Assessment of local communities capacities on developing ethnographic tourism of Kampung Naga, West Java, Indonesia

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Abstract. This study aims to examine the capacity of local communities in the administration of tourism. Ethnographic tourism is one of the popular products built in Tasikmalaya Regency. It is known as the capital of Kabarataan of Galunggung which has a Sundanese culture style that is rich with local customs. This is an opportunity to promote Sundanese arts and culture as well as concerns of disruption caused by open access to outside communities. Kampung Naga offers physical and non-physical potential which gives a unique experience for tourists. The improvement of local community and their capability in managing tourism have a significant role on developing ethnographic tourism. The research method used is in the form of descriptive qualitative through several stages; an interview to a stakeholder of tourism organizers in Kampung Naga, an act of compiling community capacity data using radar diagrams, and an interpretation of community capacity in zoning the village area. Based on the analysis, the development of tourism activities in Kampung Naga actually provides economic benefits for local people and education of human and natural harmony for visitors. Local people also have a good capacity in maintaining the socio-cultural identity and the use of the environment in developing sustainable tourism.

1. Introduction
The Sundanese, or Urang Sunda, is the third-largest community group entity in Indonesia spread over the western part of Java Island, centered in the Province of West Java. It is not only the mass quantity but also very universal culture and philosophy of life adopted. According to Muhsin et al [1], culture that has a close relationship with nature can be reflected in the development of environmentally friendly Sundanese settlements in accordance with geographical conditions and the natural surroundings. The context of spatial use can also synergize with local wisdom in realizing environmentally friendly settlements; among them are developments that do not disturb the headwaters of the river, do not change the contours of the land, and zoning regulation [2].

The development of cultural tourism is fragmented into several new niches such as cultural heritage tourism, art tourism, gastronomic tourism, film tourism, and creative tourism [3] and relations are getting closer after many practitioners involved to produce tourism experience, but in the future the local community will play a more important role because it is integrated into daily culture [4].

Interesting conditions are found in the current era of disruption, namely information disclosure regardless of spatial boundaries and social status, and presenting information exchange and the
formation of a global community that cannot be avoided [5]. The complexity of globalization can have both positive and negative effects on Ideofact, Sociofact and Artifact culture [6]. The expected transformation is innovation in the development of the potential it possesses, not the reverse alienation due to information disclosure. As found Khamdevi and Bott [7] in the tourism of Bali, a large number of tourists and the private sector involved in mass tourism causes a negative impact on the natural and cultural environment.

In fact, all tourism development activities ultimately lead to the achievement of economic empowerment, psychological empowerment, social empowerment, and political empowerment for local communities [8]. The limited skills and friendliness of the local people needed in tourism services causes problems in tourism which enable obstruction of tourism development [9]. Community capacity building in tourism activities has a very important role in increasing their knowledge of tourism, assisting them in participating in tourism planning and development, assisting them in taking positions in the tourism business and some other opportunities, for example as suppliers of goods and services and assisting them in managing the impact of tourism on society [10], as the role of local communities in cultural tourism activities in the future [4]. The description of the community capacity in developing tourism activities in the Kampung Naga Indigenous Village becomes interesting to study. Specifically, this study aims to reveal how much knowledge the community has in preserving, maintaining, and developing existing local cultural resources to support the sustainability of tourism activities.

2. Research methodology

2.1. Data collection technique

This research was conducted with a qualitative method or investigative approach. Researchers collected data through a face to face interview and interaction with people at the research site. The first step in collecting data and information was determining the research instruments used including questionnaires, maps, and recording tools. The second stage determined the sampling method where purposive sampling was used in determining the sources, namely by determining the considered group and the community group that is considered able to provide good quality information. The selected community groups chosen as informants represented aspects of socio-cultural resources (N1, N2, N3), environmental resources (N4, N5, N6, N7, N8, N9), and economic resources (N10, N11, N12) as explained in the literature on sustainable rural tourism [11-13].

2.2. Data analysis technique

The qualitative analysis used in this study consisted of three activities that occurred simultaneously, namely data reduction, data presentation, and drawing conclusions. In order to be able to compare and check the compatibility of data between sources and other sources of information, it was sufficient to meet the development elements of Kampung Naga tourism activities as a form of triangulation effort. The informants were interviewed based on the design question of the capacity of the Kampung Naga community in tourism development based on predetermined variables using ordinal data scales (3 = Good, 2 = Good Enough, 1 = Less). Furthermore, conclusions were drawn about the capacity building based on indigenous people in Kampung Naga.
Table 1. Assessment on Kampung Naga community's capacity in tourism development.

| Tourism Elements   | Sub Types                      | Variabel                        |
|--------------------|--------------------------------|---------------------------------|
| Human Resources    | Participation                  | Community participation in training in tourism SDM 1 |
|                    | Ability                        | The ease of getting information about tourism SDM 2 |
|                    | Involvement                    | The ability to be friendly to visitors SDM 4 |
|                    |                                | The ability to hold the existing rules SDM 5 |
| Institutional element | Availability of organization   | The existence of related organizations about tourism EK 1 |
|                    | Benefits of the organization   | Participating members of the organization EK 3 |
|                    |                                | Members benefit from the organization EK 4 |
| Networking Association | Collaboration with other institutions | The ability to work with government agencies outside of Kampung Naga AJ 1 |
|                    |                                | The ability to work with institutions outside of Kampung Naga AJ 2 |
| Facilities         | Maintaining restroom facilities & parking lots | The ability to maintain toilets / bathrooms F 1 |
|                    | Develop a store / shop         | The ability to maintain parking lots F 2 |
| Environment        | Ability to guard               | The ability to maintain and develop a store / shops F 3 |
|                    | Ability to manage              | The ability to guard against environmental damage L 1 |
|                    | Ability to maintain waste      | The ability to manage waste L 2 |
| Clean Water        | Ability to guard               | The ability to maintain water sources AB 1 |
|                    | Ability to prevent             | The ability to prevent water pollution AB 2 |
|                    | Ability to utilize             | The ability to use clean water for tourists AB 3 |
| Area conservation  | Ability to manage              | The ability to manage visitor patterns KK 1 |
|                    |                                | The ability to regulate zoning KK 2 |
| Enterprise         | Ability to discover            | The ability to discover the needs of tourists U 1 |
|                    | Homestay availability          | The ability to provide homestays U 2 |
|                    | Souvenirs availability         | The ability to provide and sell souvenirs U 3 |
|                    | Special foods and drinks availability | The ability to open up a special beverage and food venture U 4 |
| Promotion          | Ability to promote             | The ability to promote rural tourism with technology and information P 1 |
|                    | Ability to information         | The ability to provide information related to Kampung Naga Indigenous Village P 2 |
|                    |                                | The ability to play an active role in tourism activities that can promote rural tourism P 3 |

Sources: [11-14]
Notes: Socio Cultural Resources | Environmental Resources | Economic Resources

3. Results and discussion

The origins of Kampung Naga have various versions. The identity of a society can be traced by anthropologists through the embodied cultural form. Kampung Naga community, according to Armiyati [15], is a descendant of the Galunggung kingdom, then a cultural encounter happened with Java and Islam which has become the religion of the community between the 16th and 17th centuries AD. The people of Kampung Naga live in an order conducive to the atmosphere of sophistication and a tightly knit tradition of wisdom. The area is ± 10 hectares, comprising forests, agriculture, and fisheries. Whereas a large residential area of ± 1.5 hectares is inhabited by the villagers of Kampung Naga with a total of 314 people with 110 heads of families. The residents of Kapung Naga occupy 116 stage-house buildings with 113 houses, 1 unit Bumi Ageung, 1 mosque, and 1 meeting hall. Spaces are divided into three custom areas: (1) the restricted area, namely the tombs area and dragon forests which are prohibited for anyone.; (2) productive area, namely rice field agriculture area; and (3) core areas (settlements), i.e. residential areas and facilities for ongoing community activities. Local people possess the knowledge inherited from their ancestor in zoning areas of Kampung Naga to accommodate the need of spiritual area, productive area, and core residential area. The zoning cosmology of Kampung Naga based on the
contour is a form of community adaptation to the surrounding natural conditions and not against nature [2].

3.1. Kampung Naga as travel destination
Kampung Naga community is actively guarding its culture against the influence of outside life, which, on the other hand, turns out to be attractive and able to draw the curiosity of tourists. The unique value of Kampung Naga is that the people still uphold traditional customs for generations. Community compliance in maintaining traditional ceremonies, including their lifestyles, remains in harmony with the adaptation of their ancestors in matters of religion, ceremonies, livelihoods, knowledge, arts, language and procedures for their ancestors.

The uniqueness of the Dragon Village is in its activities as its customs are so strong from ancient times to the present. The people of Naga Village hold fast to their customs and nothing has changed. This modern era has not made the culture or culture of Dragon Village change. The transformation of Kampung Naga attractions has undergone a physical change in supporting utilities along with the development of tourism activities in the region, as well as the Kampung Naga Guides Association (HIPANA) as a tour operator. Kampung Naga, which used to be just a collection of Sundanese culture, now has an allure for visitors to come. Community activities that are packaged as tourism products can be said not oriented to the neoliberal economy but to social justice and quality of life. It was stated by Wickens [16] as understanding the development of sustainable tourism activities.

3.2. People's capacity

3.2.1. Capacity in socio-cultural resources. Measuring Capacity Building in preserving and maintaining socio-cultural resources was analyzed based on elements of human resources, tourist attractions, institutional elements, and network associations. Kampung Naga has experienced significant development in tourism. This is inseparable from the role of the local community. Although Kampung Naga is not mentioned as a tourist destination, the people in Kampung Naga have been following related training on tourism, especially tour guide training programs and providing homestay. There is no special way to develop Kampung Naga. One which distinguishes them is how the people preserve the culture they have so they still adhere to customary rules in developing Kampung Naga. The ideological wealth is the capital owned in developing the tourism activities of Kampung Naga Indigenous Village (Figure 1). Due to the cultural characteristics existing until now and the beautiful environment along with hospitality, tourists come back as a sign of fulfilled expectations [17].

3.2.2. Capacity in environmental resources. The measurement of Capacity Building in environmental resources was analyzed based on elements of facilities, environment, clean water, and area conservation. Supporting facilities in tourism activities have an important role in supporting tourism activities that are being developed, but of course, they need to be in accordance with the characteristics of the environment through a process of dialogue between local people and guests so that they can generate mutual benefits [18]. The Kampung Naga community cooperatively maintains and cleans facilities including toilets, parking lots, access roads, and 444 steps. The environmental conditions in Desa Kampung Naga are in good condition. The landscape of the area is beautiful and the land does not change during tourism activities. However, what lacks is that domestic waste has not been managed by the community or visitors. The needs of the community and tourists at this time can still be fulfilled both in terms of quality and quantity. The community protects the water resources by avoiding throwing garbage into rivers and forbidding people to enter forest areas (Figure 2). The forest area is designated by the ancestor of Kampung Naga as a prohibited zone. It enhances spiritual benefits and other environmental services including supplying clean water, reducing erosion, regulating climate, cleaning air, reducing rainwater runoff, and maintaining landscape aesthetics [19].
3.2.3. **Capacity in economic resources.** The measurement of Capacity Building in Economic Resources was analyzed based on the element of capturing economic opportunities arising from existing tourism activities in the Kampung Naga Indigenous Village. Kampung Naga community has captured the needs of tourists when visiting, ranging from the need for cultural information, food and drinks, souvenirs, and lodging. However, the supply of these needs is limited in nature and is done extensively through labor work by the community itself or by groups. The economic activity mentioned acts only as a side income for the community, not replacing the main profession as a farmer (Figure 3).

3.2.4. **Capacity Based on Kampung Naga Zoning Areas.** Kampung Naga zoning areas are divided into restricted areas, productive areas, and core areas. The forbidden area is where the ancestors are buried and Bumi Ageung is a sacred building, as well as a forbidden forest where the dedemit live. Next is the productive area that describes the function of spaces for rice fields, fields, ponds, and saung lisung. The core area is a residential area consisting of houses, halls, mosques, and public restrooms. The community's ability to regulate zoning refers to traditions and customary rules that are inherited. That makes the existing tourism patterns in Kampung Naga give priority to customs and culture. This also applies to tourists who visit, where they are prohibited from entering the no-go zone ie sacred forest and prohibited forest.

![Figure 1. Capacity in socio-cultural resources.](image1)

![Figure 2. Capacity in environmental resources.](image2)

![Figure 3. Capacity in economic resources.](image3)

![Figure 4. Capacity based on Kampung Naga zoning areas.](image4)
physical elements or built environment can be represented through 12 element subtypes (Table 1). Based on the opinion of the informants, the community still maintains the house, both in terms of form and material used, a little different in several parts, especially in the front room which is used to sell souvenirs. The capacity of the community to maintain the function of each zone in accordance with cultural and ancestral rules is still good so that the environmental benefits can still be felt until now.

4. Conclusion

Based on the analysis of the capacity of the Kampung Naga Indigenous Village community, the capacity is in good condition in terms of types of human resources, tourist attractions, institutional elements, facilities, clean water, area conservation, promotion, and business opportunities. However, the community has not shown a good capacity in terms of utilizing waste and liquid waste treatment technology, as well as visitor restriction patterns to reduce the potential for disruption of community activities. Existing tourist activities were not made into a tourist village destination as we know it today, but the community's custom that is still held firm is a special attraction for the community until it is known today. Kampung Naga's past as a community settlement provides protection from attack and it also acts as the central to the spread of religious ideology. Today's Kampung Naga has a function as a community settlement with strong cultural entities and as a tourist destination. The future Kampung Naga acts as a settlement community, tourist destinations, and life laboratory learning philosophy of relations between humans and nature. For this reason, Kampung Naga is expected to become a sustainable ethnographic tourism camp.

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