Eligibility of Traditional Village as the Object of Educational Tourism

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Abstract. Potential tourists always had a desire to find out the characteristics of the object that would be visited as a matter in determining their tourism trip activities. Educational tourism is one of tourism development alternative, which is more emphasized on the aspect of education in general. Traditional village of Kuta, has the potential to be developed as an object of educational tourism, but there is no any inventory of potential and eligibility studies yet. The purpose of this research is to inventory potential and analyze the feasibility level of Kuta Traditional Village as an object of educational tourism. The research method that has been used is survey with observation techniques, interviews and documentation of the location, actors and community activities. Scoring analysis is used to measure eligibility level of the object. Inventory of educational tourism object potential is divided into three types, which are cultural education, history and environment. The results of this research showed there are 31 educational tourism objects. From the 31 objects, 1 is not categorized as eligible, 8 is insufficient category, 19 is categorized as eligible, and 3 objects are categorized as highly eligible.

1. Introduction
Since 2012, the number of tourists who visited tourism objects in Ciamis District, West Java continue to decline, along with the separation of Pangandaran into district. In 2012 it decreased by 4.7% from the previous year, and the year of 2013 has decreased dramatically by 73.9% from the previous year (RPJPD of Ciamis District 2005-2025 II). Tourism development is very important to be developed, considering its contribution to the development is enormous. The advancement of the tourism sector can provide a very varied employment impact. Identification of tourism potential needs to be continuously conducted, including educational tourism. Educational tourism is a tourism trips that are meant to give an idea, a comparative study or knowledge appropriate with work areas that they visit [1]. Ciamis District has three Heritage, (1) Astana Gede Kawali that covers 5.5 ha area; (2) Karangkamulyan - Cijeungjing area of 24 hectares; (3) the village of Kuta - Tambaksari area of 17 hectares [2]. Kampung Adat Kuta was one of hamlet that is still very strong hold to the traditional hereditary. Before further developed as a tourism destination, the inventory and potential scoring are necessary.

2. Methods
This research was conducted in Kuta Traditional Village, Village of Karangpaningal, Tambaksari Sub-District, Ciamis District from June 2016 to March 2017. Social situations are the population and
sample in this research. Social situations are the population and sample in this research. Social situations of population and sample in this research are places, actors, and activities [3]. Places in this research were 26 sites based on the trust of society, actors in this research was the indigenous community leaders as informants as well as the subject of research and community activities, daily or activity of indigenous traditions in the village of Kuta. Data is obtained according to the characteristics of the object of research with survey method. This method is an investigation to obtain facts from the existing symptoms and seek information [4]. The stages include identification, observation, measurement and analysis of eligibility. Geography approach that is used was ecological approach. In ecological approach, a tourism object is very closely related to the elements of the environment [4]. Data obtaining was also done by observing the three-social situation in the village of Kuta (places, actors, and activities), interviews of leaders of indigenous peoples and documentation through documentary videos, photos, a book about the village of Kuta, previous studies and other literatures. Variable in this research is the eligibility of educational tourism as a dependent variable, and educational tourism attraction in Kuta Traditional Village which studied from the indicators of uniqueness, authenticity, scarcity, value for tourists, experience/participation of tourists, affordability, custom rules, security, facilities and infrastructure which are available as the independent variables.

3. Results and Discussion

3.1. Educational tourism objects in Kuta Traditional Village

The results showed that in Kuta Traditional Village generally consists of three types of tourism objects, which are the educational objects of culture, history and environment.

3.1.1. Culture educational tourism object. C. Kluckhohn [5] takes this potential out of the seven elements of culture universal, namely: the religious system and religious ceremonies, social organization systems, knowledge systems, livelihood systems, technology and equipment systems, language and the arts. Religion system in Kuta Traditional Village is in the form of traditional ceremonies that called nyuguh, which held once a year before 25 Shafar (Islamic calendar), earth alms (called sedekah bumi), babarit & saman. Community organizations in the village of Kuta led by an Indigenous Leader with customary system that are passed on through the mandate of kuncen and customary deliberation. Knowledge system in the village of Kuta massively through village elders and kuncen hereditary inherit the trust that needs to be maintained and practiced by the public through guided estab religious figures. For small scale, coaching is given by parents to their children in accordance with the mandate and applied custom rules. The majority of livelihood in Kuta Traditional Village is farmers, whether it is rice field farmers, gardens and others. Traditionally, the use of advanced technology is allowed as long as not breaking the rules. Communication devices such as hand phone, radio, television and transportation equipment such as cars, motorcycles and bicycles have been used. However, for home building should still be of wood, walls from material like cement, etc are forbidden. Mother tongue and everyday language that used here are Sundanese language, it is because the influence of the Sunda kingdom which is Galuh. Typical arts of this place are gondang buhun, rengkong arts, ronggeng gunung and tayuban. Those arts have been existed from a long time as being influenced by Cirebon and Mataram kingdoms.

3.1.2. History educational tourism object. The history of Kuta Traditional Village based on the community's belief and previous research is divided into two periods. First period is Galuh Kingdom first period and the second is the Kingdom of Cirebon. Galuh Kingdom, is an area that would be the center of the kingdom by a king named Prabu Permanadikusumah.

A variety of needs for development, such as the making of tools, gamelan, cement, furniture had been prepared. Every need that had been prepared was abandoned and is sacred as ancepan until now. After the cancellation of the Kingdom construction and acquisition of information about Galuh kingdom relics that stored in Kuta, conducted a contest for prospective kuncen. Finally, there are two
people who participated in the contest, namely Ki Batasela from the kingdom of Mataram Solo and Ki Bumi from the kingdom of Cirebon. Like a competition, that activities were began. Initially Ki Batasela were prior to the location than Ki Bumi, but because he takes a break in the cliff that fortify Kuta, finally he was preceded by Ki Bumi to Kuta, Ki Bumi directly plugged the gourd and soko tilu stone, as a sign that he came first. Ki Batasela have to accept defeat in the contest that the loser should be a servant of kuncen, but because he did not want the end, he chose to stay in the area of Cibodas. Ki Bumi finally becomes kuncen, and remained there with the task of keeping the heritage legacy of Galuh. Furthermore, kuncen in the village of Kuta passed by delegates from Cirebon, to this day the tradition of descent kuncen who served previously. Until now, Ki Bumi is trusted by society, as the one who set up the foundation arrangement of lives in the village of Kuta and an ancestor who keep this village.

3.1.3. Environment educational tourism object. In this research, the identified environmental elements include climatic conditions with daily temperatures around 30-33°C. Topography of the village of Kuta is undulating and hilly land, surrounded by high cliffs with 75-100 meters height, which became the origin of the use of name of Kuta, which means fortress. In the village of Kuta there is an own water spring named Cinangka, Cibangbara, Cibungur and Ciasihan that used by the community to fill daily needs. Biotic elements which are potential attractions in the village of Kuta in the form of the Sacred Forests that have customary rules and still sustainable.

### Table 1. Classification of attraction.

| No | Attraction Names | Sub Variable / Criteria | Amounts | Classification |
|----|-----------------|-------------------------|---------|----------------|
| 1. | Batu Patangeuh-tanggeuh | 2 5 2 3 2 1 2 1 | 19 | C |
| 2. | Gunung Bonghas | 2 5 2 3 2 1 2 1 | 19 | C |
| 3. | Gunung Rompe | 1 5 2 3 2 1 2 1 | 18 | D |
| 4. | Batu Kacapi | 2 5 2 3 2 1 2 1 | 19 | C |
| 5. | Gunung Kipamali / Leweung Karamat | 4 5 3 4 3 3 3 | 3 | 30 | B |
| 6. | Gunung Dodokan | 3 5 3 4 3 2 4 | 28 | B |
| 7. | Gunung Pakayuan | 1 5 2 2 2 2 3 3 | 22 | C |
| 8. | Gunung Padaringan | 4 5 4 3 3 3 4 | 33 | B |
| 9. | Tanjakan Pasang | 5 5 2 3 | 33 | B |
| 10. | Batu Ge’ong | 2 5 3 3 2 2 4 2 | 25 | C |
| 11. | Gunung Barang | 2 5 2 3 2 2 3 2 | 23 | C |
| 12. | Gunung Ajing | 1 5 3 2 2 2 4 3 | 24 | C |
| 13. | Ranca Sigun | 1 5 3 3 3 4 4 | 29 | B |
| 14. | Panggeleseran | 4 5 3 5 4 2 5 2 | 32 | B |
| 15. | Ciasihan | 3 5 3 4 4 5 5 2 | 36 | B |
| 16. | Lemah museur | 2 5 2 3 3 4 5 | 31 | B |
| 17. | Gunung Wayang | 3 5 3 4 3 5 | 33 | B |
| 18. | Gunung Semen | 2 5 3 4 3 5 4 | 31 | B |
| 19. | Gunung Pandai Domas | 2 5 3 3 3 5 5 5 | 33 | B |
| 20. | Gunung Tahanan | 2 5 3 3 3 5 5 5 | 33 | B |
| 21. | Leuweung Leutik | 1 5 3 3 3 4 4 5 2 | 30 | B |
| 22. | Cai Panyipuhan | 3 5 4 4 4 3 3 4 | 32 | B |
| 23. | Cai Cinangka | 1 4 3 4 3 5 5 5 | 34 | B |
| 24. | Gunung Gehang | 1 5 3 3 3 5 5 5 | 34 | B |
| 25. | Rumah Adat | 4 3 4 5 4 5 5 5 | 39 | A |
| 26. | Tugu Kalpataru | 3 3 4 3 3 5 5 5 4 | 36 | B |
| 27. | Sawah | 2 4 2 5 4 5 4 5 | 35 | B |
| 28. | Balong | 2 3 2 4 4 5 4 4 3 | 31 | B |
| 29. | Seni Buhun Kampung Kuta | 4 4 4 4 4 5 5 5 | 38 | A |
| 30. | Nyuguh Tradition | 4 5 4 4 4 5 5 5 | 39 | B |
| 31. | Society Daily Activities | 3 4 3 4 4 4 4 5 3 | 34 | B |
Table 2. Score of class.

| No | Classification | Score | Description       |
|----|----------------|-------|-------------------|
| 1  | Class A        | 36 – 45 | Highly Eligible   |
| 2  | Class B        | 27 – 36 | Eligible          |
| 3  | Class C        | 18 – 27 | Less Eligible     |
| 4  | Class D        | 9 – 18  | Not Eligible      |

3.3. Culture educational tourism attraction

Culture Educational Tourism Attraction based on the results of this research are Ciasihan, Cai Panyipuhan, Gunung Gebang, traditional house, Tugu Kalpataru, rice fields, Balong, Art Buhun, nyuguh traditions and daily activities of the society. From 10 potentials of this attraction, the three potentials get into class A which has a high potential/highly eligible, and seven other potential belonging to classification class B, which is eligible as a culture educational tourism attraction. Culture means "the whole idea and the man's work should be familiarized with the study along with the whole of his attitudes" [5]. Related to the tourism attraction, there are two types of tourism attraction, which vary by region according to ability, or potential, which is natural attractions and fabricated attractions. The ma-made attraction covers cultural tourist attractions such as dance, puppets, ceremonies, songs, rituals and attractions that are the result of creative works, for example: art, sculpture, carving, and painting. If it is associated with an eligible attraction as an educational tourism attraction, there is a potential that can be described as a tourist attraction because they are classified into cultural attractions like ritual ceremonies Nyuguh, Art Buhun, Cai Panyipuhan and others [6, 7].

3.4. History educational tourism attraction

History educational tourism attraction based on the results of the research includes Forests Sacred, Gunung Dodokan, Padaringan, Ranca Sigung, Pangegeleseran, Lemah Museur, Gunung Wayang, Gunung Semen, Gunung Pandai Domas, Gunung Tahanan, Leweung Leutik, rice fields, tradition of Nyuguh, daily activities of society. From those 14 attractions, there is one object of educational tourism object that get into class A which is tradition of Nyuguh which are still the same with the culture educational tourism attraction while the rest of 13 attraction get into class B which has a good potential or eligible enough as a history educational tourism attraction. Suryadana & Octavia said that a location could have a tourism attraction if one of them can provide value for tourists [7]. It is expected to give value for tourists after they returned to their place. In addition to its historical value, of course, tourism activities should also have an impact on the commercial value. Rasoolimanesh says that the result reveal positive effects for perceived power, knowledge and economic gain on resident’s positive perceptions [8].

3.5. Environment educational tourism attraction

Environment educational tourism attraction that eligible based on research including the Sacred Forest, Gunung Dodokan, Padaringan, Pangegeleseran, Ciasihan, Lemah Museur, Gunung Wayang, Gunung Semen, Cai Panyipuhan, Cai Nangka, traditional house, Tugu Kalpataru, rice fields, balong, and tradition of Nyuguh. From those 15 potentials, there is two tourism attraction that entered to the class A, which is the traditional house and tradition of Nyuguh, which also has potential in educational tourism attraction of culture and history. Traditional house and tradition of nyuguh house has a value that associated with the local wisdom in explore their environment, whether in the form of gratitude and utilization of environment for everyday life. The other 13 attractions belong to class B (eligible) as an environment educational tourism attraction. Suryadana & Octavia, suggests that a site is said to have a tourism attraction if it has a uniqueness, authenticity, scarcity and value for tourists [7]. Other environmental aspects that has uniqueness, such as custom rules that still applied and the environmental conditions that are still beautiful and sustainable. Many factors that affect tourists to
come to the tourism location. Nevertheless, the background of tourists itself has an influence to an object, Kirrilova reported that the type of tourism experiences, travel party size, tourist gender, age and educational level significantly effect tourist existential authenticity and anxiety [9, 10].

4. Conclusions
Kuta Traditional Village have an object that eligible to be developed for educational tourism. In general, the object can be divided into educational tourism of culture, history and environment. The results showed that there are 31 attractions that should be developed for the sake of tourism, educational tourism in particular. From 31 objects, based on a scoring analysis resulted of 1 object not eligible, 8 categorized as less eligible, 19 are eligible, and 3 of them is in highly eligible category. In addition to the local government, other parties, including the surrounding community can, also do the development of educational tourism objects in the village of Kuta. The surrounding communities can be included in the planning process, the development of facilities and infrastructure, and their utilization.

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