

# Heritage Tourism Development: Concept of Community-based Tourism in Megalithic Site of Gunung Padang

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**Keywords:** Heritage Tourism, Gunung Padang, Tour Guides, Homestay, Store

**Abstract:** Tourism is the largest industry in the world, is an essential community economic vitality, sustainability, greatly contribute to poverty alleviation and economic growth. In recent years, heritage tourism growing much faster than all other forms of tourism, especially in developing countries. Conservation of heritages tourism is important to conserving the natural environment and the local community is the main stakeholder and benefactor from the heritage tourism development. This study uses a qualitative approach, the data were discovered through three instruments: Observation, Interview and documentation. Cianjur Regency is one area in West Java that has a good tourism in Heritage tourism, which is not owned by many regions in Indonesia. Based on the research, found that heritage tourism relevant tourism concept to develop on megalithic site of Gunung Padang. Heritage tourism is a reflection of the culture and the identity of the local community. Furthermore, tour guides of local community participation in heritage tourism in Gunung Padang site were symbolic. They are important to increase their strategy to improve their participation. The synergy among stakeholders specifically the quality of homestay and store was needed to increase local community participation.

## 1 INTRODUCTION

Tourism is the largest industry in the world, is an essential community economic vitality, sustainability, greatly contribute to poverty alleviation and economic growth. The relationship between tourism and economic growth has long been discussed, one of them through the multiplier effect theory developed by Keynes. Based on the Keynesian approach, international tourism is an exogenous variable in the form of aggregate demand, which has a positive impact on income and expansion of employment and leading to economic growth (Suresh and Senthilnathan, 2014). Tourists contribute to sales, profits, tax revenues that contribute to the economic growth of the destination area (Fawaz and Rahnama, 2014).

Tourism also has a positive impact on infrastructure development and the expansion of insights for local communities. Workers engaged in

tourism are one form of investment in human resources, especially in several fields, such as telecommunications, food, care and health, and transportation (Lee & Chang, 2008). Because the tourism industry is a labor-intensive industry, tourism will encourage increased tourism for tourism purposes (Suresh and Senthilnathan, 2014). Although tourism has many positive impacts, many developing countries have not been able to optimize their tourism potential, especially in rural areas. This condition is caused by poor infrastructure conditions and most of the rural areas are inhabited by poor people so that the development of local community-based tourism becomes an effort to improve community welfare

In United state visiting historic site rank third behind shopping and outdoor pursuits for travelers (Burns L et al., 2010). The historical and cultural resources associated with people, even, or community's pas give that community its sense of identity and help tell their story (Burns L et al.,

2010). Conservation of all heritages is important to conserving the natural environment and the local community is the main stakeholder and benefactor from the heritage tourism development. Involving the local community to support the tourism industry as a crucial component in achieving sustainable development of tourism. Cernea (1991) defines community participation as giving people more opportunities to participate effectively in developing activities and empowering people to mobilize their own capacities, be social actors rather than a passive subject, manage their resources, make decisions, and control the activities that affect their lives. Entering the community and holding meetings about development plans, the community will be able to offer advice and information about cultural sites and heritage to be included in the tour of the area. This also allows community members to have a direct role in designing tours, giving them empowerment and independence.

Tourism development based on empowering local communities is an important aspect of poverty alleviation in local communities. Bryden (1973) revealed that the development of tourism has a mutual relationship with economic growth in the context of poverty alleviation. In the process of tourism development, the government must involve the local communities as producers, workers, micro-enterprises and community members (Ashley et al., 2001). Community-Based Tourism (CBT) is a concept of tourism that aims to advance the role of local communities. Community-Based Tourism (CBT), this approach aims to promote the development of village tourism in both developed and developing countries. The development of village tourism will have a direct impact on local communities, reduce poverty in rural areas, preserve cultural heritage, increase attention to the conservation of natural resources and are expected to reduce economic inequality and imbalance in a sustainable manner.

## 2 THEORETICAL FRAMEWORK

### 2.1 Community-Based Tourism (CBT)

Community-Based Tourism (CBT) approach was first introduced in the mid-1990s. This approach is relatively small with the aim to bring local communities closer to tourists who come and are suitable for tourism development in rural and regional levels.

Tasci et al., (2013) define CTB as a tourism concept that is planned, built, owned and managed

by the community for the community through collective decision making, responsibility, access, ownership, and benefits. According to (Russell, 2000) community-based tourism must meet three criteria, namely; (1) obtaining support and participation from local communities (2) most of the profits should be obtained by communities around tourist destinations, (3) tourists must protect the culture and natural resources and environment of the local community. CBT prioritizes the development of a sustainable environment, social and cultural ownership in the area that is managed and owned by the community, for communities with a purpose to increase visitor awareness to learn about the culture and way of life of local communities (Suansri, 2013). While that the relationship between the local community and visitors can be tightly intertwined. CBT provides an opportunity for local communities to be able to develop products, protect the environment and local culture. So that it is believed to be able to create opportunities for local people to participate in taking advantage of the development of the tourism industry.

According to Suansari (2003) there are five main dimensions in the development of the CBT concept, namely: 1) the economic dimension, with indicators in the form of funds for community development, the creation of jobs in the tourism sector, the emergence of local people's income from the tourism sector; 2) social dimension with indicators of increasing quality of life, increasing community pride, equitable division of roles between men and women, young and old generations, and building community organizations; 3) cultural dimensions with indicators in the form of encouraging people to respect different cultures, help develop cultural exchanges, culture of development closely embedded in local culture; 4) environmental dimensions, with indicators studying the carrying capacity of the area, regulating waste disposal, increasing awareness of the need for conservation; 5) political dimension, with indicators: increasing participation of the local population, increasing wider communal power, guaranteeing rights in natural resource management. Gunungain Institute (2000) sees the concept of CBT as a concept that encourages and supports various economic activities, social development, and conservation. Gunungain Institute (2000) further emphasizes that the goal of CBT is to provide broad economic benefits, strength in decision making and increase the capacity and the capacity of the community.

The role of local communities in the development of heritage tourism has not been much analyzed, but the concept of community-based tourism has been widely developed in various countries. In Malaysia, CBT product as a practice is the quality of life of the homestay owner. Based on Yusof et, al., n.d, quality of life of residents who operate homestay will largely depend on their own attributes economically, government involvement, community role and the issues of sustainability. The success of the MPH programs can be grouped into the competition criteria and the sustainability criteria (Kayat & Zainuddin, 2016). In Indonesia, CBT approach as a practice to the development of religious tourism in Aceh Singkil. Based on the research, Religious tourism (Halal tourism) relevant tourism concept to development in Aceh Singkil (Anismar et, al., 2012). In Bali, 85% (from 170) agree that CBT tourism positively impacts in Ubud Bali.

## 2.2 Heritage Tourism

Since 1972, UNESCO has carried out a series of consecutive international conventions and declarations to establish an international framework for the protection of various forms of heritage. The 1972 UNESCO convention focused on world cultural and natural heritage protection. The National Trust for Historic Preservation defines heritage tourism as a trip to places, artifacts, and activities that authentically represent stories and people from the past and present.

Heritage tourism protects history, culture, people and natural resources in cities by involving their local community. Heritage tourism has an economic benefit through creation job in travel industry at cultural and heritage attraction, increased income and taxes, economic diversification in tourism industry (hotel, restaurants, etc), encourage creativity from local entrepreneurship and small businesses, increase investment in historic properties and increased other economic return from cultural and heritage tourism. Heritage tourism as also has other benefit through education for both local resident and visitor and increased preservation ethic (Burns L et al., 2010).

## 3 RESEARCH METHOD

This study uses the qualitative approach, the data were discovered through three instruments: Observation, Interview and documentation.

## 4 ANALYSIS

Cianjur Regency has good potential in the construction of various types of tourism. The tourism sector is also one of the leading sectors in accordance with the results in the Cianjur District Medium-Term Development Plan (RPJMD) for 2016-2021. Cianjur Regency has a wealth of nature and culture that can be used as an attractive tourist location to visit. Currently, the development of tourist destinations in Cianjur Regency is mostly focused on developing tourism with the concept of ecotourism including Pandanwangi, Kampung Sarongge, Lebakmuncang, and National Flower Park tourist sites. The tourism destination provides natural and Gunungain views of Cianjur Regency.

In addition, Cianjur district also has a cultural heritage that has a high historical value and suitable to be developed as a tourist attraction, namely the Gunung Padang tourist area. The heritage tourism of the Gunung Padang site area has been designated as a cultural preserve based on the Decree of the Minister of Education and Culture, Number 139/1998 and is protected by Law Number 11 of 2010 concerning Cultural Heritage.

The Gunung Padang is a traditional of megalithic site. The site consist of five terraces with 5 stair steps made stone to go from one terrace to another terraces. The main complex area is approximately 900 m<sup>2</sup>, located at an altitude of 885 m above sea level. The site area is around 3 ha, making it the largest punden complex in Southeast Asia. Archeologists estimated that the Gunung Padang was built around 11,00 years BC, older than Kutai Kingdom and Egyptian Pyramids, and roughly 2800 years before Borobudur temple built.

Arranged with square volcanic rocks. The punden area ancient settlements in the megalithic era. But the potential of Gunung Padang sites evidently has not made the side into historical tourist attraction widely known and appreciated by the public compred to Borobudur and Prambanan Temple. The archeological potential, geological hisstory has not been explored optimally si a form of thr natural and cultural wealth of the Cianjur community.

The existence of this site was published in Rapporten van de Oudheidkundige Dienst (ROD, "Archaeological Service Bulletin") in 1914. Dutch historian NJ Krom also mentioned it in 1949. After being "forgotten", in 1979 three locals, Endi, Soma, and Abidin, reported to Edi, Cultural Inspector of the Campaka Sub-District, regarding the existence of a large pile of square stones of various sizes

arranged in terraces which led to Gunung Gede ([https://id.wikipedia.org/wiki/Situs\\_Gunung\\_Padang](https://id.wikipedia.org/wiki/Situs_Gunung_Padang)).

The Sundanese people consider that site sacred and believe it was the result of King Siliwangi's attempt to build a palace in one night. The asymmetric "Punden Berundak" faces northwest, to Gunung Gede and was constructed for the purpose of worship. "Punden Berundak" in Gunung Padang site has a contrasting shape with the "Punden Berundak" in Borobudur temple with a symmetrical "Punden Berundak" and also in tourism site in Sibedung Lebak Banten also has a symmetrical "Punden Berundak".



Figure 1: Gunung Padang Megalithic Site, Cianjur, West Java

Since 2010, the number of tourists visiting the historic Gunung Padang tourism site has increased significantly. Visitors who come also have different goals ranging from rituals of religious trust, holiday and also to learn the history of the formation of Gunung Padang tourism objects. The Megalithic site of Gunung Padang is one of the tourist destinations visited by many other tourist destinations in Cianjur. The number of visitors to Gunung Padang site more than 18000 visitors every month, especially in the middle of the year and summer. Archaeologists even estimate that the Gunung Padang site is the largest human civilization site ever. Natural vegetation that is present in all complex surfaces is encased by ancient volcanic rocks that form punden terraces. Many of the foreign and domestic tourists visit with the aim of vacation, pilgrimage and research.

But lately, the number of visitors to Gunung Padang has begun to decline. This condition was caused by infrastructure damage due to flooding and landslides on several routes to the megalithic site of Gunung Padang. However, the too high number of

visitors in every week is expected to endanger the Gunung Padang cultural heritage site. To avoid the crisis condition of the megalithic site of Gunung Padang due to the collapse of visitors, communities, and managers of the megalithic site of Gunung Padang applying the rotating concept for the visitors. Its mean that the visitors who had just arrived to wait for the visitor has gone down. In this case, the role of the local community is necessary to maintain the sustainability of the Gunung Padang site. Community participant to was the importance for the tourism management, location planning for tourism plaes and protect natural resources.

### Community-Based Tourism: A Concept to Develop Heritage Tourism in Gunung Padang site

To be succesful, development of heritage tourism must be driven by local community. Heritage tourism educates the resident people and visitor about the local and regional history and share the traditions. Thorough the exsposure of the local historci site, local people be come better imformed about the their history and cultur. Involving and empowering local communities important aspect in develop heritage tourism in Gunung Padang site. Participant of the local community becomes more important to maintain the sustainability of cultural heritage tourism of Gunung Padang.

Through the concept of Community Based Tourism, each individual in the community is directed to be part of the tourism economic chain, for which individuals are given the skills to develop a small business. In this way, the capacity of local communities in organizing tourism activities will increase. the development of heritage tourism in Gunung Padang can be done by carrying out capacity building on three aspects, namely tour guides, homestays and sellers.

#### 4.1 Tour Guides

Community participant in the process of the maintenance megalithic site of Gunung Padang was a simbolic. For instance, Kelompok Penggerak Parawisata (Kompepar) or Driving Tourism Committee duty to participate in floating the tourist destination. In the tourism area of Gunung Padang, one of the tasks of Kompepar as a tour guide for tourists who come both domestically and foreign. Because the megalithic site of Gunung Padang is a historical site, there is not much of people that are known about the as historical as the formation of Gunung Padang other than local communities that have been settled for a long time. The role of local



communities, especially Kompepar, is very important in providing information related to the history of Gunung Padang to tourists who need information about the history of Gunung Padang. Moreover the purpose of tourists, especially foreign tourists, mostly came to learn about the history from the Gunung Padang site.

Based on the interviewd with the tour guides in area of Gunung Padang site, around 90% of the visitor who come to Gunung Padang revealed the history of Gunung Padang is the interisting topic which made them visit to the are of Gunung Padang. other than that, 5 % visitor aims to study or research and 5 % come to the Gunung Padang because of the beautiful view in the area of the Gunung Padang.

Beside of the three main topics, some of visitor come to Gunung Padang for pilgrimage, ritual and religious trust. Visitor meditate at midnight because it's quiet, precisely on Friday night. According to information from local residents, every Friday night is the right time for visitors who want to make a pilgrimage, meditate to perform the rituals in area of Gunung Padang.

#### 4.2 Homestay and Sellers

The area around Gunung Padang has 6 homestays, of which 5 are central government assistance through PNPM program. The average homestay in Gunung Padang tourism is large enough to accommodate many visitors. There can accommodate up to 20 people even though the number of rooms provided is only 5 rooms. The rental price for a homestay there is quite varied, there are those who set a rental price per room and per day there are also those who receive income from the rental homestay, according to the visitor's budget. On average, rental prices per day and per room Rp. 15000 - Rp. 150000. While for the group can rent 1 house equipped with guest rooms at a rental price of Rp. 500,000 per night.

There are 21 sellers around Gunung Padang. On weekdays (Monday-Friday) the average number of buyers is 0-40 visitor, while on holidays (Saturday-Sunday), the number of buyers can reach 60-80. Most sellers sell drinks, snacks, and there are some who sell souvenirs.

Finding from the observation and field study that the condition of the homestay and sellers that the cleanliness and comfort of homestays and sellers must be improved. The community in Gunung Padang area expects assistance in the form of funds or goods, such as capital grants for Homestay renovations and stores, homestay equipment (mattresses, blankets, pillows, toiletries, etc.). The

background of this is that previously there were a number of programs from the Central Java West Government and also from Non-Governmental Organizations such as PNPM, which provided funding and equipment for communities around Gunung Padang.

Because their work is only as a seller and owner of a homestay, the number of visitors who spend or stay at their homestay is the only source of income for local community around Gunung Padang site. lack of tourists who choose to join and stay in a homestay has directly affected the expected sources of income.

## 5 CONCLUSIONS

From this study, the one way to manage the sustainably of heritage tourism by involving the local community to manage a tourism area in a manner to improves the quality experience of the visitor. Moreover, involving and empowering local community to preserves heritage tourism for future generation.

Local community especially tour guieds participant in heritage tourism in Gunung Padang site, Cianjur was symbolic. Tour guieds involved if their existence was needed. Local community as also need for funding assistance and provision of Homestay facilities and store facilities for Homestay owners and store owners, to improve the quality services and more diverse types of goods for visitors. In addition, more technical training is needed from managing professional homestays and store.

## ACKNOWLEDGEMENTS

We gratefully acknowledge the 'Hibah PTUPT Kemenristek Dikti TA-2018 No. 429/UN2.R3.1/HKPO5.00/2018' and 'Hibah Program IPTEK bagi Masyarakat Kemenristek Dikti TA-2018 No. 4551/ UN2.R3.1/HKPO5.00/2018' for financing this research.

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