DESIGN OF THE TAJUR KAHURIPAN TOURISM VILLAGE IN PURWAKARTA DISTRICT, WEST JAVA PROVINCE WITH THE INSPIRATION SUNDAANESE TRADITIONAL OF ARCHITECTURE

Nuryanto¹; Rd. Irawan Surasetja²; Dadang Ahdial³

¹,²,³ Department of Architectural Engineering Education, Universitas Pendidikan Indonesia, Bandung, Indonesia
corresponding author: nuryanto_adhi@upi.edu, irawansurasetja@upi.edu, dadangahdiat@upi.edu

Abstract – Research PPKBK 2014 (phase II) as a continuation of the previous. The research focus is the planning and design of the tourism village of Kampung Tajur Kahuripan. This research into the link between the desire of the Government of Purwakarta Regency Village Tajur Kahuripan plans to develop into a tourist village in West Java support the Visit Year and Visit Indonesia Year 2014-2015. This research aims to make the planning and design of the tourist village based Sundanese Traditional of Architecture. Research sites in Kampung Tajur Kahuripan Bojong District of Purwakarta. Research method using descriptive-qualitative approach, by observing and exploring the potential of Kampung Tajur Kahuripan and communities to provide input in the planning and designing tourist village. These results have two important formulas, namely: (1) Planning tourist village which includes: master plan, site plan which involves a series of provision of facilities for tourists, development potential, zoning functions, as well as reforestation; (2) The design of the tourist village which include: the design of the building occupants and visitors typology based on Sundanese Traditional of Architecture, such as: imah panggung, leuit, saung lisung, bale sarwaguna, homestay, and so forth. The shape of the roof of the building which includes: julang ngapak, jolopong, capit gunting, sotong, badak heuay, and tagog anjing. The concept of planning and design of Village Tourism of Tajur Kahuripan with the inspiration Sundanese Traditional of Architectural. Social and cultural life of the community is an important factors an attraction for tourists, such as: the process of working the fields, the attitude of mutual cooperation, protecting the environment, tolerance between people, traditional arts, as well as atraditional ceremonies implementation life cycle.

Keywords – tourism village, inspiration, planning-design, attraction, facilities

1. Introduction

A tourism village is a form of integration between attractions, accommodation and supporting facilities that are presented in a structure of community life that is integrated with the prevailing customs and traditions (Nuryanti in Andriyani, 2017). Meanwhile, Edward Inskeep in Azahra and Khadiyanto (2013) explained in relation to rural tourism, namely "village tourism, where small groups of tourist stay in or near traditional, often remote villages and learn about village life and the local environment". Based on these two opinions, the essence of a tourist village is an integration between the community, visitors, and nature so that it becomes harmonious. Pioneering tourism villages in Indonesia(Wijaya and Permana, 2020) is one of the flagship programs of the Indonesian government. Regional development potential tourist village has become the National
Strategic Plan (renstranas) government under the Ministry of Culture and Tourism (kemenbudpar) Republic of Indonesia. Pemerintah hope with the development of the tourist area, the target of foreign tourists visiting to close the year 2012 reached 6.4 million and approximately wisnus or Wisatawan Nusantara (domestic tourist) 227 million (kemenparekraf, 2013)(Permana, 2011). Areas in West Java has a lot of potential as a tourist attraction for tourists, both domestic and foreign tourist. But unfortunately, potential into local wealth has not been fully worked out and well developed by the local government, one of the tourist potential is Sundanese traditional of architecture.

Sundanese traditional of architecture has its own aesthetic value and exotic views of originality and its uniqueness (Nuryanto, Ahdiat, & Surasetja, 2016). These values can be sold to tourists as the original potential of the area. Many scattered areas that have the potential of traditional architecture in West Java, such as Kampung Naga (Tasikmalaya), Kampung Dukuh (Garut), Kampung Cikondang (Bandung), and Kampung Wisata Manglayang (Bandung) is rich in cultural diversity and traditions of its people. Given the recent years, it turns out the culture and tradition are very attracted tourists, as well as agrotourism and ecotourism. Potensi tourist village with traditional architectural diversity that exist in West Java province has yet (not) entirely developed by local governments. This is what motivates research on the planning and design of the tourist village in Kampung Tajur Kahirupan Purwakarta.

2. Research Method

This study used descriptive qualitative method. The way this method works is to describe, describe, tell, or convey in detail what is happening in the field through written language (Atmadja, 2013). While the research approach used is a case study about the Kampung Tajur Kahirupan as a tourist area. This method and approach uses secondary data analysis obtained from the research location through survey (observation). This research process focuses on field survey activities supported by documentation (direct observation) in the field to obtain data about the Kampung Tajur Kahirupan as a tourist area. The data were collected in three ways: observation (observers), questionnaires (interviews), and documentation (documentation) with measurements and drawings (sketches/drawings). Other data in the form of important information were obtained from respondents and informants to determine the Kampung Tajur Kahirupan as a tourist area. Data is known from the remnants of architectural physical objects in the research location with a focus on the community, culture, tradition, and nature. With regard to physical objects, (Zeisel, 1984) theory explains that physical architecture can be observed and recorded through observing physical traces. This can be done in three ways: (1) Product use, is the observation of the remains of physical environmental activities carried out by humans; (2) Adaptation for use, is an observation of the environment by the wearer; (3) Display self and public messages, namely expressions, expressions, or symbolic messages through physical elements, both personal and group.

The process of collecting data or information is carried out in two ways: (1) literature study, namely the process of collecting data or information through reference studies or tracing theories to obtain information related to tourism village; (2) Field studies, namely the process of collecting data or information through observation and interviews with respondents and informants. Information gathering techniques use "humans as tools", that is, the researcher himself is the main information gathering tool. The main sources of information collected in this study are words and actions, the rest is additional information. Data analysis was carried out in three stages: (1) Preparation, meaning that the initial activity stage was to examine each data or information by selecting and sorting it into physical and non-physical categories; (2) Processing, meaning the stages of activities to process and display data or information to make it more structured, measurable, and communicative so that it is easy to analyze; (3) Analysis, meaning that the final activity stage of separation and systematic checking of information (Semiawan, 2010).

The location of this research in Kampung Tajur Kahirupan Bojong District of Purwakarta, West Java Province. Selection of this locations based on several considerations, namely: (1) Follow-up of a previous study (in 2013); (2) Purwakarta as one tourist destination in the province of West Java; (3) Program the local government district. Purwakarta pioneered the tourism potential of the area into tourist villages; (4) The potential of human nature and a very rich and unique.

3. Result and Discussion

PPKBK or Program Penelitian Kelompok Bidang Keahlian (focus group research) phase I study in 2013 on the design of the facilities in the tourism village of Setu Wanayasa, in Purwakarta District, West Java Province produce important formula as follows: (1) Strategic planning, namely

Nuryanto, R. Irawan Surasetja, Dadang Ahdiat | 145
strategic planning and local government policy, rural tourism development plan for areas that have tourism potential; (2) Study feasibility, namely the feasibility study conducted by the relevant institutions, such as the department of culture and tourism to see the tourism potential and decide its location; (3) Planning and design, the planning and design process carefully through the excavation of ideas-ideas and drafting planning and design drawings; (4) The proposal, which is the process of drafting the proposal in the form of a draft proposal submitted to the district government through the Department of Culture and Tourism. In connection with the formulation of regional development in Setu Wanayasa tourism village, then there are two main concepts in the tourist village component, ie accommodation, and attractions. Accommodation means is part of the residence of the local population and or units that developed the concept of family residences. While attractions include the entire daily life of locals along with the physical setting of the village location which allows the integration of tourists as active participation complete with supporting facilities, such as: guest house, villa, home stay, souvenirs, arts theaters, and so forth. Wanayasa village in which there are Setu Wanayasa very rich and beautiful landscape, including the characteristics of the society (culture and tradition).

3.1 Comparative Study of Architecture Building Typology Sundanese

3.1.1 Kampung Naga, Dukuh, Cikondang, dan Desa Wisata Manglayang

Administratively, Kampung Naga located in Tasikmalaya District, West Java Province. In Kampung Naga architecture, houses on stilts required, which houses the floating floor (kelong/melayang) ± 35-50 cm. Imah panggung (traditional houses) in Kampung Naga society thinking concepts related to the cosmology of the levels of the three worlds; (1) Under World (ambu handap/buana larang) as symbolized by the foundation of umpak; (2) World middle (ambu tengah/buana panca tengah) as symbolized by the wall, and (3) World top (ambu luhr/buana nyungcung) as symbolized by the roof (Nuryanto, 2019). Imah panggung position at layout in the middle world, between the upper and lower world. Kampung Naga society believe, that is the center of the imah panggung has a neutral force between the two worlds. According to the villagers of Kampung Naga, at the time of the earthquake of 2009 houses no collapsed and crushed, even they remain in the home with family. From the interview with informan in location (sesepuh), it is due to stage the system is able to compensate for the movement of his home land. In addition, because the process of development based on traditional rituals as a bridge to his ancestors with the purpose of applying the safety of the house and its occupants (Hermawan, 2014).

Kampung Dukuh is located in Garut District, West Java Province. This village was founded around the 1700s, consisting of 40 simple Sundanese traditional houses, having sacred springs, sacred tombs, areas of cover, prohibitions, reserves, arable and entrusted. This village is led by a kuncen for customary affairs and there is a prohibition against using modern equipment. Simplicity, unity with nature, respect for elders and observing Islamic law are part of the daily life traditions of Kampung Dukuh. The ritual ceremony is held on the 12th. Maulud as a commemoration of the founding of Kampung Dukuh. Kampung Dukuh architecture is one of the oldest traditional village architectures in West Java Province which is very strong in holding ancestral traditions. One proof of the strength of the people of Kampung Dukuh in tradition can be seen in the architecture of their houses which are shaped like stilts. The settlement pattern in Kampung Dukuh is arranged linearly it follows the village road, while the laying of the building period is regulated based on the soil conditions (topography) in the village which tend to be contoured, so that between the building periods there are uneven (Kustianingrum, Sonjaya, & Ginanjar, 2013). Such arrangements are

Fig. 1: View and building typology of panggung in Kampung Naga, Tasikmalaya District, West Java Source: (Nuryanto et al., 2016)
referred to as swales or terraces. Based on the field survey, layout in the building period in Kampung Dukuh is divided into two; The main area is an area that is a residential area for traditional leaders as well as religious and customary facilities, such as a mosque, a prayer hall (recitation hall), sacred tombs, etc. General area is an area that is a residential area for residents.

![Fig. 2](image1.png)

**Fig. 2:** View and building typology of panggung in Kampung Dukuh, Garut District, West Java
Source: (Nuryanto et al., 2016)

Administratively, Kampung Cikondang is located in Bandung District, West Java Province. The architecture of Cikondang traditional village has questions with similar traditional villages in West Java Province, such as Baduy, Naga, and Kasepuhan. The house in Cikondang Village is a *imah panggung* (stilt house) or like a floating house. The shape of the roof of the house is *julang ngapak* with a covering material made of thatch (Sriwardani & Savitri, 2018). At the time of the research, only traditional houses used stilts and thatched roofs, while the houses of the residents had been transformed into permanent houses (brick wall) with roof tiles. Ancestral rules prohibit traditional houses from sticking to the ground, using bricks and roof tiles, because according to ancestral customs, *pamali* (taboo) means burying oneself alive.

![Fig. 3](image2.png)

**Fig. 3:** Building typology of panggung in Kampung Cikondang, Bandung District, West Java
Source: (Nuryanto et al., 2016)

Manglayang tourism village or better known as Manglayang art and tourism village is included in the Cinunuk Village area in Cileunyi District, east of Bandung Regency. Manglayang arts and tourism village is a place to enjoy Sundanese arts and culture in natural nuances and unpretentious traditions (Karwat, 2011). The concept applied in the development of Manglayang arts and tourism village is a tourist village. There are four parts that divide the area of the village, namely: religious and agricultural arts at the top, in the middle there is a place to practice and art, on the side showing natural arts, and on the lower front, children's art. In the natural arts section, there is a rice field which one day will be used to show how to plant rice and at the same time plow fields. On Sunday nights, visitors can enjoy various Sundanese cultural performances. The masses of buildings in the Manglayang art and tourism village include: the shape of a house on stilts with bamboo walls and thatched roofs while tracing the neatly arranged stepped steps. In addition, there are *saung-saung* (gazebo) that have special functions such as in the *kamonesan* (handycraft) huts in which interesting objects are stored, such as masks and puppet showers. *Saung wreti* as store household furniture, such as *gentong* (place to store water), *kohkol* (drum made from bamboo or wooden), and *caping* (hat made from bamboo). *Leuit* (granary) as a place storing rice and *saung lisung* (a place to pound rice) which are usually used to pound rice into rice. To enjoy the view of rice fields in the rice fields, a *saung binangkit* (like a gazebo) is provided. There is also a special building to keep birds and sheep complete with racks for grass, and *saung tamba hanaang* (like a
3.1.2 Conclusions and Recommendations

Conclusions:
1. Pattern Sundanese traditional architecture in general society, especially at the Kampung Naga, Dukuh, Cikondang, and Manglayang in the local wisdom born of cultural diversity and traditions are reflected in the activity of the Sundanese people's lives;
2. Typology of the Kampung Naga, Dukuh, Cikondang, and Manglayang, can be divided into five types, namely: (1) Village mountains (contour); (2) Village lowlands; (3) Village Beach; (4) Roof characteristic typology; (5) Ceremonials or ritual tradition;
3. Typology of the building as a function can be distinguished as follows: 1) Place of residence (imah panggung); (2) Place of worship (mosques, tajug); (3) The Adat place (traditional bale); (4) Rice Granary (leuit); (5) The pounding rice (saung lisung); (6) The versatile (bale paseban); (7) Bathing, washing, toilet (cal);
4. Open spaces as the area gathered together, such as playing fields, parks, ponds, fields, gardens, natural forest, etc.;
5. The shape of the roof in general there are five types of roofing, namely: (1) Jolopong (pelana); (2) Sontog; (3) Julang ngapak; (4) Tagog anjing; (5) Combination;
6. Type of art include: jaipongan, wayang golek, angklung, gamelan, kacapi suling, degung, while traditional foods include: colenak, rangginang, bajigur, bandrek, opak, peuyeum, and other processed foods.

Recommendation:
1. Need to design some kind of building to function: residential population, homestay tourists, places of worship, a place to store rice, a pound rice, souvenir shop, an art gallery (performance), public toilets, multi-purpose building, and gazebo;
2. The use of the building forms a panggung on any type of building;
3. The use of this type of roof julang ngapak, jolopong, jure and tagog anjing;
4. The use of local materials in the construction (foundation, walls, floors, roofs plafond);
5. Sundanese arts performances as an attraction at every opportunity;
6. Preparation of fish ponds and open spaces;
7. The common kitchen to cook when the arrival of tourists who stay at home residents.

3.2. Tourism Potential in Kampung Tajur Kahuripan

Tajur Kahuripan village is a hamlet in the village Houses, District Bojong Purwakarta. The distance is about 35 Km from Kota Purwakarta and about 75 KM from Bandung with a height of approximately 650 meters above sea level (dpal). The average air temperature ranges from 17 until 20 °C surrounded by trees, hills, rice fields, landscapes and plantation mount of Burangrang (Nuryanto et al., 2016). Network of tourist of Bojong road that crosses the village, including the district roads, rural roads, road stone and dirt road. Touch of air cool, neat houses on stilts, scolds people friendly greetings, no motor vehicle exhaust noise except the sound of animals that used to go out in the morning and late night. Kampung Tajur opened to the public since 2000. the village is made up of two RT, and inhabited by approximately 70 more families. Most of the houses are there to provide themselves as a home stay. Rates per house Rp. 150,000.00, while the cook to eat are provided by the host with the relative rates (Purwanto, 2015). Visitor activities in Kampung Tajur...
Kahuripan, in addition to look around the village atmosphere, can also attend community events to the fields or to the fields. Administratively, the location of the study can be seen in the picture below.

Fig. 5: Map of Kampung Tajur Kahuripan, Purwakarta District, West Java Province
Source: (Nuryanto et al., 2016)

Since the declaration of the district. Purwakarta as a tourist destination in West Java Province by Regent Dedi Mulyadi, the growth of domestic tourist visits increased. Tajur Kahuripan village is geographically located at a high contour with a relatively cool temperature so it is perfect to relax and let go just for the citizens of the city bustle. Ecotourism activities in Tajur Kahuripan village enable the development of the concept of development and community empowerment (ecotourism based on community development). Tourist attractions are presented in the form of a variety of activities with activities atmosfer by touch with rural nature and have distinctive characteristics, in particular architectural stage house so arranged, that serves as a means of travel in the form of accommodation for visitors (Nuryanto et al., 2016). The village is also a tourist spot in the open education and rural development nuanced students have distinct characteristics. At certain times many visits from school children in high school, junior high, and even kindergarten and early childhood education from Jakarta, Depok, Bekasi, and Bandung to learn about local knowledge.
Kampung Tajur Kahuripan not belong to the type of custom homes, because there was no ancestral rules relating to community life. They are free to build houses using tile roof covering of soil which is actually when in custom homes is strictly prohibited. In the Tajur Kahuripan village, whole house using the cover of a tile roof, and has nothing to do with the tradition of prohibition, free according to ability. At the pawon (kitchen) there hawu or furnace for cooking activities, but in most people still use a gas stove. Hawu must use firewood that is obtained from the surrounding forest.

Fig. 6: Natural wealth in Kampung Tajur Kahuripan, Purwakarta District, West Java
Source: (Nuryanto et al., 2016)

3.3. Planning and Design of Tourism Village
3.3.1 Site Planning Concept
The master plan of Tajur Kahuripan Tourism Village was made with the aim of classifying regional functions that have tourism potential, so as to improve the standard of living of the community. This master plan can also be used as a consideration for the development of tourist areas in Purwakarta Regency. Based on the location of the site at the location, and the view to site from outside the site, the following concepts can be obtained from the master plan and compaction: (a) Arrangement of the structure of the building mass using a combination of cluster and irregular patterns, so that when road users pass through the Tajur Kahuripan area visitors can get a view of beautiful buildings along the way to the location; (b) Public zone arrangement is placed in the middle of the site, so that it is accessible to the general public from outside the site. The support zone is placed in the south east, and is close to the public zone to maximize the direction of the site and the continuity of circulation from the public zone. The general public can also access this support zone with pedestrian circulation. The support zone is located close to the public zone and the private zone because it is a a zone that needs to be protected.
3.3.2 Positioning of Building and Zoning Concept

The concept of zoning planning in the tourist village of Kampung Tajur Kahuripan divided into three (3) zones interconnected with region with circulation path. Site planning are grouped based on the needs of residents and visitors, so well ordered. Zoning on the site are grouped into: (a) the zone or public areas is an area that can be accessed by the general public who want to take advantage of as social spaces, such as parking areas, circulation areas, reception areas, commercial areas, public visitors areas, exhibition area, and the area souvenirs; (b) Zone or private area is an area that can be accessed by tourists, such as home stays, houses for cultural tour or handycraft, and the restaurant's traditional cuisine; (c) Zone of service or support zone is the area that can be accessed by managers and building support, including the cafeteria, administration services, gardens, huma, pond, and rice paddies.

Positioning of building period is set to follow the line of the topography. Uneven topography of the region with a slope between 30°-60° to the plane land at an altitude of about 650 meters dpal, looks very beautiful. Uneven topography of the land is very good for mass building set in the swale, so as to avoid flooding and landslides. The overall concept of the building period convenient and reflecting and physically among the building period with accessible. The concepts with the aim

Fig. 8: Sketch of master plan and site plan of Tajur Kahuripan tourism village design concept
Source: (Nuryanto et al., 2016)

Fig. 9: Site plan and section horizontal and zoning concepts of Tajur Kahuripan tourism village
Source: (Nuryanto et al., 2016)
of planning the tourism village, in addition to housing (imah, leuit and saung lisung) as residences, facilities to support this environment are as follows: bale adat, mosque, bale ageung (multipurpose), stalls, balong (fish ponds), garden perennials, kebon lalab (garden crops), shower/toilet (MCK), waterfall, vehicle parking, leuit pare, camping ground.

3.3.3 Building Design Concept

The concept design of the building typology in the tourism village Tajur Kahuripan refers to the characteristics of traditional architecture Sundanese as locality in Purwakarta. In general, the characteristics of traditional architecture Sundanese visible on panggung (stilt house) and suhunan (roof shapes). This is an important consideration, because the basic concept of tourism village Tajur Kahuripan lift Sunda locality in line with government programs that are being raised Purwakarta locality as one of the icons Sunda region. Referring to the purpose and this design base then basically divided into two types of buildings. First; Residential building with its equipment which is an integral part of the daily lives of citizens, namely; imah (house), leuit (granary), saung lisung (a pounding rice), and bale adat (custom hall). Second; The type of public buildings consisting of; mosques, bale gede (multipurpose), warung (food and crafts).

Fig. 10: Building design concept of Tajur Kahuripan tourism village
Source: (Nuryanto et al., 2016)

In keeping with the character of the village located on a mountainous area and contoured, and for the safety and comfort of residents and visitors and user mobility as well as revealing his Sundanese culture of architecture, the building type is taken panggung typology, except for the stall because of the relatively high mobility users selected with type of ngupuk (flattened). Imah
panggung is a form of house Sundanese people with very distinctive roof types, such as jolopong, badak heuay, julang ngapak, tagog anjing, sulha nyanda, etc. Typology of panggung in the design of this tourist village used during the building to function residential population, homestay, mosques, granary, souvenirs, food corners, environmental security post, etc. In general, the houses in the village of Tajur Kahuripan shaped is panggung typology with jolopong roof and the material of the tile roof covering. The design of this building provides an alternative to the public about the forms imah amplifier stage as a tourist village character based on traditional Sundanese architecture. In its design, the roof covering was replaced from thatch roofed or more natural order (see figure 6).

This panggung typology also provide other benefits, such as the height of 40-60 cm under functioned as a coop of chickens, ducks, and rabbits, so that residents can raise as a sideline. In the back room there pawon organization (kitchen) equipped with hawu (furnace). For tourists it is very rare, because cooking with hawu provide a special experience when compared with gas stove. However, the concept remains available in pawon gas stove with the aim of providing an alternative means of cooking to tourists. Imah panggung and homestay population and placed following the contours of the land with terraces overlooking the street pattern is linear. This pattern is suitable for high-lying areas, thus providing benefits to avoid flooding and landslides. The distance between the house well regulated so as not to disrupt the meeting and circulation, while among between gap empty space planted with shade trees and shrubs so as not to dry and give a beautiful natural shades.

3.3.4 Building Places of Worship

The mosque is provided as a place of worship for the community and tourists. The building typology also refers to the locality of Sundanese traditional of architecture. The shape is designed using the concept panggung and roof with style sontog stacking three upwards which reflects vertikalisme the Almighty. Panggung at the mosque also provide benefits, namely the good air circulation from outside and inside the entrance passing through gaps under talupuh of bamboo flooring or board, so that was cool. Mosque placed on the public zone whose position in the middle of the village for easy access. The building is equipped with a place of worship for women and men ablution provided on the left and right side. Communities can use the mosque for other activities, such as lectures and exercises kasidahan ie Islamic musical art that can be enjoyed by tourists. Design mosque only one floor with a large enough size, so as to accommodate the congregation to pray five times even Friday prayers, Eid al-Fitr, and Eid al-Adha. On the outside, provided overhang or porch on the left side and his right to work to accommodate the number of pilgrims who more or used to ngariung (hangout) for the people of the village and even the tourists.

![Fig. 11: Building places of worship (musholla) of Tajur Kahiripan tourism village](source: Nuryanto et al., 2016)

3.3.5 Building Storage Rice

Leuit (granary) is a building as a storage place finish harvested rice. In the tread zone, leuit placed in service area that its position at the bottom of the settlement. Leuit closely related to cosmology Sundanese people, because it is the abode of Sanghyang Sri Pohaci (rice goddes), trance ie as an incarnation of goddess of rice. In the traditional village in West Java Province, leuit very sacred because the figure of the goddess of rice are considered capable of giving fertility in rice yields abundant. Therefore, at certain times of farmers always give sajen to honor the goddess of rice. Leuit design concept using the system under the panggung with between 40-50 cm high,
while the shape of the roof is jolopong capit gunting style with material palm leaves. The values contained in this building is a symbol of simplicity and food security, because rice is processed from working the fields to harvest through hard work and a stream of sweat farmers, unlike in the city just buy and cooked. This is not found in urban areas, making it attractive for tourists to know and learn from the villagers about how to grow rice.

![Fig. 12: Building storage rice (leuit) of Tajur Kahuripan tourism village](image)

Source: (Nuryanto et al., 2016)

### 3.4 Conclusions and Recommendations
#### 3.4.1 Conclusions

The planning of Kampung Tajur Kahuripan as a tourism village in Purwakarta Regency with the inspiration of Sundanese traditional of architecture has several important things, namely:

1. Basically existing facilities such as the waterfall tour, jogging track, camping ground, and the potential that exists is maintained;
2. Development potential that exists, namely the repositioning of the building past the mosque and bale gede and manufacture of vehicle parking, to be more representative for each activity residents and visitors;
3. Create an object to be able to attract more visitors or tourists to take advantage of the water flow of the river, by making a fish pond that can be used as recreational fishing as well as business development for the villagers;
4. Make public facilities such as toilets (shower, sink, toilet) and a walkway for easy achievement to an object;
5. Re-greening in some vacant land, in this case the type of tree and its use is set as natural as possible and that can be the result either for short term or long term, and useful for protecting the environment.

While the design of Kampung Tajur Kahuripan as a tourist village in Purwakarta Regency has several criteria, namely:

1. The typology of tourism villages that is made is the open type (spontaneus), because it is more profitable to involve the local community to participate in managing the tourism village;
2. The tourism village design model created is a cultural tourism village, with the characteristics of the arts and traditions of the Sundanese people;
3. All buildings are designed with the type of panggung, except for the stall and toilet (shower, sink, toilet) was designed with the type ngupuk (directly related to the ground floor, things to facilitate the movement (mobility) guards and visitors to interact;
4. The shape of the roof on each building designed based on Sundanese traditional of architecture;
5. Building materials utilize natural building materials available in the local area, namely wood and bamboo for building bodies and fibers to the roof. The use of artificial materials (glass) confined to the window, so the convenience of users (residents and visitors/tourists) can be further improved, including electricity for lighting;
6. For the infrastructure, such as road vehicles or those designed as natural as possible, by making use of natural materials such as rocks and sand compacted;
7. For facilities bathing, washing and toilet (MCK), both in residential and outside, still make use of bamboo as a material for a shower (shower), which is adjusted by a factor of environmental health.
Acknowledgement

The researcher expressed his gratitude to various parties who have contributed to this research, such as: sesepuh, kokolot, kuncen, respondents, informants, and all communities in Kampung Naga, Dukuh, Cikondang, and Manglayang during the research; Regional Leaders starting from the Governor, Regent, Camat, Lurah, as well as the Heads of RT/RW at the research administrative location; University Leaders, Deans, and Head of the Department of Architectural Engineering Education, FPTK UPI. It would be in vain without their help until this research finds the answer and its meaning.

Reference

Andriyani, A. A. I. (2017). Pemberdayaan Masyarakat Melalui Pengembangan Desa Wisata dan Implikasinya terhadap Ketahanan Sosial Budaya Wilayah (Studi di Desa Wisata Penglipuran Bali). Jurnal Ketahanan Nasional, 23(1), 1-16.

Atmadja, A. T. (2013). Pergulatan Metodologi dan Penelitian Kualitatif dalam Ranah Ilmu Akuntansi. Jurnal Akuntansi Profesi, 3(2).

Azahra, R. K., & Khadiyanto, P. (2013). Pengaruh Keberadaan Desa Wisata Terhadap Peningkatan Kesejahteraan Masyarakat (Studi Kasus: Desa Karang Tengah, Kabupaten Bantul). Ruang, 1(1), 51-60.

Hermawan, I. (2014). Bangunan Tradisional Kampung Naga: Bentuk Kearifan Warisan Leluhur Masyarakat Sunda. SOSIO-DIDAKTIKA: Social Science Education Journal, 1(2), 141-150.

Karwati, U. (2011). Sanggar “Kampung Seni & Wisata Manglayang” sebagai wahana Pendidikan Seni di Kabupaten Bandung. Study kasus pembelajaran terpadu melalui pendekatan tematik berbasis seni pada usia tingkat awal. (Doktor-S3 Disertasi), Universitas Pendidikan Indonesia, Bandung. Retrieved from http://repository.upi.edu/

kemenparekraf. (2013). Rencana Strategis Kementerian Pariwisata dalam mengembangkan Desa Wisata di Nusantar. Retrieved from https://www.kemenparekraf.go.id/asset_admin/assets/uploads/media/pdf/media_1598887965_Rencana_strategis_2020-2024.pdf

Kustianingrum, D., Sonjaya, O., & Ginanjar, Y. (2013). Kajian Pola Penataan Massa Dan Tipologi Bentuk Bangunan Kampung Adat Dukuh Di Garut, Jawa Barat. Reka Karsa, 1(3).

Nuryanto. (2019). Arsitektur Tradisional Sunda: Pengantar Arsitektur Kampung dan Rumah Panggung (W. S. Hutapea Ed. Pertama ed. Vol. 1). Depok, Jawa Barat: PT Raja Grafindo Persada, Depok-Jawa Barat.

Nuryanto, Ahdiat, D., & Surasetja, R. I. (2016). Perencanaan dan Perancangan Desa Wisata Tajur Kahuripan di Kabupaten Purwakarta Provinsi Jawa Barat berbasiskan Arsitektur Tradisional Sunda MEDIA MATRASAIN, 13(3), 1-16.

Purwanto, E. (2015). Lembur Kahuripan, Desa Wisata Berbasis Lingkungan & Budaya. Bisnis Wisata. Retrieved from https://bisniswisata.co.id/lembur-kahuripan-desa-wisata-berbasis-lingkungan-budaya/

Semiawan, C. R. (2010). Metode penelitian kualitatif: Grasindo.

Sriwardani, N., & Savitri, S. (2018). Tinjauan Bentuk Sirkulasii Udara Rumah Adat Kampung Cikondang, Desa Lamajang, Kabupaten Bandung. Narada, 5(1), 1-10.

Wijaya, K., & Permana, A. Y. (2020). Settlement Pattern of the Village of Dayeuh Luhur, Sumedang. Journal of Architectural Research and Education, 2(1), 55. https://doi.org/10.17509/jare.v2i1.24292

Zeisel, J. (1984). Inquiry by design: Tools for environment-behaviour research: CUP archive.

Nuryanto, R. Irawan Surasetja, Dadang Ahdiat | 155