



The Local Wisdom Values of the Nagari Tuo Pariangan Tourism Village

Derizal; Myrza Rahmanita; Hera Oktadiana; Saptarining Wulan

Trisakti Institute of Tourism, Jakarta, Indonesia

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Abstract

Nagari Koto Tuo Pariangan is a village in Minangkabau that has very valuable customs that have been there in culture and heritage for his ancestors. This research function is for looking for knowledge elements of culture and getting to know local wisdom in Nagari Tuo Pariangan. The data collection method used in the study is qualitative, using observation, in-depth interviews, and documentation. The results show that the people of Nagari Tuo Pariangan are still capable of becoming accustomed to a maintained style of life that has been there. Preservation culture is seen from local values in Minangkabau, such as religious values, honest values, tolerance values, discipline and responsibility values, equality and justice values, care social values, polite and friendly values, and communicative values.

Keywords: *Local Values; Local Wisdom*

Introduction

Indonesia is a country that has diverse tribes, cultures, and customs, with more than 300 tribes and different nations with more than 700 different languages. According to Savira et al. (2024), diversity becomes a power pull not only in Indonesia but also appreciated by various countries. However, in the midst of a diverse culture, this becomes a challenge for the Indonesian state to maintain culture in the middle of globalization that can influence Indonesian culture (Derizal et al., 2024).

Anthropology culture states that culture is an overall system of ideas, activities, and results that a man operates on in life that is made and owned by man through the learning process (Koentjaraningrat, 2009). Koentjaraningrat (2009) shares the culture as seven elements, namely religious system, organizational system society, system knowledge, livelihood systems, technology, language, and arts.

When viewed from the livelihood system, Leonandri & Rosmadi (2018) analyze the qualitative tourism village Palalongan, Bandung Regency, revealing that the existence of a tourist village can increase income per capita for local residents. The same thing was also obtained from the study by Basuki, Wonoseputro, & Tarigan (2023), which shows that the development of the Mojokerto East Java Tourism Village project is capable of increasing sustainability from the economy population. In line with that, Putri et al. (2022) also revealed that the growth of tourist villages in Setanggor in Lombok provides a significant impact on community income, fieldwork possibility, price, ownership and control of society,

and tourism objects. Putra Samad & Mulyani (2020); Wahyuningrum (2018); Wuri, Hardanti, & Harnoto (2015) also found positive impactful results in developing tourism.

Not only in Indonesia, research Next, Murray (2007) also revealed that the impact economy is positively related to the local economy, such as opportunities for direct work (including administration, guiding, tourism and transportation, construction, hospitality, management, shopping accommodation, food, and beverage *outlets*), opportunities for indirect work (including management, environment, entrepreneurs, and other industry supporters), support development based on community non-profit multi-sector or monosector companies, provision alternatives for change or fading industry traditional, and increasing market land. Uslu, Alagoz, & Gunes (2020) also revealed quantitative results that the local residents in Manavgat, Turkey, show significant positive results to improve the economy of the residents around.

Gnanapala (2016) discloses there is a sense of economic pessimism in tourist villages for local commodities. Some host communities have a negative attitude toward tourists because of the cost of tourism that causes high prices for consumers. The growing tourism industry rapidly gives big pressure on source-limited power like food, land, transportation, electricity, and water supply, and so on. The increase request on source-limited power and facilities This can cause inflation, causing a negative effect on the host community. Impact economy Development of Tourism Villages, Case Study of Tanjung Tourism Village in Sleman Regency by Nurlena, Taufiq, & Musadad (2021) also obtained complaints from some residents about the injustice of income received by the *homestay*. It must be realized that *homestays* are a generator economy that can give direct contributions to resident rural areas. In addition, there is no organization that serves to arrange circulation product tours like *souvenirs* and materials and food for visitors.

However, in the study Nayomi & Gnanapala (2015), they disclose the negative impact from the development of a tourism village where the disturbance style is alive and friendly in addition to traditional, social bonds and weakening family bonds and conflict culture between tourists and local society. In line with that, Hamzah & Irfan (2018) disclose that the development of rural tourism has caused a number of potential problems, including conflict in the middle of society, namely dualism in management and a bad perception of inhabitants on village tours.

Then from side arts, research from Basuki et al. (2023) in Mojokerto Regency revealed that developing village tours can increase potential cultural tourism. Potential tour culture-owned villages will increase the existence of interesting tours regularly and on schedule with good as well as the ability of village display dance performances that show his identity so that guard local wisdom. Ozturk et al. (2015) revealed the positive effect of culture from tourists as a confession of rich culture, contributing to the formation of international diversity, recognition, and appreciation of values, culture, and tradition. In line with Nurlena et al. (2021), they disclose that the arts and traditions of the local area finally return to life with the existence of tourists.

When viewed from the livelihood system, Priyanto & Pirastyo (2019) express that tourism has not yet impacted the change technique match plant in Kebonagung. The tourist village still uses traditional tools. System agriculture tool traditional Kebonagung become Power pull village tour this. Therefore, when tourists enter the village, the possibility will slow down the process of modernization tools in the agricultural village. Consequences from tradition are that the development of agriculture will be very slow, but with the method This culture's original agriculture can be maintained for a long time. Research by Uslu et al. (2020) discloses the negative impact of social culture, like the disturbance. Language, mother, change and assimilation, identity and values, local, commodification culture, and loss of originality. When tourism bring enter culture foreign, thing it is also threatening system organization public local.

West Sumatra, Indonesia, has lots of tourist attractions. Very popular among them are the Clock Tower in Bukittinggi City, Harau Valley in Payakumbuh City, Air Manis Beach, and many more (Yuliandari & Milvita, 2021). But still, there are lots of tourist attractions in West Sumatra that have not been known by tourists because of a lack of promotion and development from the government so that not enough know of their existence, one of them being the tourism object in Tanah Datar Regency (Masly, 2019). Tanah Datar Regency is also called the old cave, famous because the unique customs and culture of West Sumatra are interesting to foreign travelers. Currently, the land flat has its own potential must-visit tour developed as an object tour with consideration of potential nature, culture, and history.

Nagari Tuo Pariangan is one of the villages located on a slope of Merapi in the Pariangan sub-district. The village has beautiful nature and culture that is still awake. Nagari Tuo Pariangan is believed to be the origin of the place of birth legacy, for example, inscriptions, menhirs, and other infrastructure building (Desliani & Amertha, 2021). Pariangan Village, also called Nagari Tuo Pariangan, has lots of buildings rich in history and culture, among them Old Minangkabau Mosque, Long Grave, Saruang Hall, Rumah Gadang Complex, Birth House Sheikh Burhanuddin, and the Tomb of Tantedjo Gurhano. Besides being full of history and culture, Nagari Tuo Pariangan has beautiful, amazing nature. Winding roads with a view of lush green, an expanse of fertile rice fields, and lush trees become an amazing view. Rumah Gadang is a typical Minangkabau located in the village; it also becomes a power pole (Silvia et al., 2021).

Methods

In research, the researcher uses a qualitative descriptive approach where the study is based on documentation, a condition based on the corner view researcher from information provided by the respondent. To describe or describe a problem, certain. Method study is a method to obtain data in scientific interest research (Hamzah et al., 2023). This study is used with the objective to obtain a description in accordance with facts that occur in the field. Then a fact is presented and described in a clear way, and what exists without manipulation (Hamzah et al., 2023).

The place study is in Nagari Tuo Pariangan, Tanah Datar, West Sumatra. The research determines that the unit of analysis used is Pokdarwis, or manager, member Pokdarwis, and guides tourism. This is expected to be a comprehensive description of the information contained in the unit. The data collection method is a crucial stage of deep research. The method used in the study was customized with the type of research conducted, which is qualitative, prioritizing observation techniques, in-depth interviews, and documentation. Observations were made with the method the researcher observed in a way right on time, certain, namely dated January 19th, 2025. The interview was done with submitted questions in a way that was direct and directly in-depth. The selection method participant uses a system random, which is considered efficient because it is relatively easy to determine appropriate respondents with the need for research. In addition, the documentation process was done in a direct way during implementation interviews so that the data obtained was more accurate and relevant. (Jamal M., Bustami, 2020). Information in this study was obtained from a number of sources, mainly persons, namely:

- 1) Informant 1: Chairman manager Nagari Tuo Pariangan destination
- 2) Informant 2: Deputy chairman manager of Nagari Tuo Pariangan
- 3) Informant 3: Tour Guide

The question includes 4 elements of culture, namely religious systems, organizational societies, livelihood systems, and arts. Then continued with identification deep about local value in the culture.

Results and Discussion

General Description of Nagari Tuo Pariangan

Nagari Tuo Pariangan is located in Pariangan District, Tanah Datar Regency, West Sumatra, with an administrative area of approximately 17.92 km. This area is divided from a number of hamlets with different levels of population density. In Jorong Guguak, the resident density reaches 152 people/km²; in Jorong Padang Panjang, the resident density reaches 337 people/km²; and in Jorong Suka Ladi, the resident density reaches 464 people/km². The total population inhabiting the administrative area village is not enough, reaching only 5649 people.

Informant 1 revealed the origin for the village of Nagari Tuo Pariangan as a tourist attraction, namely, beginning civilization there in the village. This is the natural symbol of Minangkabau, "*darimano titiak palito dibaliak telong nan Batali, dari mano turun nenek moyang kito dari lereng gunuang marapi.*" The public locally believes the material of the grandma ancestors of the Minang people resides first in Pariangan. In the village of Tuo Pariangan, there is still a Rumah Gadang, about 40 still well-maintained and able to be visited. Besides that, there is a legacy history like the Pariangan inscription/Tanah Datar stone. Also known by the Pariangan community as the term for *batu lantak tigo/tungku tigo sajarangan*. This one is about 160 cm tall and 260 cm wide, and the thickest side is 160 cm; some researchers conclude that the inscription script post-Pallava has the same pattern as the inscription made during the time of Adityawarman era. Rumah gadang also became a place for the storage of rice, which became proof of the local wisdom of grandmothers' ancestors in preparing themselves to face the crisis period.

Informant 2 said that at the beginning of the "development" destination tour village, there is the cradle; naturally, there are pros and cons between public local with government tourism and pokdarwis. The community is against worrying about the existence threat for their village, like being afraid the occurrence of disobedience in their village will invite disaster damage in Pariangan. As we know, in the village, the Islamic religion is very strong and still awake, and maybe just far from provocation from foreign culture. As time goes by, the government, tourism, and pokdarwis invite the local public to deliberate and deliberate related to the development of destination tourism in Pariangan. Informant 3 also says that the moment is now already not there. There is again heard society against the development of destinations in Pariangan, even public support for full activity because the public already feels good for life. They are good from an economic aspect, as well as others.

Cultural values of Nagari Tuo Pariangan

a) System Religion

Informant 1 in general history, Nagari, there you are, the cradle has been influenced by Hinduism and Buddhism before the arrival of Islam, which has formed its unique religious identity. The old mosque holds an important role in life in society as a center of activity for religion and education culture. The mosque named al-Ishlah, which was previously a mosque, is a small surau, so these suraus united and formed a mosque for forgiveness. Inside the mosque, the already available facilities such as toilets and places for ablution, and in front of the mosque, there is a small "stall" that sells drinks and food. Similarly, informant 2 revealed that the community still adheres to a matrilineal system, where lineage and inheritance are traced through women, which reflects the social structure they are unique. Islamic teachings in general significantly influence local customs, which is summarized in the philosophy of *adat basandi syarak, syarak basandi kitabullah*, the customs based on Islamic law. This rich tradition, which is visible in ceremonies, dances, and styles of Rumah Gadang architecture, functions as a room meeting communal.



Figure 3. Al Ishlah Mosque
Source: taken image by author (2025)

b) Nagari Tuo Pariangan Livelihood System

Livelihood is mandatory work for life. Besides that, eye livelihood is also interpreted as activities in the field of tourism, opportunities the Can made into places to eat and drink for visitors, spot photos, provision homestays, and so on. There are new business opportunities, so there is also a community to get work, which was initially not there, still getting work remains, so that he can fulfill his life.

Informant 2 stated that the majority of work in public around Nagari Tuo Pariangan is farming/gardening. In addition to farming/gardening income, society also comes from managing a cafe that prioritizes a combination of kawa leaf and fried foods. With making Nagari Tuo Pariangan a place for tourism, society around still depends on income from farming. However, no all income public originate from results visit tourism. In general, existence tourism gives a positive contribution in the form of additional income for society. Some residents also provide houses for overnight stays, which become a source of income when visitors utilize the facility.



Figure 4. Livelihood public in the form of agriculture



Figure 5. One of the Kawa drink menus at the Pariangan cafe

Source: Taking Image by Author (2025)

c) System Organization Society

System organization and society village Nagari Tuo Pariangan tourism. Informant 1 revealed Nagari Tuo Pariangan is one of the oldest villages in Minangkabau, which is rich in customs and culture. System organization and society based on the principle “*Adat basandi syarak, syarak basandi kitabullah*.” Which confirms harmony between Minangkabau customs and teachings of Islam. In system government customs, Nagari is led by a guardian Nagari who works with the Niniak Mamak, namely the figure custom from various tribes that has an important role in the process of taking decisions. *Niniak Mamak* consists of the *Penghulu*, or *Datuak*, as the head of the tribe that guards the interests of the ethnic group.

Informant 2 revealed that Nagari Tuo Pariangan has a unique tradition that is food birth, such as a 3-month-old baby family stage thanksgiving with making pangek rice, food death is Sagun served after 7 days death, and food party is wajik, rendang, and curry goat. Informant 1 reveals that in matters connected with the public as well as visits from outside, the people of Nagari Tuo Pariangan show a very open attitude. They, with like hearts, share chili sauce information and maintain manners. Informant 3 (guide) explained that attention is not only focused on a sense of pride in culture but also on awareness, compassion, and responsibility to answer for the guard as well as become an example for the upcoming generation. The example in question is teaching through action, with the method of inviting and giving a good example.

Informant 1 said the people of Nagari Tuo Pariangan already follow as well as for empowering the Tuo Pariangan Village as the most beautiful village for nature and culture. Participation empowerment is not classified as low because, at first, the public did not follow as well as, in a way, directly in the development of the village tour here, but over time the public started to see lots of opportunities and chances in the economy in the village tourism that has been developed. Informant 2 also said that community efforts to develop village tourism in Tuo Pariangan Village, Tanah Datar Regency, include: Growing concern for the public follows, as well as with tourism information centers, to foster a sense of caring for place tourism. Increase knowledge in the tourism community group: increase knowledge, insight, ability, and skills in members.

e) Art Nagari Tuo Pariangan Community

Informant 1 that art performed at the moment is certain, and traditional music tools played by the community are proof of local culture. In addition, the informant also revealed the existence of a public local activity called *pacu jawi*. The activity of *pacu jawi* is a traditional game show for children in the village that has hundreds of years of history and developed in Tanah Datar Regency, West Sumatra Province. Pacu Jawi, its means that cow or bull racing implemented in a way that takes turns competing in a way that pairs in muddy and watery rice fields.

Values of local Wisdom village of Nagari Tuo Pariangan

Based on elements of the existing culture and customs in the Nagari Tuo Pariangan, namely religion systems, Livelihood System, System Organization society and the Art in the village, The Author found that values of local wisdom in Nagari Tuo Pariangan can be described from the description Derizal et al. (2023) and Iin (2014), as follows:

No	Character Values	Information
1.	Religious Values	In Pariangan, they know no kingdom system but are sourced from the Quran and Hadith. And based on the truth, like the Minangkabau proverb <i>"Adaik basandi syara' syara' basandi kitabullah, syara' mangato adaik mamakai, alam takambang jadi guru."</i>
2.	Honest Values	A thing that shows a straight and related relationship between knowledge, words, and deeds. (Susanto, 2019) said that the comparable local values with attitude are honest. This is <i>"Putiah kapeh dapek दिलीक, putiah hati bakadaan bajalan dinan luruih bakato dinan bana"</i> .
3.	Tolerance Values	Tolerance is an attitude to maintain and respect other people's feelings. (Widya, 2017) said that local values that are in line with character are reflected in the expression <i>"kok gadang jan malendo kok Panjang jan Malindi, cadiak jan manjua kawan gapuak jan mambuang lamak, lamak dek awak katuju dek urang,"</i> who teach the importance of guarding harmony and togetherness in public.
4.	Discipline and Responsibility Values	Society always complies with regulations, both of a legal nature and also written, as well as its own responsibility to every task given to them (Ranitami, 2018).
5.	Equality and Justice Values	Equality and justice are realized in attitude, respect for each other, and upholding exemplary behavior. Pariangan society looks at the queen as a role model as guidelines that are used as examples for guard culture and social harmony in the environment.
6.	Caring Values	Attitudes and Actions always want to give assistance to other people and communities in need.
7.	The polite, friendly and communicative Values	Attitude and behavior are public in the cradle. This is very friendly and very responsive to tourists who come to place tours.

Conclusion

Nagari Tuo Pariangan, located on the slopes of Mount Marapi, Tanah Datar Regency, West Sumatra, is known as the first agricultural village in Minangkabau. With hills and cool air, this village has charming natural scenery, marked by fertile terraced rice fields. As the place of origin of the Minangkabau tribe, Nagari Pariangan holds many important historical and cultural sites, such as the Ishlah Mosque and the traditional Minangkabau house "Rumah Gadang," that reflect traditional Minangkabau architecture. The existence of Nagari Tuo Pariangan as a tourist destination is increasingly well-known after being declared one of the most beautiful villages in the world by an international publication in 2012. The combination of natural beauty and cultural richness makes it an attraction for tourists, with various attractions such as traditional dances and culinary specialties. Tourism development in this village has the potential to improve the welfare of local communities if managed properly. Cultural values based on religious systems, social communities, livelihood systems, and arts are very strongly demonstrated by Nagari Koto Tuo Pariangan. In addition, there are also local wisdom values contained in this tourist village, namely, religious values, honest values, tolerance values, discipline and responsibility values, equality and justice values, caring values, and polite, friendly, and communicative values.

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