Survey of BPCB SULSEL                                                      |
| 33. | Liang Wakotubi         | 2016          | Survey of BPCB SULSEL                                                      |
| 34. | Liang Waano            | 2016          | Survey of BPCB SULSEL                                                      |
| 35. | Liang Ladhaniha        | 2016          | Survey of BPCB SULSEL                                                      |
| 36. | Liang Laporomi         | 2016          | Survey of BPCB SULSEL                                                      |
| 37. | Liang Wekekei          | 2016          | Survey of BPCB SULSEL                                                      |
| 38. | Liang Ponisi           | 2018          | Survey of BPCB SULSEL                                                      |

(Source: South Sulawesi Cultural Heritage Conservation Center, 2018)

One of the locations that are excellent for cave tourism visits is Liang Metanduno and Liang Kabori. Both of these guaters have very dense and varied picture paintings so that they become an attraction for tourists to visit. Found images of handprints, figurative images such as straddlers, animals, sun, boats, humans riding on boats, humans riding horses, humans holding hands and others. The number of paintings or drawings in Liang Metanduno is around 350 pictures while in Liang Kabori around 211 pictures (South Sulawesi Heritage Preservation Center 2018).
The potential of the wall paintings in the two caves is a picture of the enormous potential of cultural tourism in the region. While the natural tourism potential is also inseparable from the two caves with the surrounding environment that is quite beautiful to look at. For the present time, the point of cultural and natural tourism visiting points are still on Liang Metanduno, Liang Kabori, and Liang Sugipatani. All three locations of the cave become prominent because of the interesting relics and enchanting natural environment.

Some other caves are actually interesting to visit for tourist destinations such as educational tourism destinations, and exploration or exploration of prehistoric caves. Liang Pominsa 1 in the form of a cave with the remains there are hand painted paintings along with drawings of various diverse human attractions. This cave is interesting because to access it, you have to climb over a cliff or with the help of safety ropes or use tree branches.

The following will describe the types of tourism interests that are temporarily running and that have the potential to be developed in the future.

4.1. Cultural and natural tourism of Liang Metanduno and Liang Kabori

As it is known that Liang Metanduno and Liang Kabori which are located in an adjacent location, become the dominant destination for visitors to this tour. Both of these caves are rich in archeological remains in the form of paintings or drawings such as handprints, large animal images, human shells, humans riding horses, sun, reptiles, boats, humans on boats, drawing kites and so on.

![Paintings / drawings found in Liang Metanduno and Kabori](Photo Document BPCB 2016)

If you visit the Metanduno and Kabori caves, you will be presented with pictures that are very interesting and displayed almost in full around the area of the cave wall.
4.2. Liang Sugipatani cultural and natural tourism

Liang Sugipatani is located about 10 minutes walk from Liang Kumbou point, which is the end of the four-wheeled vehicle access road. Liang Sugipatani is located at the top of a single karst hill. To access it, the level of difficulty is quite high because they have to climb the karst hill or by using the help of tree branches. This cave is nothing more than a small niche and also only 18 paintings. What's interesting about this cave is the picture that is claimed to be a human playing kites. Then the other attraction is the natural scenery if standing on the top of this karst hill. The direction of view can rotate 3600 by looking around the karst area and the gentle breeze so that the fatigue will pay off once it reaches the top.
4.3. Liang Sugipatani’s kite festival

One thing that is interesting from the habits of the Muna people is playing kites, which are called Kaghati. The kite festival in Muna district is currently scheduled to become an annual event. As it is known that the international kite festival was successfully held in 2015 in Muna district. The uniqueness and superiority of this Muna kite because it still uses traditional materials. The type of leaves used are local dried kolope leaves. One by one the leaves will be stitched together using sticks attached to the kite frame made of hibiscus skin. The kite string is made of pineapple fiber that is joined in such a way as to form a long rope.

When correlated with the existence of kite images found on cave walls such as in Liang Kabori, Metanduno, Pominisa, Kaghofighofine and Sugipatani, the ancestors of the Muna community have known the kite playing culture since time immemorial. By farmers, playing kites has another purpose, which is to function as a tool to frighten and repel disturbing animals and destroy plants in their fields and gardens. The kite will make a pretty loud sound because of a special device that is installed.

Especially for Liang Sugipatani, it is the only cave that shows pictures of human attractions playing kites. Therefore, the Muna community made a discourse to hold a kite festival around the Liang Sugipatani karst hill.

While other types of tourism that have the potential to be developed are:
4.4. Educational tourism
Tourism according to the reasons or objectives there are three namely business tourism, vocational
and educational tourism. Education Tourism is a type of tourism where visitors travel for the
purpose of study or learn something in the field of science. Tourism Education includes study tours or
excursions. We often see this type of tourism carried out by formal and non-formal school students
who want to introduce a particular field. Especially for the Liang Kabori area, visits with educational
objectives have often been carried out. Recorded students of the Department of Archeology (newly
formed) at the University of Haluoleo have done a study tour to this area. Then the visit of school
children from the Muna region itself, also often visited with the aim of introducing the history of
ancient civilization of the Muna people.
Tours with the aim of education can be directed to several caves besides Liang Metanduno and
Liang Kabori, such as Liang Wabose, Liang Toko, Liang Pominisa, Liang Lakolumbu and Liang
Kaghofighofine. Liang Toko, for example, will offer a cave object at the top of a karst with a drawing
or a painting and a fortress. This becomes interesting because of the existence of the discovery of the
fort on one of the karst hills. As is known that the fort is a means of defense at the time of the
development of group community or kingdoms in certain areas. Muna and Buton, there are indeed
very many findings of fortifications in the hinterland or mountains / karst hills.

4.5. Special interest tours
This type of tour is often carried out by groups of nature lovers with the aim of the tour is adventur
who wants a challenging adventure. For example tours exploring nature, forests, rafting, climbing
mountains and others related to adventure.

The karstic nature of the Liang Kabori area is an attractive location by groups of nature lovers from
the Muna and Buton regions. The challenge of exploring Muna karst domes is a magnet that resembles
a maze.

5. Supporting Facilities in the Liang Kabori Area
One of the benchmarks of the success of an area to promote the element of tourism is the availability
of infrastructure as a support to tourism. Visitors or tourists will be happy, comfortable and feel helped
if there are facilities or information available about the object of their recreation destination. A small
example is the existence of trash bins, which are sometimes trivial so that they are neglected but
facilities like this are very important for tourist destinations. Then toilet facilities, vehicle parking lots,
information centers, access to tourist sites, hawker centers and so on. Some of these points are the
main needs at a tourist location such as trash cans and toilets. Other facilities are supporting facilities
but still important to be held because it involves the ethics of comfort, safety, beauty of the tourist
attraction concerned.

Based on the results of field observations in the Prehistoric Liang Kabori Cave Area, some of the
facilities in question have begun to be held in stages. The infrastructure facilities were provided by
related parties, for example by the Regional Government of Muna Regency which renewed the gazebo
building, footpaths and traditional houses. Then by the Conservation Preservation Center of South
Sulawesi, which made site information boards, signage, regional gates and public toilets.

For more details about supporting facilities and infrastructure in the Liang Kabori prehistoric cave
area can be seen in the following table:

| No. | Kind of Facilities | Information   |
|-----|-------------------|--------------|
| 1   | Regional gate     | Available    |
| 2   | Public toilet     | Available (1) |

8
Referring to Cooper [10,11] that tourist destinations must have the following four components: attractions, easily accessible because of the availability of local transportation and the presence of terminals (access), the availability of various facilities (accommodation, restaurants, entertainment venues, shopping places and other services) (amenities), and tourism organizations needed for tourist services (ancillary services).

6. Attractions and tourist attractions
The main attraction of this area is the drawings or paintings in Liang Metanduno and Liang Kabori. But this is not supported by cultural attractions as a tourist entertainment attraction. Actually, the local government in the last few years has always discussed cultural attractions in the annual event (Event Attraction) which will be held in the Liang Kabori area, but it always fails. Also, in Liang Kabori Village there are Muna woven cloth craftsmen, but they are not given enough attention.

7. Accessibility
The distance from Muna city center, namely Raha to Liang Kabori is about 15 km and takes about 35 minutes using a four-wheeled vehicle. At present there is no regular public transportation connecting the city of Raha with the location of the Liang Metanduno site and Kabori. If you are also looking for public transportation to the location of the site, then visitors are advised to the terminal and look for public transportation that is willing to take you to the village of Liang Kabori. The alternative is to rent four-wheeled vehicles and or two-wheeled vehicles on a daily basis or according to the agreement of the vehicle owner. To access the Metanduno Liang and Liang Kabori, the vehicle can now reach as far as the front of the cave.

As for other locations such as Liang Sugipatani, Liang Pominsa and Liang Kaghofighofine, vehicle access can only be near Liang Kumbou so that it is continued by walking between 15 minutes to 90 minutes. The condition of the streets of the city of Raha has used asphalt, but entered Lohia sub-district partly has been damaged. Whereas the streets in Liang Kabori Village itself are currently partially paved and the rest is still a rocky road to Liang Metanduno Kabori.

8. Facilities
The availability of facilities is important for visitors such as toilets, food stalls or restaurants, lodging, and places of rest such as a gazebo. Currently several facilities have been held in the Liang Kabori area such as toilets that are needed by visitors. But it became an obstacle later because, as is known that Liang Kabori Village is a dry area with very limited water access that only relies on rain-fed water. As shown in the table above, facilities available in this area are gazebos, toilets, footpaths and traditional houses. However, some visitors complained about the lack of regional information centers, hawker centers and vehicle parking lots.
9. Tourist Services

A tourism organization is needed that is expected to be able to manage objects in this region. This organization will later organize all the interests related to the cave site object and its region so that it can be better promoted to become a cultural and natural tourist attraction. Then a guide or companion must be provided for each visitor so that information about the local cultural and natural history can be conveyed properly. During this time, tourists visiting the Metanduno and Kabori caves will interpret themselves about the meaning of the picture on the cave wall. What is more important is that the general public does not yet know how to treat the preservation of cave wall pictures. The social behavior of our people tends to imitate existing images by redrawing, or the desire to simply touch the pictures. Visitors like this do not know that what is being done is wrong behavior. Therefore, it is important to have a companion to provide an understanding of the values contained in such archeological remains. In a number of tourist attractions, tourism awareness groups (Pokdarwis) are often found managed by the local community. In this way the community has actually been directly involved in the management and preservation of archaeological remains as objects of cultural heritage.

Table 3. Identification of Potential and Problems of Liang Kabori Tourism Area

| Variable                      | Potential                                                                 | Problems                                                                 |
|-------------------------------|---------------------------------------------------------------------------|--------------------------------------------------------------------------|
| Attractiveness and tourist    | Cave wall paintings, Panorama, Muna culture festival, Muna weaving crafts| Visitors lack understanding of preservation of cultural heritage.         |
| attraction                    |                                                                           | Cultural event did not take place.                                        |
|                               |                                                                           | Lack of promotion.                                                       |
| Accessibility                 | Means of transportation, Access road                                     | Public transportation is not smooth to the location.                      |
|                               |                                                                           | Private vehicles for rent.                                               |
|                               |                                                                           | The road conditions are partially damaged.                               |
| Facility infrastructure       | Provide comfort for visitors such as toilets, gazebos, trash cans,       | Parking lot is not available yet.                                        |
|                               | traditional houses, security posts, regional information boards,          | Toilet is not available yet.                                             |
|                               | signage of the location of the area.                                     | Minimum hawkers center support.                                          |
|                               |                                                                           | There are no bins.                                                      |
|                               |                                                                           | Lodging is in the town of Raha.                                          |
| Tourist Services              | The existence of an interpreter to maintain a concurrent site as a guide. | There are no guides yet.                                                |
|                               | There are community groups.                                              | There is no cultural tourism management group yet.                       |

10. Development Direction

Based on the results of the identification of the potential seen in the Liang Kabori Area along with the problems that are still obstacles to its development, there will be a development direction as an alternative solution.

10.1. Direction of Development of Attraction and Tourist Attractions

- The regional government, in this case the Culture and Tourism Office and related agencies as well as community organizations or community groups must work together to create and determine a schedule of cultural performances, particularly those related to the Liang Kabori Area.
- The government and regional government should provide information that is easy and easily understood by visitors about preserving the cultural heritage of the Liang Kabori Region.
- Local craftsmen should be given support for business development.
10.2 Direction of Accessibility Development
For the development of a tourist attraction, usually travel agents have taken into account all things including the accessibility of the location. Therefore, the relevant agencies can provide support for opening access to tourist vehicles that are easily obtained and comfortable to use. Then the access road to the tourist sites which are currently partially damaged, must be prioritized repair because of complaints from road users.

10.3 Directions for the Development of Infrastructure and Facilities
One of the supporters of the success of an object of tourism is the completeness and availability of facilities to complement the infrastructure of tourist objects. Because without it, visitors will feel uncomfortable at being in a location if there is no toilet for example. Related to that, infrastructure in the Liang Kabori area still lacks several facilities such as no trash bins, new toilets built in 2018 do not yet have water sources and only rely on rain water. Then, for example hawker centers to buy water, visitors do not know whether there is a shop or shop in Liang Kabori Village.

10.4 Direction of Development of Tourist Services
The need to form community groups in the village of Liang Kabori for the management of cultural assets and tourism, such as tourism awareness groups (Pokdarwis). This is also in line with the direction of the government in empowering local communities to manage their own cultural natural assets. However, by continuing to supervise, assist and guide by relevant agencies in certain fields, especially by prioritizing the aspect of preserving cultural heritage.

11. Closing
The prehistoric cave area of Liang Kabori with its heritage in the form of cultural heritage and its karstic nature, has the potential to develop tourism with allotment to various groups. Types of cultural history tours, nature tours, educational interests and adventure tourism can be done in this region.

In general, this area can be accessed by two-wheeled vehicles and four-wheeled vehicles even though the road conditions are not too good. Then the gazebo is now available as a short resting place around Liang Kabori and Liang Metanduno, and traditional houses have also been provided for the benefit of traditional events that the Muna community sometimes does. The most important facility is the existence of new toilets that were completed in 2018, but there is no water source yet. This is an obstacle in Liang Kabori Village because the main water source only relies on rain-fed water and delivery from a local government aid tank car. Then the existence of a regional signage, a signage to the site is very helpful for visitors to find out the direction and distance of a cultural heritage site.

It's just that the local community, namely residents of Liang Kabori Village, seemed to be the spectators of this tourism development effort. Therefore, it is necessary to create non-formal institutions that have the task of managing the area such as tourism-conscious groups, while still paying attention to the element of preservation of the cultural heritage which in Indonesia is called a Cultural Heritage.

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