

THE ROLE OF CIREUNDEU TRADITIONAL VILLAGE IN TOURISM MANAGEMENT

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Article history: received 02 June 2022; revised 06 June 2022; accepted 12 June 2022

DOI: <https://doi.org/10.33751/jhss.v6i2.5441>

Abstract. Traditional village is an area that is managed by a community with certain customary rules and has a strong relationship with the environment. These customary rules have the aim of maintaining the sacredness of the region and the culture that has been passed down from generation to generation. Cireundeu Traditional Village is one of many traditional villages in West Java, located in Leuwigajah Village, South Cimahi District, Cimahi City. The research, entitled "The Role of the Cirendeue Traditional Village in Tourism Management" aims to find out how effective the participation of indigenous peoples is in managing tourism in their area, especially in the Cirendeue Traditional Village. The results of this study are expected to enrich the repertoire of knowledge, especially those that can contribute to tourism in Indonesia. Based on the description, it can be concluded that the Cirendeue Traditional Village, which has a Sunda Wiwitan belief, can still survive with the beliefs and customs that have been passed down from generation to generation and take care of 3 forests, namely: the Prohibition Forest (Leuweung Larangan), Reforestation Forest (Leuweung Tutupan), Agricultural Forest (Leuweung Baladahan) very well which can be followed by how to take care of the forest which is very interesting to study and becomes a tourist attraction that can be explored philosophically for both local and foreign tourists.

Keywords: traditional villages; indigenous peoples; customary rules; environment; tourism

I. INTRODUCTION

Currently, it is undeniable that the tourism sector has an important role as a locomotive for economic development in various regions in Indonesia, and is the mainstay of foreign exchange earners and state income. The existence of various tourism activities in the area, makes the area a tourism destination, which will make it more developed and advanced. Tourism with its various tourism missions makes areas that have basic tourism potential tend to develop the available resources in the area in the hope of attracting large numbers of tourists. Tourism can be said to be a catalyst in development because of its contribution to the country's economy. The arrival of foreign tourists to a tourist destination can provide prosperity and welfare for the local population. Currently, there are many programs carried out by the government to advance the village economy and generate community income, such as the tourism village program. Through this program, the Ministry of Tourism and Creative Economy (Kemenparekraf) tries to pay attention to the village for the welfare of the village community. In addition to caring for the existing ones, but also creating new things, so that a tourism potential appears in a village. The existing potential can be utilized such as making souvenirs that are typical of the village. There are also those who open places to rest or home stays or food stalls so that tourists who visit can happily enjoy the tourism potential in these locations.

AMAN (Alliance of Indigenous Peoples of the Archipelago) formulates the notion of indigenous peoples as "a community that has ancestral origins from generation to

generation living in a certain geographical area, and has a distinctive value, ideological, economic, political, cultural and social system". (Pellokila [1]). Indigenous peoples in general have a distinctive social system that has existed for generations, as well as the Cirendeue Traditional Village. Maintaining a social system that has been running for hundreds of years is not easy, coupled with the rapid flow of globalization. Globalization causes the blurring of economic, political, and cultural boundaries between a national entity in the international world. Along with the development of facilities and infrastructure, information and communication technology, it can cause the erosion of cultural values, and it is feared that the uniqueness of indigenous peoples will be eroded.

One of the urban areas that has the opportunity to be developed because of its historical value related to tourism is Cimahi City. As an urban area, this city is known as a military city but still has ethnic and cultural diversity. The importance of cultural development in Cimahi City is shown in order to preserve and develop the values and norms of the regional culture itself and more importantly to preserve the identity and cultural values in the midst of the increasing flow of information and negative influences of foreign cultures that have entered Indonesia. One of the destinations that is currently developing is the Cirendeue Traditional Village. Cirendeue Traditional Village is a village located in Leuwigajah Village, South Cimahi District, Cimahi City. In general, the people of Kampung Cirendeue have the same life as the people of Kampung Cirendeue in general. What makes it different is that some residents in Cirendeue Traditional

Village are indigenous people, who adhere to the Sunda Wiwitan belief, their ancestral religion which they consider a big religion, which teaches caring for nature and manners that allow cultural tourism to occur. According to Lester Borley (Ardika [2]) stated that cultural tourism is an activity that allows tourists to know and gain experience about the different ways of life of other people, reflecting on their customs, religious traditions, and intellectual ideas contained in cultural heritage that they are not familiar with.

One of the unique things in the Cirendeuh Traditional Village is that the Cirendeuh Indigenous People have the principle of "Ngindung Ka Time, Mibapa Ka Zaman". "Ngindung Ka Time" means that as indigenous peoples, they have their own ways, characteristics, and beliefs, while "Mibapa Ka Zaman" means that indigenous peoples are not against the current developments. In addition to this principle, there is also another uniqueness, namely the staple food consumed daily in the form of cassava and not rice, as consumed by the majority of Indonesian people. The following things can be tourism potential which, if packaged in an attractive way, can generate income that can improve the standard of living of the people of the Cirendeuh Traditional Village. But so far, there has been no significant positive change from tourism to the Cirendeuh Traditional Village. The problem raised in this article is the extent to which the role of the Cirendeuh Traditional Village is in managing tourism in its area, and what can be used for the advancement of the Cirendeuh Traditional Village in the future.

Tourism is a trip that is carried out by a person individually or in groups from one area to another which is temporary and aims to get pleasure, as well as in their destination as consumers. The thing that drives tourism activities is the tourist attraction owned by an object or destination that can attract potential tourists to visit the place. The tourism potentials that can attract the attention of tourists to the Cirendeuh Traditional Village include the following: 1. Following a series of traditional ceremonies "One Sura" and "Puncak Tutup Taun ngemban taun" which is carried out once a year, 2. Learn to make rasi (cassava rice) which is a typical food from Cirendeuh Village, 3. Witness traditional Sundanese arts including karinding, angklung beans and gamelan, 4. Playing Kaulinan barudak (children's game) in the Cirendeuh Traditional Village, 5. Hiking and camping at the top of Mount Salam which is at an altitude of 925 meters above sea level, 6. Participate in activities as a resident of the village by staying at the residents' houses and following the daily activities of the community.

As a tourist destination, new problems arise as a result of the development of tourism. These problems include the emergence of inflation in goods or services and property values (Schneider [3]), the occurrence of land conversion in the direction of rapid urbanization, environmental pollution problems, labor shortages in the agricultural sector, inequality of economic benefits (inequity). In addition, the opportunity for cultural degradation such as gambling, selling liquor, drug trafficking, and so on is very large. This happens because the

intensity of community contact in tourism areas with outside communities is very high.

Tourism always strives to provide the maximum possible satisfaction for its consumers. In an effort to achieve this goal, a good image must be created. To create optimal satisfaction for tourists is not easy, because the tourism industry is multi-sectoral consisting of transportation, accommodation, infrastructure, information, attractions, and so on.

Erawan [4] mentions that the benefits of tourism include diversification of sources of income, diversification of employment opportunities, increased foreign exchange, and so on. Tourism Development Munasef [5] states that tourism development is all activities and coordinated efforts to attract tourists, provide all infrastructure, goods and services, as well as facilities needed to fulfill tourist needs. According to Pearce [6] tourism development can be referred to as an effort to complete and improve the facilities and services needed by the community. Sugiyama [7] said that the tourism supporting component is a tourism component that must exist in tourist destinations. The tourism components are 4A, namely Attraction, Amenities, Ancillary and Accessibility. According to Hadiwijoyo [8] the components of tourism development that must exist are Attraction and Accommodation. Attraction, is all the activities of the residents along with the physical environment of the village that allows the participation of tourists as active participants such as: dance activities, learning local languages, and other specific things. Accommodation, residence which is part of a resident's house or building built with the concept of a resident's residence. Meanwhile, according to Brown and Stange [9], the components in tourism development consist of 3A, namely Attraction, Activity and Accessibility. Buhalis [10] suggests a different theory that the components of tourism development consist of 6A, namely Attraction, Amenities, Ancillary, Activity, Accessibilities and Available Packages. In this study, the authors synthesized the theory so that 6 components of tourism development were obtained, namely Attraction, Accommodation, Amenities, Ancillary services, Activity and Accessibilities.

Attraction

Is everything that is able to attract tourists to visit the tourist area. Attractions consist of what first attracts tourists to visit a destination. Attractions can be based on natural resources that have the form of natural physical characteristics, and the beauty of the destination itself. In addition, culture can also be an attraction to attract tourists to come, such as relics related to history, religion, and or the way of life of the community, government procedures, and community culture both in the past and in the present. Almost every destination has special attractions that other destinations cannot.

Accessibilities (Accessibility)

Accessibility includes the facilities and infrastructure needed by tourists to get to tourist destinations, so services such as vehicle rental and local transportation, routes or travel patterns must be available. According to Sugiyama [11]

accessibility is the intensity level of a tourist destination or destination that can be reached by tourists. Facilities in accessibility such as roads, railroads, toll roads, terminals, train stations, and four-wheeled vehicles. According to Brown and Stange [9] Access is how a person gets to the destination from the place of origin easily or difficult.

Amenities (supporting facilities)

Amenities are various supporting facilities needed by tourists in tourist destinations. Amenities include a variety of facilities to meet accommodation needs, providing food and beverages, entertainment venues, shopping venues, and other services such as banks, hospitals, security and insurance. In Hadiwijoyo [8], it is explained that facilities (facilities) and other services (other services) at destinations can consist of travel agents, restaurants, handicraft retail outlets, souvenirs, uniqueness, good security, banks, money changers.), (tourist information office), hospitals, bars, beauty places. Each destination has different facilities, but to serve the basic needs of tourists visiting the destination, complete it according to the characteristics of the destination.

Accommodation

Accommodation can be interpreted as lodging that differs from one destination to another. Accommodation that is commonly known is a hotel with a variety of facilities in it. Accommodation in tourist villages is different from accommodation in other destinations. Accommodation in tourist villages usually consists of a part of the residence of local residents or units that developed on the concept of residential residents or commonly known as homestays. Accommodation to support the implementation of tourism activities at the destination can be located at the location of the tourist village or near the tourist village. The type of accommodation in a tourist village can be in the form of a campground, villa or a tourist lodge (Hadiwijoyo [8]).

Activities

Activities relate to activities in destinations that will provide experiences for tourists. Each destination has different activities according to the characteristics of the tourist destination (Brown and Stange [9]). Tourism activities in destinations are activities that attract tourists to come to destinations. Likewise with tourist villages, the types of activities carried out are related to the characteristics of the village. Activities that are generally carried out in tourist villages are following the daily life activities of tourist villages.

Ancillary services

Ancillary is support provided by organizations, local governments, groups or managers of tourist destinations to organize tourism activities in these destinations. In Sugiama [7], it is explained that ancillary is an organization that manages tourist destinations. Government organizations, tourism associations, tour operators and others. In this case the organization can be in the form of policies and support provided by the government or organization for the implementation of tourism activities. As with tourist villages, of course, the implementation of tourist villages is supported by local and central government policies for the implementation of tourism activities. From some of the

opinions of the experts above, it can be concluded that tourism development is coordinated efforts carried out to complete services, infrastructure in order to increase the number of tourists.

Traditional Village

Traditional villages or villages that still apply their customs as the basis of daily life or based on the hereditary history of the ancestors that existed before the present. Traditional village is a traditional community that has a function focus on customs and traditions, and is a unified area, where the members jointly carry out social and traditional activities organized by a cultural system [12]. According to Pitana and Nehen in Fitriyani [13] the notion of a village is a village, hamlet or group of houses that are part of a city which refers to traditional groups on the basis of traditional ties. In addition, traditional villages apply customs that have been in effect for a long time, to preserve the remaining local cultural values. Although in its development it can still get influence from outside, for the openness of the people who receive visits from outside, on the grounds of the openness of the traditional village community to outsiders who visit the traditional village area. One of the cultures of the Cirendeudeu people is to plant local types of cassava (karikil) with planting ages between 11-12 months which are planted in monoculture (Maryani [14]).

II. RESEARCH METHODS

In this study, qualitative data were analyzed descriptively, namely by describing, then providing interpretations with adequate rational interpretations of the facts obtained in the field. Based on the theory, Buhalis [10] suggests a different theory that the components of tourism development consist of 6A namely Attraction, Accommodation, Amenities, Ancillary services, Activity and Accessibilities.

III. RESULTS AND DISCUSSION

The Relationship between Traditional Villages and Tourism

The current situation of traditional villages has undergone changes as stated by Pitana [15]. In general, it is said that traditional villages are primarily engaged in customs and religion, but many traditional villages have been actively engaged in the economy, in accordance with community demands and development. Preserving customs in the Cirendeudeu Traditional Village is very important, so that it can be an investment in the future to contribute to the world of tourism by making customs and culture the main attraction to bring in tourists.

Table1. Number Of Visitors Of Cirendeudeu Traditional Village

Year	Number of Visits
2011	1655
2012	1890
2013	1855
2014	1780
2015	2625

Source: Cirendeudeu Traditional Village Data 2016

Based on table 1 above, it can be seen that there was a significant increase in the number of tourist visits from 2014 to 2015. In this study, the authors identified 6A from Cirendeu Village to then conclude the role of Cirendeu Traditional Village in tourism management.

Attractions

According to Cooper (Andrianto & Sugiama [16]), attraction is the main product in a tourist destination. This attraction is related to what to do, namely what can be done at the tourist attraction. The diverse and interesting attractions that are presented in traditional villages can attract and give a good impression to tourists. In the Cirendeu Traditional Village, tourists can get to know about the daily life of the Cirendeu people who adhere to the Sunda Wiwitan belief. If you come on the 1st of Suro, tourists can witness the Seren Taun tradition which is usually done by the people of Kampung Cirendeu. In this traditional village there are also relics such as bale, a gathering place for residents, and others. In addition, there are three forests in Cirendeu Village, namely the Prohibition Forest (Leuweung Larangan), Reforestation Forest (Leuweung Tutupan), Agricultural Forest (Leuweung Baladahan) each of which has its own role and can be studied by academics and visiting tourists. .

Accommodation

Munavizt [17] argues that accommodation is divided into three types, among others: a) Commercial accommodation, namely accommodation that is built and operated solely to seek the greatest profit. b) Semi-Commercial Accommodation, namely accommodation that is built and operated not solely for commercial purposes, but also for social purposes (poor people). c) Non-Commercial Accommodation, namely accommodation that is built and operated solely for non-commercial purposes, namely not seeking profit or solely for social purposes or free assistance, but specifically for certain groups/groups and also for certain purposes. In Cirendeu Traditional Village, if you have asked permission from the village residents, tourists can stay overnight and experience firsthand how to become a resident of the traditional village in the place provided for homestay.

Amenities

According to Rossadi and Widayati [18], amenity is a series of facilities provided by a tourist destination that are used to meet the needs of visitors or tourists who come. Cultural tourism in the Cirendeu traditional village can be classified as educational tourism because there tourists can learn new things from the village. Cirendeu Traditional Village does not have a restaurant or café in the vicinity, there are only small warungs to buy food.

Activity (Activity)

According to Anton Mulyono [19] "Activity means activity or activity so everything that is done or activities that occur both physically and non-physically is an activity". Activities that visitors can do is roaming. With collaboration with private parties, one of which is Bandunggoodguide, which has a walking program in the Cirendeu Village area, tourists can enjoy a trip to explore the village guided by a guide who will explain stories and history in a contemporary

style. Tourists can also see and try to make constellations or cassava rice and other typical foods from this village. In addition, tourists can also do sightseeing in various places in the Cirendeu Traditional Village. If you are tired of walking, there is a hut to rest for a while.

Accessibility

According to Tjiptono [20], accessibility is a location that is traversed or easily accessible by public transportation facilities. Indicators of accessibility are: Distance; access to location, transportation; traffic flow. Road access in Cimahi City is easy because Cimahi City is a small city. Many public transportations pass through such as angkot, online motorcycle taxis and taxis. Foreign tourists can only go through the Baros Toll Gate and Cimahi Station to get to Cimahi City, because Cimahi City does not have an airport and also a pier or waterway. There is a signpost from the main road towards Cirendeu Village, making it easier for tourists to find the area. Transportation can make it easier for tourists to visit this village, because the location of the Cirendeu Traditional Village is quite far from the main road of Cimahi City. However, if tourists use public transportation, in front of the main road there is a motorcycle taxi to make it easier for tourists to go to this village.

Tourism Institutions (Ancillary service)

Wargenau and Deborah in Sugiama [11] explain that ancillary is an organization that manages tourist destinations. The potential for cultural tourism in the Cirendeu Traditional Village has been running with the help and support of the government. The Department of Culture and Tourism of the City of Cimahi participates in managing this village in order to preserve and develop existing traditions, customs and cultures. Cirendeu Village has an Instagram account @visitcirendeu which often updates about developments that occur in Cirendeu Village.

IV. CONCLUSION

Based on the description above, it can be concluded that the Cirendeu Traditional Village, which has a Sunda Wiwitan belief, can still survive with the beliefs and customs that have been passed down from generation to generation and take care of 3 forests, namely: the Prohibition Forest (Leuweung Larangan), Reforestation Forest (Leuweung Tutupan), Agricultural Forest (Leuweung Baladahan) very well which can be followed by how to take care of the forest which is very interesting to study and becomes a tourist attraction that can be explored philosophically for both local and foreign tourists. Suggestions for this research are for further research, it would be better if researchers who had experienced life directly as indigenous citizens of Cirendeu village could share knowledge and complete this research.

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