

Development of Tourism Village Potential Based on Local Wisdom in Tasikmalaya City, West Java, Indonesia

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Abstract. Community participation is one of the essential requirements in development. If it does not involve the community, it will marginalize the community itself. What often happens is that people ignore community participation so that the community is still the object of the implementation of development. Developing tourism potential in an area requires holistically good planning, community participation, and local wisdom. This study aims to examine community involvement in the development of tourist villages and formulate a model for developing tourist villages that prioritize community participation and local wisdom. This study uses a qualitative approach. It uses an ethnographic approach. The results showed that the development of tourism potential in Tasikmalaya, West Java, Indonesia, as a tourist destination was not optimal. Involvement of community participation and local wisdom needs through sustainable synergies. The tourism management governance approach involves the government and should become a facilitator by providing more significant roles and benefits to the community to support local wisdom. The synergy between the local government (Walikota), local people's representative council (DPRD), the private sector, and local communities jointly realize the potential of tourist villages that reflect local wisdom. So that the vision of "Religious, Advanced and Civil Tasikmalaya City" and one of its missions is to realize local wisdom and increase people's purchasing power through the potential in the tourism sector.

Keywords: community development, tourism village, community participation, local wisdom

Introduction

Tasikmalaya or better known to the local community as Tasik, is a city in the province of West Java, Indonesia. The city is also called the Pearl of the East Priangan. The city of Tasikmalaya is on the main southern route of the island of Java in the province of West Java. In 2021, the population of the city of Tasikmalaya is 731,048 people, with a density of 4,260 people/km (www.dukcapil.kemendagri.go.id). The administrative area of Tasikmalaya City, according to the Act, is 17,156.20 hectares and based on the Regulation of the Minister of Home Affairs Number 56 of 2012 concerning the Regional Boundary of Tasikmalaya City and Ciamis Regency, West Java Province and Minister of Home Affairs Regulation Number 58 of 2012 concerning the Regional Boundary of Tasikmalaya City with Tasikmalaya Regency, West Java Province, has an administrative area of Tasikmalaya City covering an area of 18,422 hectares (Geospatial Information Agency, 2017). Administratively, Tasikmalaya City consists of ten sub-districts and 69 sub-districts. For more details regarding the orientation and administrative boundaries (see Figure 1 below).

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Figure 1. Tasikmalaya City Map

Tasikmalaya is an area in West Java, Indonesia, with various tourist destinations—coupled with the fresh air, making Tasikmalaya one of the destinations for travelers. One of the famous tourist attractions is the Karang Resik Tourism Park which has new enjoyable tourist rides to visit. A tourist attraction located on Jalan Moch. Hatta City of Tasikmalaya now has Jeju Park. It is a pavilion that pampers Korean dramas and K-Pop fans in the East Priangan area. Jeju Park is a platform complex consisting of traditional villages similar to Bucheon Village in South Korea. In addition, there is also a pavilion that carries the concept of modern Korea or K-Pop. Figure 2 shows the location of Karang Resik tourism.



Figure 2. The atmosphere of the Korean Pavilion in Malaya Park Karangresik Tourism Park, Tasikmalaya City

(Source: Photo: Republika/Bayu Adji P)

In the city of Tasikmalaya, handicrafts are one of the identities of a region. The city produced various crafts. Some of the typical handicrafts in the city of Tasikmalaya include: Umbrella Geulis and Kelom Geulis. Umbrella Geulis is an icon of the City of Tasikmalaya. Umbrella is a protective device from rain and heat. While Geulis has the meaning of beautiful or beautiful, Payung Geulis has the meaning of a beautiful umbrella with aesthetic value. Kellom Geulis is one of the typical handicrafts of the City of Tasikmalaya in women's footwear

made of wood. The craft sector is a source of new tourist destinations (Pandu et al., 2020). The handicraft products are in Figure 3.



Figure 3. Umbrella craft and Geulis group

Rural tourism can be developed through the area's potential by involving local community participation (Rorah, 2012). This participation can arise by involving community leaders or local government or youth organizations so that awareness and desire to manage tourism professionally and continuously innovate to provide optimal service arises. Professional management will provide financial benefits for the community and local government. The development of tourism potential cannot run alone but must involve all stakeholders, including local communities, governments, and the private sector (Aditya, 2018). In countries around the world, rural tourism has become a part of improving the economy of their people, especially those who live in villages (Ezeuduji & Rid, 2011; Gao, Huang & Huang, 2009; Sharpley, 2002). Community life as a farmer, for example, is not only a daily activity of the community but can be a tourism product that tourists can enjoy through rural tour packages.

Farmers who live in villages that become tourist destinations can provide services for tourists (Gao, Huang, & Huang, 2009). In developing the potential of tourism villages, nature conservation is the main thing that must be maintained. This concept has become a typical grip and rules that must be followed and implemented in all aspects of community life. In other words, keeping the balance of nature is a pearl of local wisdom because it has become a held by the community.

Local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb and even cultivate culture from outside/other nations into its character and abilities Alfian (2013). The identity and personality, of course, adapt to the views of the surrounding community so that there is no shift in values. Local wisdom is one of the means of cultivating culture and defending oneself from foreign cultures that are not good. One of the tourism sectors that tourists demand is cultural tourism, based on the uniqueness of an area's traditions and local wisdom. Therefore, he assessed that there needs to be tourism management that puts forward noble values and national culture, religious values, and environmental sustainability and quality. Local wisdom shows the diversity of tribes in Indonesia because each tribe has the value of goodness and inspiration in obeying and meeting the needs of life. Local wisdom as cultural heritage is passed down from generation to generation, but lately, local wisdom has begun to fade and even disappear, eroded by the cultural currents of globalization.

In terms of developing tourism potential based on local wisdom, local communities as actors become actors who will build, own, and directly manage tourism facilities and services. The community is expected to receive direct economic benefits. There is an awareness of the development of environmentally friendly tourism, which is alternative tourism (Smith &

Eadington, 1992; Weiler & Hall, 1992). Tourist Attractions (DTW) can be divided into five categories, namely (1) natural tourist destinations, (2) cultural tourism destinations, (3) transportation tourism destinations, (4) economic tourism destinations, and (5) economic tourism destinations (Astina, 1999).

This tourism model considers the sustainable use of resources for future generations, including alternative tourism, green tourism, soft tourism; low impact tourism; eco-tourism; responsible tourism; appropriate tourism, sustainable tourism, and others (Hunter & Green, 1995). A tourist attraction largely determines development in the tourism sector. Roger and Slinn (1998) stated that attraction is everything contained in a tourist destination that becomes an attraction so that people visit the place. In line with the opinion of Crouch and Ritchie (1999), that attractiveness is the main element that attracts a destination and is a crucial motivator to visit a destination. Suwanto (2000) explains that tourist attraction is inherent in the beauty and uniqueness of nature from the creator. This gift consists of natural beauty (natural amenities), climate, scenery, unusual flora and fauna (uncommon vegetation & animals), forest (the sylvan elements), and health sources such as hot sulfur springs and mud baths. In addition, there are also tourist attractions that are intentionally created or created by humans, such as monuments, temples, art galleries, arts, festivals, ritual parties, traditional wedding ceremonies, and others. Thus, to realize a tourist attraction into an attractive tourist destination, it is necessary to support several aspects, namely physical, social, biotic, typological, spatial, building planning, culture, crafts, folklore, and traditional ceremonies (Nuryanti, 1993). These aspects are grouped into three parts: aspects of the potential for the realization of residential areas, aspects of accessibility, and aspects of facilities and infrastructure. These three aspects need to be assessed as those that strongly support tourist attractions' development, especially from the creative economy sector based on local wisdom.

Management of tourist areas aims to protect the values of the developed area. Accommodation facilities, human resources, service products, leadership, and packaging should be developed carefully by adopting indigenous values and involving residents. Protected values or wisdom will be a source of inspiration and formulation of best practices for the organization itself and the distribution of benefits (Nugroho, 2011).

The maintained local wisdom is the hallmark of a society that respects and loves cultural heritage. The city of Tasikmalaya has the potential of local wisdom as a sacred city. As a sacred city formed from current culture, it has become a promising tourism potential, such as (Sumarmi & Amiruddin, 2014). Tourism that can preserve local culture is a tourism industry that can survive and continue to adapt to the times without leaving local culture. Because tourists get entertainment, they also get knowledge, cultural experiences, and comfort that can make them visit again (Abdullah, 2010).

According to Sharpley (2002), village tourism through rural tourism programs impacts the positive advancement of tourist destinations. Here are some descriptions of these benefits:

1. The attractiveness of a tourist destination can be more varied, providing opportunities for tourists to get experiences other than their main activities at the destination tour.
2. Creation of tour packages that can be sold to tourists through package programs for rural tourism tours.
3. Opportunity to develop the destination market because of the opportunity to influence tourists to visit tourist villages.
4. Socio-cultural and economic benefits for the community and preserve the potential of the tourist village. The spread of benefits economic for the community will be more open if managed professionally.
5. Become an alternative for tourist destinations that only depend on one type or form of tourist.

Research Method

The research was conducted using a qualitative method with an ethnographic approach. The way the ethnographic method works is through taking three sources of approach, namely (1) what other people talk about, (2) how other people do something or act, and (3) various artifacts used by other people or parties. Ethnographic researchers focus their research on society, not only geographically but can also pay attention to employment, unemployment, and other aspects of society.

This approach obtains a form of management and development of tourism objects based on local wisdom. The data collection technique was carried out by conducting in-depth interviews with relevant informants to obtain a form of local wisdom that was preserved as a potential tourist attraction. Data collection is done naturally with the Snowball technique. The data collected were analyzed using qualitative analysis techniques. This technique makes it easier for researchers to see the validity of the data. The results of interviews with informants as key informants are then interpreted using Triangulation, Member Checks, and Audit Trails.

Results and Discussion

This research lasted for four months, from January to April 2022. The findings of this study departed from the research focus, The research focus, namely (1) How is the tourism potential in the city of Tasikmalaya based on local wisdom, (2) How is the governance of tourist destinations, and (3) What is the form of local wisdom that supports tourism in the city of Tasikmalaya.

Development of Tourism Potential in the City of Tasikmalaya

The city of Tasikmalaya is also famous for the beauty of its tourist objects. One example is the Indihiang Waterboom Water Splash Tourism Object. Tasikmalaya Square Tourism Object. The Great Mosque Tourism Object is religious, completed in 1888 AD or 1307 Hijrah. Situ Rancamaya Tourism Object is a natural tourism object. Situ Gede Tourism Object is a lake with an area of about 47 hectares. Galunggung Hot Springs Tourism Object. In addition to nature tourism, the city of Tasikmalaya is also famous for culinary tourism. For example, Pecel Orange is one of the legendary culinary delights in Tasikmalaya. This Pecel stall has been around since the Dutch colonial era, to be precise, in 1925. Haji Zaenal's Chicken Porridge consists of complimentary toppings on the porridge with shredded chicken, liver gizzard, spring onions, cake, and fried vermicelli. Culinary meatballs, chicken noodles, and so on.

Tourist visits in 2020, 2021, and early 2022 have decreased due to the Covid-19 pandemic, not to mention the visit to the city of Tasikmalaya, which experienced a decrease in tourist visits because many tourists attractions were temporarily closed. This condition impacts the receipt of retribution revenue for local governments and tourism managers. Currently, this is the beginning of the revival of the tourism sector to return to repair so that it can recover and develop again, which can revive the economy.

It takes a partnership between the local government (Pemda), the community, and the private sector to develop existing tourism potential and new tourist destinations. This partnership is a strategic way to provide infrastructure and public services in developing tourism potential. One form of partnership is to determine the distribution of levies. This levy comes from several tourist objects that many tourists visit and is directly used for infrastructure development and maintenance to support tourist visits. This impacts improving the economy and welfare of people such as small industries.

The policy made by the regional government is through the "Mayor Regulation concerning Changes in Tariffs for the use of Regional Wealth and Retribution for Recreational and Sports Places in the Regional Regulation of the City of Tasikmalaya Number 2 of 2012

concerning Business Services Retribution". This regulation must be transparent in allocating the results of retribution receipts to improve tourist visits.

The following strategy can be done through the empowerment of local communities. The reality of governance in developing tourist destinations at least reaffirms the principle of sustainable tourism development. In tourism development, there is a tourism development planning strategy oriented towards community empowerment by prioritizing the role and participation of local communities wisely and wisely. Community-based tourism is the concept of developing a tourist destination through empowering local communities, where the community takes part in planning, managing, and voting in the form of decisions in its development. Three tourism activities can support the CBT concept, namely exploration, cultural tourism, and ecotourism. The concept of community-based tourism will also involve the community in the decision-making process, especially concerning income generation, job opportunities, environmental preservation, and local indigenous culture, which fosters the local population's identity and pride that grows as a result of increased tourism activities.

The community empowerment policy is contained in the Tasikmalaya mayoral regulation number 2 of 2022 concerning guidelines for implementing an independent, competitive, and innovative community movement program as a participation-based development model in the city of Tasikmalaya in 2022. One of the points of the regulation is the Independent, Competitive Community Movement Program. Innovative as a participation-based Development Model in the City of Tasikmalaya, from now on, referred to as the GEMA MADANI SIMPATI Program, is a development program launched by the Local Government of the City of Tasikmalaya. Community institutions coordinate the program implementation to empower and encourage community participation in development to improve community welfare. Civil society or civil society is a civilized society that constantly puts forward the principles of equality, tolerance, openness, cooperation, and deliberation.

To reach consensus and always be guided by the cultural values of compassion, compassion, and parenting. Community Empowerment Program is a program implemented by the Regional Government to make the community empowered, capable, and independent in carrying out its social role in development. The Regional Government launched the Community Participation Improvement Program to encourage, motivate, and open up the most comprehensive possible space for the community to participate actively in development.

Policies made by local governments should also look at the needs and readiness of the surrounding community and infrastructure support. People who see the existing tourism potential and the government supports it through education and understanding that the success of a tourist visit will provide benefits to all relevant stakeholders (Rahadi & Muslih, 2019).

Tourist Attractions Management

Tourism potential should be managed as much as possible, one of which is through tourism activities. The purpose of this management is so that tourism potential provides great benefits for the community's welfare. With tourism, the potential of nature and culture can be preserved through steps or conservation efforts carried out by the community itself. Thus, tourism becomes a way or effort to manage regional potential. In general, tourism potential exists in villages and urban areas that are tourist destinations. When tourism potential exists in rural areas, this potential must be managed by the people who inhabit the local village (Rocharungsat, 2008). This is one form of implementing community-based tourism, an approach that makes village communities the managers or implementers of tourism activities (Beeton, 2006; Junaid, 2017).

The process of establishing a destination governance organization also depends on the role and function of the local government through the Tourism Office, which can encourage the community to be actively involved in the activities of the governance organization. Pearce

(2015) suggests the functions and roles of destination governance organizations as follows:

- The governance organization will assist in marketing, branding, and positioning a destination.
- Help develop and or manage products owned by a destination.
- Carry out the process of planning, implementing, and evaluating work programs related to tourism in a destination.
- Encouraging the community to be involved in tourism activities through the role of facilitator.
- Play a role in the process of providing information to tourists and assisting the community in socializing the urgency and benefits of tourism for the community.

However, not a few villages have tourism potential but have not been or are not managed properly. As a result, tourism potential only becomes the community's pride and does not provide benefits to the community. Understanding how to manage natural and cultural potential through tourism activities is needed. People tend to carry out their daily activities as they are without realizing that their village has natural and cultural resources that can become a tourist attraction. Ideally, community members are active and encourage other communities to manage their villages. However, this has not yet produced community members who have the enthusiasm and opportunity to become pioneers in managing tourism potential. Rural tourism can be interpreted as a form or type of tourism that makes the village the main tourist activity. According to Lane (1994), rural tourism makes a rural environment with various characters, rural patterns, history, location, and socio-culture as part of tourism activities. Various rural characteristics with various complexities can be a study in rural tourism activities (Chesworth, 2016; Sharpley & Roberts, 2004).

Internally, the role of the community is the main factor in the success of developing a tourist village in the city of Tasikmalaya. All components of society provide support to the managers of tourist attractions to facilitate the hopes and desires of the community. The community is defined as the population who live around the tourist visit area. Tourism is an activity that makes the community the main element in its implementation. Therefore, community cohesiveness is the main capital of building a tourist village.

Conclusion

The success of managing a tourist village cannot be separated from the people who inhabit the village. The community is the core of village tourism and community-based tourism. Villages that have the potential to be developed as tourist villages should start from the community and be intended for the community itself. Management of tourist villages makes the community the main subject in tourism management. The main factor for this success is the ability of the younger generation, who are also indigenous people who inhabit the village, to work and innovate to create and create tour packages for tourists.

The development of the tourism concept with the support of new attraction activities with contemporary models and innovations following health protocols in the COVID-19 era will be an added value. Then management combined with local wisdom to be the key to the rise of new tourist destinations in the city of Tasikmalaya.

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