

Analysis of Utilization of Local Wisdom as a Base for Tourism Village Development in Wewengkon Kasepuhan Customary Citorek, Lebak, Banten

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ABSTRACT

Wewengkon Adat Kasepuhan Citorek is a customary tradition that is legally recognized and is part of the tourism development priorities in the Lebak Regency. As a traditional village that still preserves its local wisdom and has potential in terms of natural conditions, it is not surprising that this area is directed to be optimized in a tourism village concept based on local wisdom. However, the unique potential that exists cannot be optimized into a product or a tourist experience so community contributions to tourism activities and tourism options are still very limited in Wewengkon Adat Kasepuhan Citorek. The research method used is content analysis to conclude the results of information from key stakeholders in the utilization of local wisdom as a basis for the development of tourism villages. The approach to utilizing local wisdom as a basis for developing a tourist village in Wewengkon Adat Kasepuhan Citorek is only visible in terms of buying experience through the Seren Taun Tradition, while buying products are available but very limited as part of tourism offerings. Therefore, further study is needed in the product buying approach to integrate the agricultural sector which is the basis of people's livelihoods with downstream in the form of typical geo products. Whereas in the buying experience approach, it is necessary to package thematic special interest tour packages to create a multiplier effect on improving the economy and maintaining the existence of existing local wisdom.

Keywords: Buying Experience, Buying Product, Local Wisdom, Tour Packages, Agriculture

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INTRODUCTION

Local wisdom is Indonesia's wealth that is not owned by other nations. This can be a bargaining point and an attraction in economic development, one of which is through the tourism sector. As stated by (Sugiyarto and Amaruli, 2018) that the potential for culture and local wisdom in tourism development is part of the product of human creativity which has economic value. This is no exception in terms of developing a tourism village based on local wisdom, which is a strategy to increase the income of the surrounding community for the economic value obtained (Jubaedah and Fajarianto, 2021).

The development of tourist villages in Indonesia has become a priority policy in the 2020-2024 National Medium Term Development Plan (RPJMN). Through the development of tourist villages, it is hoped that it will be able to open the widest possible employment opportunities and provide welfare for the community, especially if it can to optimize the local wisdom it has. Because the development of a tourist village must be carried out based on the planning and implementation of activities based on diversity, uniqueness, and uniqueness of cultural arts traditions and local wisdom (Rochman, 2017).

Lebak Regency through its development vision has committed to optimizing local potential to be developed in an integrated manner through the tourism sector as its leading sector. One of the local potentials in question is through the existence of local wisdom packaged as a basis for the development of tourist villages. What is meant is the development of a tourist village in Wewengkon Adat Kasepuhan Citorek which is part of the Lebak Regency tourism development priority known as "Six Fantastic". The choice of Wewengkon Adat Kasepuhan Citorek is inseparable from its status as part of the Kasepuhan adat which is legally recognized and of course, has local wisdom that has the potential to be developed as a typical dish of a tourist village.

Wewengkon Adat Kasepuhan Citorek as part of the Banten Kidul Customary Unit (SABAKI) has a Seren Taun tradition that has been preserved for generations. This tradition is closely related to the agricultural sector, where the majority of the Citorek people work in that sector (Table 1). The geological history of the process of volcanism in this area is one of the supporting factors for all types of plants to thrive and is also directly adjacent to Mount Halimun Salak National Park (GHSNP), which has extraordinary biodiversity. However, these potentials have not been able to be optimized as a product or travel experience. This can be seen from the people who contribute to tourism activities which are still low (Jaya et al., 2021) as well as the limited availability of typical products processed by the community (Yuniar, 2020) so there are still limited travel options which are still focused on Mount Luhur when looking at visit data tourists in Lebak Regency.

Table 1. Total Population of Wewengkon Adat Kasepuhan Citorek by Type of Work in 2021

No	Type of work	Number of Population (Person)		Total (Person)
		Male	Female	
1	Farmer	3.509	3.475	6.984
2	Farm workers	290	148	438
3	breeder	20	2	22
4	Itinerant Merchant	16	38	54
5	Home Industry Craftsmen	40	40	80
6	MSME Entrepreneurs	256	25	281
7	Big Entrepreneur	2	0	2
8	Mechanic	10	0	10
9	Driver	19	0	19
10	Builder	50	0	50
11	Alternative medicine	8	13	21
12	Nurse	2	2	4
13	Midwife	2	6	8
14	Doctor	1	0	1
15	Lecturer	3	0	3
16	Government employees	35	17	52
17	Private employees	2	0	2
18	Retired PNS/TNI/Polri	2	0	2
19	Teacher	3	7	10
Total		4.270	3.773	8.043

Source: Wewengkon Adat Kasepuhan Citorek 92022)

Therefore, it is necessary to identify and analyze the use of local wisdom as a basis for the development of a tourist village in Wewengkon Adat Kasepuhan Citorek so that the existing potential can be packaged optimally. Based on the existing phenomenon, it is interesting to study the use of local wisdom as a basis for developing a tourist village in Wewengkon Adat Kasepuhan Citorek. This is done to be able to find out the conditions and problems faced so that a pattern for developing a tourism village based on local wisdom can be formulated in Wewengkon Adat Kasepuhan Citorek.

LITERATURE REVIEW

Local wisdom

Local wisdom is a custom and habit that has been traditionally carried out by a group of people from generation to generation which until now is still maintained by the community (Komariah et al., 2018). Local wisdom is a characteristic of each region that has the potential to support the development of a region. The potential for local wisdom in tourism development is part of the product of human creativity which has economic value (Sugiyarto and Amaruli, 2018). Local wisdom from a

tourist destination will have more value and be attractive to tourists who will visit (Rahmi, 2016). It can be said that local wisdom in a tourism concept will make a tourist destination have its characteristics, be attractive to tourists, and be able to create more economic value without having to reduce or add to the value of this local wisdom.

Tourism Village

Rural areas can be developed into tourist villages by focusing on the contribution of rural communities and environmental preservation as well as offering local cultural wisdom. Susyanti in Istiyanti (2020) stated that the development of tourist villages has now become an alternative for local economic development which has been implemented in various regions. This indicates that the village has great potential as a tourist destination that can trigger an increase in the economy with the principle of community-based cooperation and sustainability. In addition, the development of tourist villages can be an effort to preserve and empower local cultural potential and local wisdom values that exist in society (Wirdayanti et al., 2018).

The development of a tourist village needs to pay attention to the supporting components for the convenience of tourists. The components for developing a tourist village are not much different from the tourism component, namely attractions, accommodation and supporting facilities (Putra in Kasim, 2020). However, not all tourism carried out in the village is called a tourism village. As for becoming a tourist village, several criteria must be met. According to Hadiwijoyo in Yuliati and Suwandono (2016) designating a village to be used as a tourist village must meet several requirements, including (1) Good accessibility; (2) Available tourist attractions, namely having interesting objects in the form of nature, cultural arts, legends, local food and so on to be developed as tourism objects; (3) The community and village apparatus accept and provide high support for tourist villages and tourists who come to their villages; (4) Guaranteed security; (5) Availability of adequate accommodation, telecommunications, and manpower; and (6) Connect with other tourist objects that are already known by the community.

Local Wisdom in Tourism Development

The development of tourism villages based on local wisdom refers to the physical and non-physical potentials related to the uniqueness of each village in selling its potential to be used as basic capital. Local wisdom-based tourism villages can also be said to be cultural tourism which is defined as a trip made on the basis of a desire to broaden one's outlook on life by making visits to other places or abroad, studying the conditions of the people, habits and customs, way of life, culture and their art (Kirom and Putra, 2016). Cultural factors are undeniably one of the factors that influence tourists' decisions to visit culture-based tourism objects. This is in line with Shifman and Kanuk's statement (in Kirom and Putra, 2016) that the impact of culture is so natural and automatic that its influence on behavior is usually taken for granted. The development of a tourism village based on local wisdom is an activity that is not easy to do if it is not supported by all components of the community in the village as a tourism village. Manteiro (2016) revealed that in developing a tourism village based on local wisdom, it is necessary to pay attention to the following: (1) Marketing of tourism village packages that show the selling value of the village; (2) Management of sustainable tourism villages and maintaining the sustainability of the tourism villages themselves; (3) Empowerment of the tourism village community itself as part of the tourism village's potential; (4) Tourism village packaging that is not monotonous so that it does not give visitors an ordinary impression; (5) Avoiding conflicts of interest between adjacent tourist villages; and (6) Can improve the economy of rural communities that are made into tourist villages.

In addition, there are two basic approaches to carrying out a combination of local wisdom for the development of tourist villages (Walker in Tamaratika and Rosyidie, 2017), namely: (1) Buying products, by incorporating elements of local wisdom in tourism products that can be enjoyed such as souvenirs and culinary delights; and (2) Buying experience, by combining elements of local wisdom in activities that can provide direct experience to tourists. This approach can be realized in the form of drafting the concept of regional development and arrangement based on a local wisdom value system that sells tourism products (Meiwanda, 2019). Therefore, tourism development based on local wisdom

should be considered because there is great potential for it to be developed. After all, basically, each region has unique and distinctive local wisdom.

RESEARCH METHODOLOGY

This study used a qualitative approach with a survey research design. Data analysis in this study uses content analysis to conclude results from information from key stakeholders in tourism, namely the public, tourists, and the government. Content analysis is a systematic and replicable technique for compressing many words of text into fewer words so as to be able to make objective conclusions (Stemler, 2001). Later the analysis process will be carried out qualitatively using primary and secondary data which will be explained normatively and theoretically. These data were obtained through observation and interviews with several relevant stakeholders such as the village government, the community, and especially local traditional community leaders as well as literature studies on regional profiles, especially the villages in the study locations.

RESULTS

Wewengkon Adat Kasepuhan Citorek is one of the traditional Kasepuhan in Lebak Regency which has been recognized through the Lebak Regency Regional Regulation Number 8 of 2015 concerning Recognition, Protection and Empowerment of the Kasepuhan Customary Law Community. This Kasepuhan is located in Cibeber District which administratively consists of 5 (five) villages, namely Citorek Timur, Citorek Tengah, Citorek Sabrang, Citorek Barat, and Citorek Kidul. Wewengkon Adat Kasepuhan Citorek consists of 20 RWs and 79 RTs with an area of 15,841 Ha (Table 2). The total population inhabiting the Kasepuhan is 13,766 people from 4,434 households (KK) or it can be said that the population density is relatively low, only 0.87 people/ha. This is inseparable from the position of Wewengkon Adat Kasepuhan Citorek which is an enclave area of Mount Halimun Salak National Park (GHSNP) with a portion of 9,991 hectares or around 63.07% of the total area of Kasepuhan.

Table 2. Area according to Village Administration in Wewengkon Kasepuhan Citorek Customs

No	Village	RT	RW	Far from Capital (Km)	Luas Wilayah	
					Ha	%
1	Citorek Timur	15	3	67	1.758	11,10
2	Citorek Tengah	24	4	68	2.272	14,34
3	Citorek Sabrang	10	3	69	904	5,70
4	Citorek Barat	11	5	69	4.831	30,49
5	Citorek Kidul	19	5	76	6.077	38,36
Total		79	20	±70	15.841	100

Source: Wewengkon Adat Kasepuhan Citorek Village Document (2022)

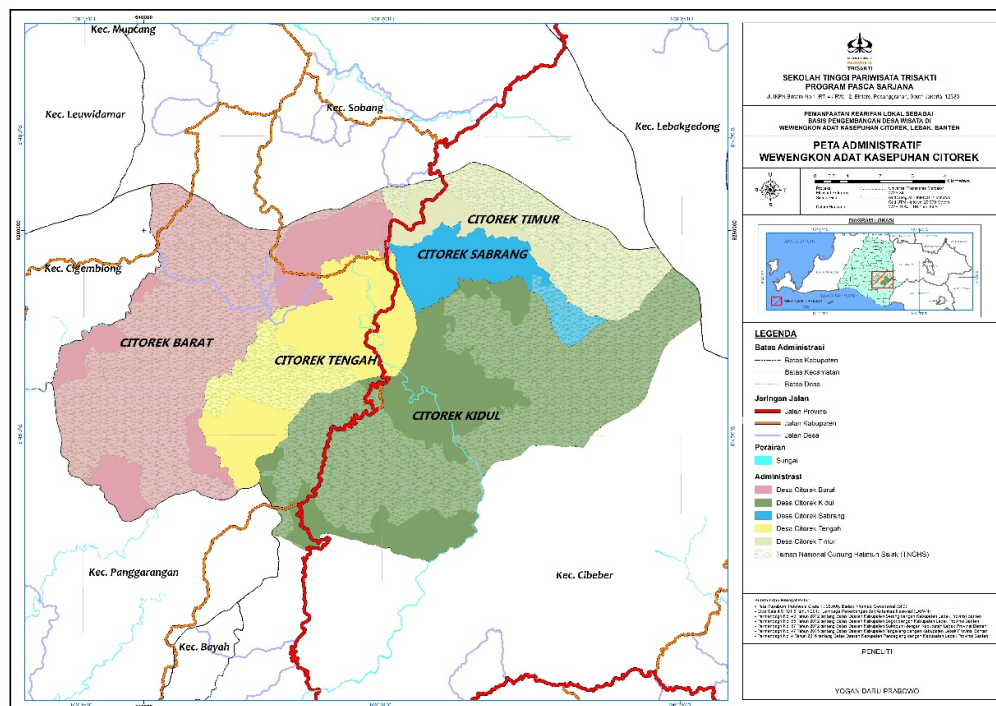


Figure 1. Administrative Map of the Citorek Kasepuhan Customary Wewengkon

Wewengkon Adat Kasepuhan Citorek is one of the potential cultural diversity owned by Lebak Regency. This Kasepuhan is part of the 522 customary Kasepuhan in Lebak Regency which have been legally recognized. Wewengkon Citorek which is part of the Banten Kidul Customary Unit (SABAKI) is also a member of the Alliance of Indigenous Peoples of the Archipelago (AMAN) as proof of the existence of this traditional kasepuhan.

The Citorek indigenous people still adhere to the traditions of their ancestors since this village was first formed. Despite its status as a traditional village, the local community is very open to the outside world. However, this openness does not diminish the existence of existing local wisdom, in which indigenous peoples are very obedient to customary rules even though these regulations are not written down. The community has seen Wewengkon Adat Kasepuhan Citorek as a cultural asset that needs to be protected and preserved, one community said "it has become an obligation and obedience even though the rules are unwritten because they all understand their status as indigenous peoples who have the responsibility to protect their ancestral heritage" (Yogi, interview, October 22, 2022).

One of the well-known local wisdom in Wewengkon Citorek is the Seren Taun tradition. This tradition also influences the rice planting system which can only be done once a year. Initially, this tradition was only attended by the local community, but the development of infrastructure, one of which was after the construction of the Cipanas – Warungbanten access road, made the wider community from outside the village attend the Seren Taun event (Fauzi and Rosalia, 2019). Moreover, after this village has been included as one of the Six Fantastics of the Lebak Regency since 2019, the Seren Taun tradition has started to become one of the agendas in the Lebak Regency calendar of events.

After the Covid-19 pandemic as an effort by the local government to arouse tourism enthusiasm, this tradition began to be held in a festive manner which was able to attract the interest of various groups of tourists starting from 2021 to plans for 2022 (Figure 2). Whereas in the Seren Taun tradition, the local indigenous people are not invited because it is a tradition that is carried out internally but is welcome if guests come to witness or participate in certain moments. Thus, the Seren Taun tradition can be said to have become a buying experience for tourists because by witnessing it and being involved in it, you will directly get an unforgettable experience from your visit.



Figure 2. The Seren Taun Tradition as a Buying Experience Approach in the Development of Tourism Villages in Wewengkon Kasepuhan Citorek Customs
(Source: Dinas Kebudayaan dan Pariwisata Kabupaten Lebak, 2022)

Another local wisdom owned by Wewengkon Citorek is a product processed by the local community. The Citorek indigenous people use their crops as raw materials to be processed into special food and drinks such as pasung tudung, citorek red ginger, citorek red rice, lebak tugu palm sugar, and many more. Not a few people from outside Lebak order these products online or are brought by tourists as souvenirs after a visit. In addition, there are also craft arts that can be purchased by tourists when visiting, such as kaneron, coconut shell ashtrays, typical Citorek headbands, leuit miniatures, parada hoods (umbrellas), bamboo hoods, and many more. The problem is that not many of these processed products are presented at each tourist attraction, where more industrial products are served in general. This makes tourists experience difficulties when they want to find typical Citorek souvenirs, they need to ask certain parties first if they want it.

Other local wisdom-based products are also available in mixed and matched types of dance and music such as rengkong, angklung buhun, and dogdog lojor. The typical Citorek cultural art is often displayed during certain events such as the Seren Taun and the Development Plan Meeting (Musrenbang). As the status of a traditional village, of course, this art is part of the things that need to be preserved by the local community, but the unavailability of art galleries has also contributed to the limited preservation of this art. Even though the Wewengkon Adat Kasepuhan Citorek will be developed as a tourist village, this art can become a special welcome dish for visiting tourists.



Figure 3. Local Wisdom-Based Tourism Products in the Citorek Kasepuhan Customary Wewengkon
Source: Dinas Kebudayaan dan Pariwisata Kabupaten Lebak (2022)

E. Discussion

Local wisdom owned by Wewengkon Adat Kasepuhan Citorek is still well preserved and has been utilized as a part of tourism offerings. The Seren Taun tradition, which is an internal customary event, has been packaged by the local adat kasepuhan together with the Lebak Regency Culture and Tourism Office to make it attractive for tourists from all walks of life and regions to visit. This shows that there is a buying experience gained by tourists by enjoying and participating in Citorek's local

wisdom. In contrast to Citorek's processed agricultural products, which should be a buying product, but have not been significantly optimized. There is no directive or concept of how the community's role is in prioritizing local specialties to tourists, no longer manufactured products that do not highlight the uniqueness of a tourist village. This is also a concern of the Kasepuhan Customary Chairperson, Abah Oyok Didi, whom he wants the processed geo products to be maximized so that they can be marketed to tourists as a specialty of Citorek. "For this reason, training on agricultural processed products is needed, as was done in 2020 so that special foods can later become souvenirs for tourists after visiting" (interview, 12 June 2022). Likewise, the strong identity and nuances of adat are not felt when entering this area, even though local cultural arts can be packaged and utilized as a part of tourism offerings.

Therefore, to preserve local wisdom while taking advantage of the opportunity to become a tourism product, one of the urgency that must be considered is the presence of a studio or a special place that can become a place for preserving cultural arts. Not only that, it is hoped that the container can also be used as an educational tourism product for tourists who want to learn local culture and how to make processed products typical of Citorek. In essence, there is a need for a planned concept or special regulation to optimize existing local wisdom as the basis for the development of a tourist village while ensuring its sustainability. That way, the basic approach of utilizing local wisdom as part of the development of the Wewengkon Adat Kasepuhan Citorek tourism village can run optimally to highlight unique and distinctive values.

When compared with the research of Fauzi and Rosalia (2019) which states that the construction of road infrastructure has become a trigger for the presence of people from outside Citorek who enjoy Seren Taun, this time this opportunity has been well captured by the local indigenous people. The Seren Taun tradition as an icon of the Kasepuhan adat of Banten Kidul is no exception, the Wewengkon Adat Kasepuhan Citorek continues to be packaged as a tourism offering through a buying experience approach. Related to buying products that are not yet optimal, as is research by Yuniar (2020) and Bhakti et al., (2022) that the plantation agriculture sector has not been integrated with the tourism sector, it is not surprising that people prefer to prioritize the harvest for private consumption and the rest is just sold directly without reprocessing. Thus, according to Asril's research (2021), in the development of quality tourism by utilizing cultural potential, it should create an increase in the quality of life of local communities and satisfaction of the travel experience, where local cultural values that exist in Wewengkon Adat Kasepuhan Citorek need to be part of the utilization for tourism with a buying experience and buying product approach. This research is in line with the findings of researchers that there is a need for a place to preserve local cultural values as an effort to maintain cultural existence while avoiding over-commercialization in Citorek to instill a sense of love and respect for culture.

F. Conclusion

The use of local wisdom owned by Wewengkon Adat Kasepuhan Citorek as a basis for the development of a tourist village has been carried out even though it has not been fully optimized. Only the buying experience approach has seen how local wisdom can become a special dish for tourists to create experiences during visits through the Seren Taun Tradition. Another approach in the form of buying products has not become a dish that can be enjoyed easily by tourists when visiting. The potential for processed community products that are part of hereditary heritage is available, but no one has yet been able to manage them into an economic market chain. These typical products are only marketed in a limited way by word of mouth because what is presented at each tourist attraction is still in the form of industrial products in general. At least until now, there have been efforts to optimize local wisdom as a basis for the development of tourist villages, especially by the local community.

To further optimize existing local wisdom to become the basis for the development of a tourist village, it is necessary to further study the potential of the agricultural sector which is integrated with tourism products. The livelihood base of the Wewengkon Adat Kasepuhan Citorek community has a great opportunity to be optimized by processing it into a unique geo product that is enjoyed by tourists. This is part of efforts to develop the community's economy in a sustainable manner which is the spirit of a tourist village. In addition to optimizing buying products, it is also important to package thematic special interest tour packages in the buying experience approach. The special interests in question

range from introducing local wisdom from a historical perspective, and the daily benefits of the community, to educating the importance of protecting national assets. The tour package will later create a multiplier effect on increasing the economy of tourism and also maintaining the existence of existing local wisdom.

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