Attraction Of Kampung Naga As A Cultural Tourism Destination In Tasikmalaya Regency, West Java, Indonesia

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Abstract: In the context of tourism, tourism potential refers to tourism resources that need to be optimized from a tourism destination. The development of traditional villages as cultural tourism destinations must pay attention to the supporting elements of tourism, namely attractions, accommodation, support services, amenities, and accessibility. Research on the attractiveness of Kampung Naga as a tourist destination aims to determine the potential of Kampung Naga as a cultural tourism destination in terms of attractions, accessibility, and other carrying capacities. The method used is qualitative with a case study approach. Data collection techniques through observation, interviews, and literature study. The resource persons consisted of managers of HIPANA (Kampung Naga Tour Guide Association) and community leaders of Kampung Naga. Data analysis is carried out interactively and continues until it is complete. Activities in analyzing data start from reducing data, presenting data, and drawing conclusions. The results show that the attractions that can be served in Kampung Naga area can be classified into two, namely the diversity of natural wealth and man-made tourism. The natural wealth of Kampung Naga is very diverse, unique, and interesting. While the tourist attraction made by human is a legacy of the ancestors in the form of local wisdom. Access to the location is very easy to reach, and other supporting facilities are available such as a large and comfortable parking area, restaurants, homestays, souvenir shops, information service offices, and public baths. Based on the results of the study, it can be concluded that various aspects of lives of the people of Kampung Naga can become a cultural tourism destination.

Keywords: Tourist Destinations, Culture Tourism, Kampung Naga.

1. Introduction

Kampung Naga is one of the traditional villages in West Java which is located in Neglasari Village, Salawu District, Tasikmalaya Regency. Kampung Naga is a traditional village with a strong tradition. The lives of the people in Kampung Naga are governed by local wisdom that
is present in the form of various obligations and taboos (pamali) as an effort to remain at one with nature. For example, people in Kampung Naga are not allowed to use electricity, so people are accustomed to a simple life without modern technology that uses electricity such as water pumps, cooking utensils and other household appliances. They have television but by using battery resources. Living simply is a habit that the people of Kampung Naga have lived for generations. Reported from Liputan6.com, this simple concept that has been passed down from generation to generation aims to decrease human desires so as to prevent the destruction of nature as a source of life. Kampung Naga is designated as a cultural tourism village by the Tasikmalaya Regency Government (Satori et al., 2013).

Cultural tourism is an object of tourist attraction (ODTW) based on the work of human creativity in the form of cultural heritage and cultural values that are still alive today (Sunaryo, 2013 in Syamyanti, 2018). Cultural tourism is a cultural industry because it utilizes culture as a resource (capital) (Syamyanti, 2018).

The status as a cultural tourism village makes Kampung Naga able to preserve its customs properly. This status is an effort by the local government to preserve the culture in Kampung Naga while making Kampung Naga a tourist attraction. Therefore, Kampung Naga must be improved such as a more convenient road access to make it easier for tourists to visit. Furthermore, Kampung Naga must also be promoted so that its existence can be known and can attract tourist visits, both domestic and foreign tourists.

For the need for improvement and promotion of Kampung Naga, it must begin by identifying the various potentials that exist in Kampung Naga which will be an attraction for tourists to visit. This paper will discuss aspects or tourism potential in Kampung Naga which will be an attraction for tourists.

Tourism potential is everything that is found in a tourist destination and is an attraction so that people want to come and visit the place (Mariotti, in Silitonga, 2016). Tourism potential must be identified and further developed so that tourism development in an area can be carried out in a more directed manner so that the objectives of tourism development in the area concerned can be achieved.

As a tourist area, it must have a tourism component consisting of attractions, amenities, ancillary, and accessibility. (Copper, 2000 in Nugroho, 2018). Furthermore, Nugroho (2018) formulates 6 components of tourism as a synthesis of the tourism components proposed by Copper (2000), Hadiwijoyo (2012), and Brown and Stange. The six tourism components are attraction, accommodation, amenities, ancillary services, activity and accessibility.

Attraction is an attraction that is owned by a tourist area. For cultural tourism areas, it is usually in the form of natural beauty, forests or areas that are considered sacred, performing arts that are unique to the tourist area, etc. Accommodation is a place where tourists can stay. Generally in the form of hotels or inns. In cultural tourism areas, accommodation for tourists can be in the form of houses prepared for lodging (homestays), or in the form of tents provided in the open area.
Furthermore, amenities are various supporting facilities such as restaurants, hospitals, entertainment venues, shopping places, banks, security (Cooper, 2000 in Nugroho, 2018). For cultural tourism areas, these supporting facilities can be provided at tourist sites such as restaurants, medical clinics, shops or shopping places. However, other facilities such as banks or money changers can be provided in areas that are located close to tourist attractions. In general, cultural tourism sites are villages or villages located in rural areas so that they do not have complete facilities, therefore urban areas close to cultural tourism villages can become buffer areas that provide the facilities needed by tourists.

Ancillary services are support services provided by organizations, local governments, groups or managers of tourist destinations to organize tourism activities (Cooper et al., 2000 in Nugroho, 2018). In this case, it can be in the form of policies and support provided by the government or other institutions as supporters so that tourism activities in an area can be carried out properly. For cultural tourism villages, it can be in the form of government policies starting at the district, sub-district, and village levels.

Accessibility is how a tourist area can be reached. So access includes the facilities and infrastructure needed by tourists to get to tourist destinations, so services such as vehicle rental and local transportation, routes or travel patterns must be available (Cooper et al., 2000, in Nugroho, 2018). For cultural tourism destinations, the available facilities and infrastructure still have to be built, because cultural tourism sites are in rural areas. Therefore, access to cultural tourism areas such as roads that can be passed by motorized vehicles must be the concern of regional officials and become a priority to be built.

There are various activities contained in a tourist area. Of course the activity must be a unique activity that only exists in the tourist area so that the activity will be an attraction for tourists to visit. It will be more interesting if tourists can be involved in these activities so that they will gain experience. In cultural tourism areas, various activities include ritual activities related to ancestor worship. In these activities, tourists can follow the procession or just observe depending on the rules that exist in the cultural tourism area.

Research on the attractiveness of Kampung Naga as a tourist destination aims to determine the potential of Kampung Naga as a cultural tourism destination in terms of attractions, accessibility, and other carrying capacities. This research is a new review because it is associated with the concept of cultural tourism destinations. The results of the research are expected to be used as a reference and source of information about the various potentials of the Kampung Naga community.

2. Method

This study uses a qualitative method through a case study approach. Thus, researchers will better understand and discover the uniqueness of Kampung Naga as a cultural tourism destination. This is in line with the purpose of the case study approach, which is to be able to explain what is unique and unique from the case discussed, and it is necessary to describe it in detail (Creswell, 2014). The subjects in this study were informants who knew the situation and condition of the research setting, namely the managers of HIPANA (Kampung Naga
Tour Guide Association) and community leaders of Kampung Naga. Purposive sampling was carried out in selecting informants in this study. The requirements for determining the informants are natives of Kampung Naga, knowing the tourism potential of Kampung Naga, understanding local wisdom. It is intended that the data obtained remain relevant to the research background. The object of research is the various potentials of the Kampung Naga community that can be offered to tourists.

The process of collecting data through interviews, observations, and documentation studies. Interviews were conducted to collect data on various events that became the focus of research, namely the attractiveness of Kampung Naga as a cultural tourism destination. Interviews were conducted with relevant sources with the research background, namely those who have authority in the Kampung Naga community and the managers of the Kampung Naga Tour Guide Association. Observations were made by observing the events and situations of the Kampung Naga community so that various potential tourist attractions could be found.

The next step is the process of analyzing research data. Qualitative data is analyzed interactively and continues until it is complete. Activities in analyzing qualitative data are data reduction, data presentation and conclusion drawing. Data reduction is done by choosing the main thing and focusing on the important things so as to provide a clear picture and make it easier for researchers to conduct further data collection. Presentation of data in the form of brief descriptions, charts, and pictures about various potentials and tourist attractions in Kampung Naga. The data is presented in descriptive form so that it is easy to understand and plan the next steps. Conclusions drawn up are temporary and will change during the data collection process is still being carried out. The conclusion will be fixed if the data obtained is valid and consistent.

3. Results and Discussion

Resources that can be developed into a tourism attraction in Kampung Naga area are natural resources, human resources, and social resources. The potential is in the form of natural wealth and local wisdom. Local wisdom is in the form of various ancestral traditions that must be maintained and preserved. Cultural preservation is a form of maintaining local wisdom so that it can survive in accordance with its original condition. Preservation is an effort to maintain information sources so as not to lose or destroy the nation's cultural heritage (Khadijah et al., 2021). In the context of tourism, tourism potential refers to tourism resources that need to be optimized from a tourism destination. Tourism resources are defined as "everything that has the potential to be developed to support tourism either directly or indirectly" (Situmorang & Suryawan, 2017). Thus, the uniqueness of these various potentials can become a tourism attraction. A tourist attraction is "everything that has uniqueness, convenience, and value in the form of a diversity of natural, cultural, and man-made resources that are targeted or visited by tourists" (Culture, D., & Indonesia, P. R., 2009).

At this time, Kampung Naga is widely used as a cultural tourism destination because it has very strong cultural values. Cultural tourism continues to be in demand by tourists because of the longing for deeper values of tradition which is thick with elements of ritual,
religious values, art, and social norms. This is in accordance with the opinion of Damardjati (2001) in Zulhitra (2016) that cultural tourism is "movement or tourism activities that are stimulated by the existence of tourist objects in the form of local cultural arts, such as customs, ceremonies, religion, way of life local communities, historical relics, artistic products, folk crafts, and so on" (Zulhitra, D., 2016).

The process of developing cultural tourism must pay attention to the preservation of culture and the welfare of the local community. In this case, the development of tourist areas must avoid changes that come out of tradition, so that the uniqueness of culture as local wisdom is maintained. This is in line with law number 9 of 2007 concerning tourism, especially articles 5 and 6. In article 5 it is explained that "tourism is carried out with the principle of upholding religious norms and cultural values as the embodiment of the concept of life in a balanced relationship between humans and God Almighty. One, human relations with fellow humans, and the relationship between humans and their environment” (Culture, D., & Indonesia, PR, 2009). In addition, article 6 explains that "tourism development is carried out based on what is stated in article 2 which is realized through the implementation of tourism development plans by taking into account the diversity, uniqueness, and uniqueness of culture and nature, as well as human needs for tourism” (Culture, D., & Indonesia, PR, 2009).

The development of traditional villages as cultural tourism destinations must pay attention to the supporting elements of tourism, namely attractions, accommodation, support services, amenities, and accessibility. This is in line with the opinion of Copper (2000) in Nugroho (2018) that tourist areas must have a tourism component consisting of attraction, amenities, ancillary, and accessibility (Nugroho, 2018). The following will describe the tourism components of Kampung Naga as a cultural tourism destination.

**Attractions**

Attraction is an attraction that is owned by a tourist area. Tourist attraction is the main capital that must be owned by a tourist area. With natural conditions and other supporting resources, Kampung Naga has a unique and interesting appeal. Cultural tourism attractions that are superior in the Kampung Naga area can be classified into two, namely the diversity of natural wealth and man-made tourism. The natural wealth of Kampung Naga is very diverse, unique, and interesting. While the tourist attraction made by humans is a legacy of the ancestors in the form of local wisdom. This local wisdom can be served to tourists without reducing the sacred value of the tradition.

The natural wealth that can be served to tourists is the Kampung Naga environment which is located in the valley and bank of the Ciwulan river. This environmental condition can be described in the layout of Kampung Naga. The layout of Kampung Naga reflects the pattern of Sundanese settlements with the characteristics of the existence of Kuncen houses, residents’ houses, leuit, saunglisung, bale, sacred houses, and vacant land in the middle of the village. This describes the Kampung Naga settlement as a place to live together in carrying out life. Broadly speaking, there are three regional divisions, namely holy, clean, and dirty areas.
The sacred area consists of two forests located in the east and west of the Ciwulan River as well as the burial place of the ancestors of the Kampung Naga community. As a sacred place, the forest is divided into two areas, namely closed forest (sacred leuweung) and protected forest (prohibition leuweung).

The second area is the clean area. This area is a village area that is free from things or objects that can pollute the village. These objects such as garbage, animal waste, especially dog feces. To separate the clean area from other areas, a guardrail called a guard cage was built. The third area is the dirty area. Dirty areas are areas for other living things that do not need to be cleaned every time. The dirty area is located in an area that is lower than the clean area, precisely parallel to the Ciwulan River. In dirty areas there are huts, cattle pens, ponds, showers, and toilet facilities.

Human-made tourist attractions that can be served to tourists in the form of traditional houses, traditional ceremonies, and the typical arts of the Kampung Naga community. The construction of houses for Kampung Naga community still follows the customs of the ancestors. The form of the building is a stilt house made of wood and bamboo. The roof of the house must be made of palm leaves, fibers, or reeds. The floor of the house is made of bamboo or wood. While the walls are made of woven bamboo (sasag) or cubicles. No house should be painted except in chalk or dimeni. The house should not have doors in two opposite directions. Therefore, when installing the door they avoid installing parallel or one straight line. Generally, Kampung Naga community’s house is 7 x 8 meters which consists of the tepas, the middle of the house, pangkeng, kitchen, and goah. Each part of the house has its own function.

Many traditions are still carried out by the people of Kampung Naga as a form of gratitude to the almighty God and respect for the ancestors. Traditions that are thick with the life of the people of Kampung Naga are hajatsasih, making sawen, and so on. Hajatsasih is a ritual carried out to commemorate religious holidays (Islam). Therefore, the implementation of hajatsasih is in accordance with the Islamic calendar. This tradition is carried out six times a year, namely at the beginning of Muharram for the commemoration of the Islamic new year, Robiul Awal for the commemoration of the Prophet's birthday, Jumadil Akhir, Sa'ban for the commemoration of nisfusa'ban, 1 Shawwal for the commemoration of Eid al-Fitr, Dzulhijjah for the commemoration of Eid al-Adha.

The next tradition is the ritual of making sawen. Sawen is an object made of plants that is used as a repellent. Sawen is a traditional method that is believed by the community to be able to resist various supernatural disorders and disease outbreaks. Sawen is carried out once a year, namely in the month of Muharram at the time of commemorating the Islamic new year.

The main element of sawen is certain types of plants that are considered to contain magical powers. The ingredients are ketupat selamat, tantangagin (dupi), palias leaves, darangdang leaves, cariang, and jongkok. All the ingredients are made into a single unit called sawen. Sawen is installed in every building, both in Kampung Naga and in buildings
outside Kampung Naga, which have kinship relations with the people in Kampung Naga. Sawen is placed at the front door of the upper house. This placement aims to prevent negative aura from entering the house.

There are three types of arts in Kampung Naga, namely Terebang Gembrung, Terebang Sejak, and Angklung. The first is Terebang Gembrung, the performance is at special times such as religious and sacred activities. So it can't be staged haphazardly. The time of the performance is in the month of Robiul Awal (commemoration of the Prophet's Birthday) with the contents of reading the book of Barpromise accompanied by Terebang Gembrung. Second Terebang Sejak, its entertainment. Performances can be done anytime and anywhere. The shape of the musical instrument of Terebang Sejak and Terebang Gembrung is almost the same, which distinguishes it Terebang Sejak its diameter is gradual from the smallest to the largest. The third angklung, also known as angklung together. The shape and material are the same as angklung in general, but in sound or tone is different from the general one. The original voice or tone is the creation of the ancestors in Kampung Naga. The performance can be at the time of entertainment, and also at sacred activities.

Accessibility

"Tourism accessibility is all types of infrastructure including transportation that support the movement of tourists from the tourist origin area to tourism destinations" (Muttaqin, 2013). The description of accessibility can be seen from a geographical point of view. Kampung Naga is located between Garut Regency and Tasikmalaya Regency, precisely in the Ciwulan river valley, Néglasari Village, Salawu District, Tasikmalaya Regency, West Java Province. The area of Kampung Naga is approximately 10 hectares. There is only one way to Kampung Naga, which is a small uphill road with 435 steps. The total population is approximately 325 people from 102 families, and 112 house buildings. The livelihoods of the people of Kampung Naga are farming, raising livestock, and making crafts.

![Figure 1 Location Map of Kampung Naga](http://www.webology.org)
easy to reach, tourists can use two-wheeled vehicles, four-wheeled vehicles, and buses (private and public vehicles).

However, there are problems related to access to Kampung Naga location, namely the lack of signs. The absence of these signs is one of the difficulties for tourists to arrive at tourist sites. The signs are only at the gate of the parking area. It is better to make more signs, both from the direction of Tasikmalaya and from the direction of Garut. Thus, it is easier for potential tourists to reach tourist sites.

**Accommodation and Other Supporting Facilities**

Tourist sites must be supported by various facilities so that tourists feel comfortable in tourist locations. Creating the comfort of the tourists is the spearhead of the services provided by the manager of tourist attractions. Therefore, tourism support facilities such as transportation, accommodation in the form of homestays, public service facilities, arts, and so on must be developed in line with the development of tourist destinations.

Facilities, namely all types of facilities specifically intended to support, facilitate, create comfort and safety of tourists when visiting tourist areas. In accordance with the tradition held by the people of Kampung Naga, the development of tourism facilities cannot be developed in a traditional village or in Kampung Naga. This is because in Kampung Naga there are rules that cannot be changed, both in terms of the shape and number of buildings and the spatial layout of Kampung Naga. Therefore, the facility was developed outside Kampung Naga which is quite far away. The facilities that are already available are a fairly large and comfortable parking area, restaurants, homestays, souvenir shops, information service offices, and public baths (public toilets).

All facilities are arranged and managed by HIPANA (Kampung Naga Tour Guide Association). The construction of various facilities received assistance from the Tasikmalaya Regency government. For example the construction of parking lots and several buildings provided for services. In addition, there are several facilities that have been independently built by the community, such as homestays. The community, especially the people outside Kampung Naga, already have the awareness to build various facilities that can be used by tourists.

**4. Conclusion**

The various uniqueness that exists in Kampung Naga community is an attraction for tourists. The cultural uniqueness possessed by the people of Kampung Naga can cure the longing of tourists for deeper values towards traditions that are thick with elements of ritual, religious values, art, and social norms. Thus, various aspects of life of Kampung Naga community can become a cultural tourism destination.

**References**


