

Cultural Tourism Development Model for Local Community Livelihoods

¹Rita Rahmawati, ²Ginung Pratidina, ³Imam Edy Mulyono, ⁴Rusliandy, ⁵Ade Heryati, ⁶Denny Hernawan, ⁷Oetje Subagdja

ABSTRACT--The purpose of this study is to develop tourism in the Mount Halimun Salak National Park (MHSNP) by highlighting the cultural traditions of the Local Communities. It's expected to be able to overcome the problems around the national park regarding the loss of local people's livelihoods by building new livelihoods in the tourism sector. However, tourism activities in this national park have not fully had a positive impact on increasing national park income and community welfare, as well as the limited involvement of local communities and other stakeholders in tourism activities. The method used in this study is a qualitative research method with a hermeneutic approach with data collection techniques through literature studies, field observations, in-depth interviews, and FGDs. The results of the study show that there are local wisdom, values in the Kasepuhan Indigenous Peoples derived from heritage values. Local culture is passed down from generation to generation, while in the Sukagalih community, they developed local wisdom from new institutions prepared by the Mount Halimun Salak National Park Office in the conservation village program. The results of the study also formulated a model of tourism development based on local cultural values. This model requires institutional development and human resource development. The availability of skilled human resources, budgets, and infrastructure are the main supporting factors for managing local cultural values, which previously only functioned as doctrines as developmental potential.

Keywords-- Indigenous Peoples, Local Wisdom, Local Community, Tourism.

I INTRODUCTION

Mount Halimun Salak National Park (MHSNP) is one of the conservation areas in Indonesia. Locations are in two provinces, namely the provinces of West Java and Banten and 3 (three) Regencies, namely Bogor Regency, Sukabumi Regency, and Lebak Regency. It considered a unique conservation area, not only biodiversity diversity, but also because of the existence of local communities in and around the area.

The population in and around the Mount Halimun Salak National Park area is more than 250,000. Local communities that exist in general are Sundanese, who are divided into Kasepuhan Community groups and not Kasepuhan [1]. The existence of this local community has its potential and problems for the Mount Halimun Salak

¹Department of Magister of Public Administration, The Graduate School, Djuanda University, Indonesia, rita.rahmawati@unida.ac.id

²Department of Public Administration, Faculty of Social and Political Science, Djuanda University, Indonesia, ginung.pratidina@unida.ac.id

³Department of Magister of Public Administration, The Graduate School, Djuanda University, Indonesia, imam.edy@unida.ac.id

⁴Department of Magister of Public Administration, The Graduate School, Djuanda University, Indonesia, rusliandy@unida.ac.id

⁵Department of Magister of Public Administration, The Graduate School, Djuanda University, Indonesia, ade.heryati@unida.ac.id

⁶Department of Public Administration, Faculty of Social and Political Science Djuanda University, Indonesia, demmy.hernawan@unida.ac.id

⁷Department of Magister of Public Administration, The Graduate School, Djuanda University, Indonesia, oetje.subagdja@unida.ac.id

National Park (MHSNP) [2]. The potential is because these communities still uphold traditional cultural customs, especially the Kasepuhan indigenous people, seen from their daily lives as rice farmers with various rituals, forms of home architecture, traditional farming systems, and their interactions with forests based on their local wisdom [1]. Cultural values and traditions and forms of home architecture can be a potential for tourism based on local culture. However, the existence of this local community can also be a problem due to several factors: the expansion of this national park had eliminated the existence of indigenous communities from arable land that it has long tilled as a source of livelihood there. This condition causes the community to lose their livelihood; the livelihoods of local communities are generally traditional agriculture. The community utilizes forest products, as well as working the land within the forest area in *human* (fields), rice fields, gardens. Changing habits from livelihoods as farmers to tourism services is not easy.

Tourism activities that have been developed by MHSNP all this time are nature tourism. In the Matrix of Mount Halimun Salak National Park management plan for 2007-2026 (MHSNP Management Plan Book for 2007-2026), one of the MHSNP management programs is the development of useful natural tourism, both for nature conservation and the welfare of local communities. Indicators of the success of the program are the existence of exploitation of natural tourism, the presence of products, the number of visitors increased, non-tax state income increased, the existence of certificates recognized by the international market, the economic conditions of local communities improved, the community was involved in the tourism business and became part of the tourism business network. However, the program has not yet provided significant benefits for the welfare of the community. Community involvement in the MHSNP natural tourism program is still limited. It is constrained by the ability of the community to become tourism businesses. Nature tourism only provides benefits for certain people who have involvement in the business of natural tourism, so that the goal to prosper the community and preserve the environment has not been achieved.

The unique cultural values of local communities provide an opportunity to involve local communities in taking advantage of forests that do not jeopardize the sustainability of the forest and also provide welfare to the community directly. The involvement of the community is not only with involvement in the business of natural tourism, but the community itself is part of the tourist attraction. Based on the background description of the research, this study aims to: Identify local cultural values that can be potential for cultural tourism, map out the strategic steps for tourism development and design a tourism development model for the Mount Halimun Salak National Park based on the culture of the local community.

II RELATED WORK

Studies on involving local communities in the MHSNP tourism program have been carried out, among others, concerning: The Externality Study of the Sinarasa Village-Mount Halimun National Park in the Southern Part, Sukabumi Regency, West Java Province [3]; Community Based Ecotourism Management Systems in National Park (Case Study of Mount Halimun National Park) [4]; The Study of Community Development of Kasepuhan Ciptagelar as a cultural tourism object in the Mount Halimun National Park[5]; The Ecotourism Guidebook of Mount Halimun National Park "Ciptarasa Village" [6]. However, the previous tourism study has not provided concrete action (solution) for the involvement of indigenous peoples (local communities) in the concept of MHSNP

tourism, which has an impact on solving livelihood problems or increasing local people's income and simultaneously bridging the difference between the meaning of local communities and MHSNP on forest management.

From the aspect of tourism, tourism can be interpreted as a travel activity carried out by individuals or groups by visiting unique places for recreation purposes. However, when viewed from the overall importance, tourism is a unity of various elements in which there are tourists, tourist destinations, travel activities, tourism services, industry, and other activities included in tourism activities [7]. Tourism activity is a complex phenomenon considering not only involving economic aspects, but there are sociological, psychological, and ecological aspects [8]. Sociological aspects are related to the presence of local communities in tourist destinations. Local people with cultural values and local knowledge can be a unique attraction, especially in cultural tourism. However, tourism activities can be able to change the condition of local communities. For this reason, psychological aspects contained therein. Ecological aspects become an important factor, considering the environmental conditions become a tourist attraction, especially natural tourism, however tourism can damage the environment.

Several types of tourism are based on the motivation of the culprit, as explained by IUTO (International Union of Official Travel Organizations), namely tourism for fun, recreation, interest in the local culture, business, spiritual, impersonal, sports, health and social [9]. Of the nine types of tourist motivation, cultural motivation is seen as the most suitable for the development of tourism in the Mount Halimun Salak National Park, especially for the indigenous people of Kasepuhan community and the local community of Sukagalih Village, Sukabumi Regency, West Java Province, Indonesia.

Cultural tourism can be interpreted as a trip by tourists to distant places with different cultures, to obtain new information and experiences to meet their cultural needs [10]. Cultural tourism requires a change of awareness about the importance of cultural values and being able to meet the needs of visitors. Therefore, there needs to be a change in the way of presenting these cultural values to encourage tourists from various cultures to come to see, learn, and enjoy local culture [11].

The development of tourism needed for conservation areas is tourism that can guarantee forest sustainability and community welfare. In other words, the development of sustainable tourism. The development of sustainable tourism requires a strategy to build community-based tourist attractions, for the welfare of local communities, preserving local cultural values, and environmentally friendly [12]. Development of sustainable tourism, more focused on the sustainability of tourism destinations, communities, and the environment [13]. Tourism takes into account social, economic, and ecological impacts. It means that tourism development is carried out by optimizing the utilization of natural resources while maintaining its sustainability, respecting local cultural values, and ensuring economic sustainability [13]. Sustainable tourism development requires cooperation with various stakeholders, cooperation between the community, government, business world, and private parties [7]. Therefore, the most appropriate model of tourism development in the Mount Halimun Salak National Park is the culture-based tourism on the local community and benefit the community. It means that tourism offered is cultural tourism to introduce cultural values and provide economic benefits for the community. However, tourism must be able to maintain the nation's personality and preserve the function and quality of the environment.

The culture-based tourism model emphasizes more on how aspects of culture are the main focus of tourism activities—both in the Kasepuhan community and Sukagalih village community in Cipeuteuy Village, Sukabumi

Regency. Culture-based tourism has become the primary alternative for people living around MHSNP, as a new alternative to substitute for a living in the agricultural sector. Cultural tourism combined with natural beauty becomes a choice of activities in utilizing conservation forests that are seen as having a positive impact on increasing national park income and the welfare of local communities without damaging the sustainability of these forest resources. It has become an opportunity for MHSNP to develop a tourism industry based on the culture of the local community.

One example of cultural tourism is tourism developed in Bali, which is Hindu-based cultural tourism. The Balinese can appreciate the cultural potential so that they can display an exciting variety of tourism, and the availability of tourist facilities [14]. The development of cultural tourism in Bali has provided both positive and negative effects on people's economy. The positive impact is related to the opening of business fields, the emergence of small/ household industries. The negative impact is the emergence of an economic gap between tourism actors who are migrants and local communities. Learning from Bali tourism, this research is expected to produce a tourism development model that gives a positive impact on increasing people's income and forest preservation by eliminating negative impacts from tourism, both in terms of income inequality, as well as cultural changes in local communities due to the influence that comes from the outside.

Other research on the development model of culture-based tourism has been carried out by raising the uniqueness of local weaving crafts as the basis of cultural tourism. The results of this study indicate that the local culture, in this case, weaving is a potential tourist destination in Lombok [15]. Furthermore, the research produced a Weaving Based Cultural Tourism model. This model recommends the concept of tourism that promotes environmental, economic, education, and community-based conservation. The NTB Regional Government has designed tourism to weave into destination and program-based, and market-oriented tourism package clusters. In this research, tourism packages will also be sought as to what might be developed in the Mount Halimun Salak National Park. It is just the difference, the products sold in this region are the nobility of local cultural values that are discussed.

Other research on community-based tourism is also carried out by taking a focus on "Conservation of *Angklung* (traditional musical instrument made of bamboo) as Cultural Heritage. This research produces recommendations for tourism development based on *Saung Angklung Udjo (Angklung Ujo's House)*, namely the need to implement constructive steps in building new destinations by fulfilling various attractions and cultural preservation facilities and being able to market them [16]. Other research revealed that the development of community-based tourism, positioned the community as an essential factor in the sustainability of tourism development, by encouraging the community to be able to move their potential and community dynamics. The government needs to pay attention to communities locally in the destination area in order to optimize tourist destinations [17]. The impetus for the importance of local communities in the direction of tourism policy is strongly emphasized in line with the orientation of sustainable development, one of which emphasizes the alignment to the development of small and community-based businesses, cultural sustainability through the preservation of traditional buildings and cultural heritage [18].

In examining the development of culture-based tourism, some researchers used approach community-based tourism (CBT). This approach is seen as providing a comprehensive picture of the needs of developing local community-based tourism. The concept of tourism development through CBT considers the accountability of

tourism to local communities, both in economic, environmental, social, and cultural aspects. In the concept of CBT, people local can enjoy and appreciate their cultural and natural heritage. The community is actively involved in utilizing resources, producing and marketing products, providing tourism services. The results are shared together [19]. Community-Based Tourism (CBT) is tourism whose management is carried out by the community, by highlighting the unique cultural and social values of communities locally, in order to maintain the existence of local communities [20]. There are ten basic principles of CBT so that the objectives can be guaranteed, namely:

1. There are recognition and support for the development of community ownership;
2. Involving community members in all aspects;
3. Increasing community pride;
4. Improving the quality of life;
5. There is a guarantee of environmental sustainability;
6. Maintain the cultural uniqueness and character of the local community;
7. Develop cultural exchanges; Respect dignity and cultural differences;
8. Distribute profits fairly;
9. Determine the distribution of income from existing projects.

The ten principles become the foundation, direction, and basic principles of sustainable tourism development [21]. CBT is a way to develop an industry of more recognized tourism [22].

By taking cases that have taken place in several places based on the results of previous studies, that culture-based tourism on local communities has positive or negative impacts in terms of economic and cultural aspects [16], [17]. The success of local culture-based tourism requires community involvement in every stage of tourism development activities. This study aims to create a model for developing local community-based tourism. This model connects aspects of preserving cultural heritage, optimizing infrastructure, the long-term economic progress of society, cultural identity with tourism development. So this model can provide guarantees for the development of tourism that affect the improvement of people's welfare and preservation of cultural values and local wisdom. This model designed to involve the community in various stages of the activity, which is essential, both from the time of preparation, planning, operations, development, and supervision.

III METHOD

This study used qualitative research methods with a hermeneutic approach. The hermeneutics approach is used to analyze and interpret texts. Concepts, knowledge, and discourse in the community are used as data sources in interpreting each text of the concept of discourse. This approach is used to explain and interpret every statement of the informant, analyze it, and become data. In this study, local knowledge becomes the primary reference data in describing the relationship between local cultural values, the environment, and the role of government in developing cultural tourism.

This research takes place in the Mount Halimun Salak National Park, with a focus on the study of the cultural values of local communities. Local communities within the National Park environment are distinguished in two community characteristics, namely the Kasepuhan indigenous people and no indigenous people (ordinary people). The Kasepuhan indigenous people, partly occupy the administrative area of Lebak Regency, and the other part

occupies the Sukabumi Regency. The focus of the research is indigenous people (the Kasepuhan community) and non-indigenous Kasepuhan communities (Sukagalih community) in the administrative area of the Sukabumi Regency, West Java, Indonesia.

IV RESULT

Based on the results of field research through focus group discussion (FGD), it is known that there are local cultural values in the indigenous peoples of Kasepuhan (Kasepuhan community) and non-indigenous communities of Sukagalih villages (Sukagalih community). The cultural value of the Kasepuhan community is derived from the traditional cultural heritage of the local community, which was passed down for generations. The cultural values of the Sukagalih community are sourced from modern knowledge introduced by the Mount Halimun Salak National Park Office in the conservation village program.

The conservation village program is a community engagement program in forest conservation efforts through community forest management. Communities are involved in planting, timber trees on critical lands. In between the wooden trees, local vegetable plants may be planted. This process can be done to the wood is large. After a sizeable wooden tree, the community is no longer allowed to work on the land in that place. Besides that, even though they are planting wood trees and looking after them, they have no right to cut the woodlands. If done, the prison sentence. The cultural values of the two local communities are explained more clearly in the following table 1. There are several values of local wisdom that exist in the Kasepuhan community that are not owned by the Sukagalih Kampung community, as follows: Local Institutional Organizational Structure; Agricultural Livelihoods System; Forest Management; Ideological Values in Daily Life; Local Community Based Culture Tourism Development; Design of Tourism Development Model MHSNP.

Kasepuhan community is an indigenous community that is incorporated in Kasepuhan institutions. In Sukabumi Regency, there are 3 Kasepuhan namely Kasepuhan Sinar Resmi, Kasepuhan Cipta Mulya and Kasepuhan Ciptagelar. Every Kasepuhan community is led by *Abah* (Chieftain). However, the participants in this study were Kasepuhan Sinar Resmi. The community is led by a tribal chief (locally called *Abah*) named Abah Asep. Abah is the term for the title of chief. He was served as tribal chief from his appointment until he died. As a traditional leader, Abah has absolute power in the lives of his people or followers (called *incu putu*). Abah's role was very dominant in regulating the life of her daughter, especially as a role model in livelihood procedures and the primary agricultural system that is based on rice farming. Abah's wife is called Ambu. Ambu must serve Abah. Nevertheless, in the structure of Kasepuhan, the positions and tasks are not explicit.

Table 1: Cultural Values of Kasepuhan Community and Sukagalih Community

Characteristics	Kasepuhan Community	Sukagalih Community
Administrative area	Sirnaresmi Village, Cisolok sub-district, Sukabumi District	Cipeuteuy village, Bojong Genteng sub-district, Sukabumi District
Local Institutional Organizational Structure	There is a robust customary institution formed from generation to generation	There is a new institution formed by the National Park in the Conservation Village program
Forest management	Knowledge Based on traditional knowledge, there is what is called Leuweung (forest zoning) which divides four forests into zones: leuweung titipan (deposit zone) deposit, leuweung tutupan (core zone), leuweung garapan (utilize zone), leuweung cawisan (reserve forest)	the knowledge introduced from the National Park with the village concept of conservation and was permitted NTFP (non-timber forest products)
Livelihood system	Farm with cultural values that one harvest and the results may not be sold	Modern agriculture, more than one harvest and the result can be sold
Value	There is much value, such as Sara, Nagara And Mokaha (a concept about religion, state and customary) Also, there is the concept of Ibu bumi, bapak langit guru mangsa (Mother Earth, Father Sky, and Master Time). It means that the community trusts the universe to regulate its agricultural activities	Value generally live as a peaceful Sundanese community

The main livelihoods of the Kasepuhan community are livelihoods based on rice farming, both in the fields and rice fields. The main livelihood of the Kasepuhan community is farming both in the fields and rice fields [23]. The Pattern of Agriculture the Kasepuhan community relies on hereditary knowledge of agricultural methods that rely on the existence of a belief in nature. Traditional farming patterns The Kasepuhan community has shown a very close relationship between agricultural practices, social institutions, belief systems, and natural elements, including land, water, air, sunlight, weather, and others.

The Kasepuhan community planted a local paddy named *Pare Ageung*. They know more than 100 types of rice. However, generally, people use around 50 species. Furthermore, *Abah Asep* explained that 'the most superior Rice is *Sri Kuning* (type of rice), seeds much, but it seems less good taste. Cere rice types have small seeds, but they taste fluffier (delicious). Based on *Abah Asep's* explanation, it is known that the Kasepuhan community developed various types of local rice.

As stated by *Abah Asep* in Kasepuhan Sinar Resmi, that: "In the days of Mr. Harjo (grandfather of *Abah Asep*), there were 113 types of local rice, but in line with the times, now only 46 species are cultivated by the Kasepuhan Community. The types of rice include: (1) Raja Denok, (2) Raja wesi, (3) Sri Kuning, (4) Sri Maki, (5) Nemol, (6) Angsana, (7) Tampey, (8) Terong, (9) Jambu, (10) Rogol Beureum, (11) Rogol Bodas, (12) Beureum Beunying, (13) Kewal, (14) Peuteuy, (15) Gadog, (16) Maringgeung, (17) Kadut, (18) Harawa Benter, (19) Hawara Nani, (20) Hawara Jeuni, (21) Cere Geulas, (22) Cere Layaung, (23) Cere Kawat, (24) Cere Marilen, (25) Cere Uni, (26) Cere Murag, (27) Ketan Beledug, (28) Ketan Cikur, (29) Ketan Rante, (30) Ketan Lepo, (31) Ketan Bogor, (32) Ketan Hideung. In *Abah* rice fields, they only develop several types of rice, including: (1) Sri Kuning, (2) Raja Denok, (3) Nemol, (4) Angsana, (5) Rogol, (6) Ketan Beledug, (7) Ketan Cikur, (8) Cere Layung, (9) Cere Gelas, (10) Cere Marilen, (11) Cere Uni.

In the case of agriculture, the Kasepuhan community has the principle: "*saeutik mahi loba nyesa*" (quite a bit leftover). It is what underlies the Kasepuhan agricultural pattern, which does not pursue productivity but a harmony of life with nature. So that community farming activities do not damage the environment. Therefore, there are many restrictions made by Kasepuhan in running his agricultural business, one of which is prohibited from using chemical fertilizers or pesticides.

The agricultural system of the Kasepuhan community is different from the agricultural system of the people of West Java in general. The Kasepuhan community is only done once a year [23]. The principle of modern agriculture is on achieving high productivity from agricultural land if it is possible to plant rice that can be harvested in 3-4 months so that the paddy fields can be planted 2-3 times a year. There are many traditional ceremonies related to rice farming. The traditional ceremony begins with *huma* farming and is followed by rice farming. For example, *mipit* (harvest) in the first field, *melak* (planting) the first rice in the field, as well as *ngasek* (piercing the ground) is done for the first time in field, then followed by agricultural activities in the fields. Traditional ceremonies and agricultural practices can be a potential for cultural tourism.

Kasepuhan community has concept of forest Management. In the area management and forest utilization system, the Indigenous People of Kasepuhan has its concept. The concept of local knowledge become a tradition that has been traditionally adopted and utilized in forest governance in the area under its control. The Kasepuhan community regulates forest management into zoning, known as the authority of *leuweung* (forest). *Wewengkon Leuweung* (forest zoning) is the division of zoning in regulating forest use [2]. There are 4 (four) *wewengkon leuweung*, namely *leuweung titipan* (core zone/protected forest), *leuweung tutupan* (jungle zone/conservation forest), *leuweung cawisan* (reserve zone) dan *leuweung garapan* (utilization zone/production forest) [2]. The concept of zoning is not only a division of forest use areas but also a part of local knowledge, tradition, and religion, which is a reference in determining behavior towards the environment. Forests are a source of life whose existence must be maintained because the welfare of local people's lives is very dependent on the forestry. The concept of "*Leuweung hejo masyarakat Ngejo*" (green forest community eating) is a symbol of the Kasepuhan people's life purpose in utilizing forests and preserving them [2]. The concept of zoning of local communities is almost the same as the concept of zoning from national parks, but the rationale is different. The basis of local community knowledge is history, while the basis of the concept of zoning of national parks is topography. Therefore, the zoning knowledge of the people and the State becomes challenging to meet. State knowledge has the support of political power in the form of institutional legitimacy. This legitimacy places the State as a dominant actor in the management of the Mount Halimun Salak National Park. State Power hegemony of forest management systems by local communities, including in terms of determining new livelihoods that do not conflict with the principles of national parks. The concept of traditional forest management also can be a potential for cultural tourism.

Kasepuhan community has knowledge that functions as an ideological value. Local knowledge provides order and balance in the life of the people in order to live in harmony with nature. This ideology can be said to be the Cosmology (State of belief) of the Kasepuhan community, which boils down to the concept of "*pancer pawawinan*" (live milestone) namely implementing *sara*, *nagara* and *mokaha*. *Sara* means religion, *Nagara* is the State or government, and *Mokaha* means Kasepuhan custom. Religion, State, and customs must not contradict each other [23]. Kasepuhan cosmology states that *SARA*, *NAGARA*, and *MOKAHA* must be united. Every decision taken by Kasepuhan must refer to the principle: '*kudu nyanghulu ka hukum, nunjang ka nagara, mufakat jang*

balarea' (must be based on state law, support government policy and benefit for many people). With this cosmology, the Kasepuhan community, although they have lost their forest management rights and lost the livelihoods of some people in the agricultural sector, they continue to accept government policies. Efforts to build a livelihood source for the uterus are carried out, including promoting the value of local culture as a new tourist attraction in the Mount Halimun Salak National Park.

All cultural elements in the Kasepuhan community have the potential for the development of culture-based tourism, starting from local knowledge systems, institutions, and cultural institutions, the concept of building houses, belief systems, and even agricultural livelihood systems that can become cultural objects. The development of tourism in this region is more focused on institutional strengthening and attitudes of local people to be able to accept the presence of tourists. Besides, the concept of building architecture and the structuring of the village environment can also be used as cultural preservation [24], so that it is more strengthened to develop integrated cultural tourism in the Kasepuhan community.

Ordinary community does not have a unique cultural value like the people of Kasepuhan, but the people develop their daily activities to become a tourist village, one of which happens in Sukagalih Village. Some regions in Indonesia develop cultural-based village tourism, as happened in Central Java Province, Indonesia [25]. The focus of improving the village to become a tourist village is on tourist facilities that can be managed by the community, for example, the availability of people's homes to become homestays. The local culture developed in this region is the hospitality of its inhabitants, making tourists feel as comfortable as in their hometown.

Tourism development in this region is more focused on being able to have good accessibility so that it is easily accessible by tourists. The tourism village has a unique natural environment that is characterized by a cold climate, beautiful scenery, a snowy village, local food, and distinctive souvenirs that can be developed into a tourist attraction. Also, it needs support from stakeholders, especially the village government. There need to be security guarantees, availability of accommodation, ease of communication, and adequate labor. It means that the community can be a good host [25].

Some of the facilities shown in Sukagalih Village to support cultural tourism are homestays, utilizing agricultural areas as tourist attractions, facilitating the process of research and education about the environment. Tourists can learn how to work on agricultural land between wooden trees. The Sukagalih community has the concept of developing Eco-lodge tourism (homestay renovation), Eco-recreation (Agricultural activities as a tourist attraction), Eco-education (environmental education), and Eco-research (flora and fauna research) [25]. Cultural tourism that carries the concept of environmentally friendly requires environmental awareness, education, ecotourism development, and consensus-building [26].

The factors needed in developing local culture-based tourism, it is measured based on the strategic steps that must be taken to develop tourism. The results of interviews and FGDs with informants both indigenous and non-indigenous people, resulted in the formulation of strategic steps that are considered still need to be done to develop local culture-based tourism, as follows:

1. Strengthening internal management;
2. Establish relationships with various parties;
3. Having a clear and precise concept;
4. Identify the cultural values that are specific to the local community;

5. Identify the potential of local institutions, their roles, functions, and existence in regulating the lives of local communities;
6. They are designing various tourism programs that involve local people and reflect local cultural values;
7. Allocation of sufficient funds to facilitate local communities in managing their village facilities and infrastructure;
8. Prepare the availability of skilled human resources in managing a tourism service business;
9. Preparing the availability of supporting facilities;
10. Preparing the institutional structure and management of the local community;
11. Build support with organizations and social groups that control the allocation of authority and resources.

Based on data from the analysis and formulation with the informant, the strategic steps that must be carried out by the Mount Halimun Salak National Park Office regarding the development of local culture-based tourism include:

1. Strengthening internal management in maintaining commitments to conserve forests and prosper the community around the forests;
2. Mount Halimun Salak National Park Office must be skilled in establishing relationships with various parties, especially local people who live in and around the forest;
3. Having a clear and precise concept in operational control and problem-solving in the field;
4. Identifying cultural values that are unique to local communities that have the potential to become tourist attractions;
5. Identifying the potential of local institutions, their roles, functions, and presence in regulating the lives of local communities, to become partners in the development of local community-based tourism;
6. Designing various tourism programs that involve local communities and reflect local cultural values;
7. Allocation of sufficient funds to facilitate local communities in managing their village facilities and infrastructure so that it becomes a viable environment for cultural tourism while promoting environmental sustainability;
8. Preparing the availability of skilled human resources in managing tourism service businesses and familiarizing the public from the influence of foreign cultures that will enter through tourism activities;
9. Preparing the availability of supporting facilities (physical and technological facilities);
10. Preparing the institutional and management structure of the local community that has the role and authority (rules of the game) in regulating and organizing tourism service business activities;
11. Build support with organizations and social groups that control the allocation of authority and resources from all community groups and other stakeholders.

The results of the study formulated a model for developing tourism based on local cultural values. The model is the result of the formulation of the expectations of all communities, both indigenous people and ordinary people, through focus group discussions.

Table 2: Expectations of Local Communities for the Development of Tourism Based on Cultural Values of Local Communities.

The Hopes of The Indigenous People (Kasepuhan Community)	The Hopes of Ordinary People (Kampung Sukagalih Community)
a Demand the issuance of a local regulation on the recognition of customary rights, based on the legal decision of the Constitutional Court No. 35 of 2012. Customary rights become a capital for the independence of the community to develop cultural tourism;	a Non-indigenous people do not have the recognition of rights to manage forest areas, but they have access to utilize the forest within a specified period. Non-indigenous communities ask for the support of national parks to pay attention to community needs;
b Expect full confidence from the State to manage and utilize forests as part of the concept of cultural tourism and natural tourism that are inseparable;	b Socialization must be carried out continuously in order to achieve a universal concept of forest conservation;
c Together, national parks and local communities are mapping again, so that there are clear boundaries between forests managed by national parks and customary forests;	c Building tourist villages by utilizing forest areas;
d The concept of forest governance based on forest authority can be applied, and its existence respected.	d Involve the community in forest management decisions that have an impact on the community;
	e Staff closeness with the community is needed so that the national park program gets community support;
	f National park supports the local community to have new livelihood changes in the field of animal husbandry and fisheries;
	g Want an MOU for the use of non-timber forest products as an alternative to new livelihoods;
	h Need for training and extension as an effort to strengthen local institutions.

Based on the above expectations, with the help of local communities through FGDs, a tourism development model based on the cultural values of the local people was developed. The local community-based tourism development model has offered a tourism development model. This model utilizes all aspects of the local community, including cultural values, their knowledge of how to cultivate agricultural land, skills and other cultural activities can be used as tourist attractions that will provide direct benefits for the community and as well as limiting community activities not to open new areas both for settlements and for agricultural land management.

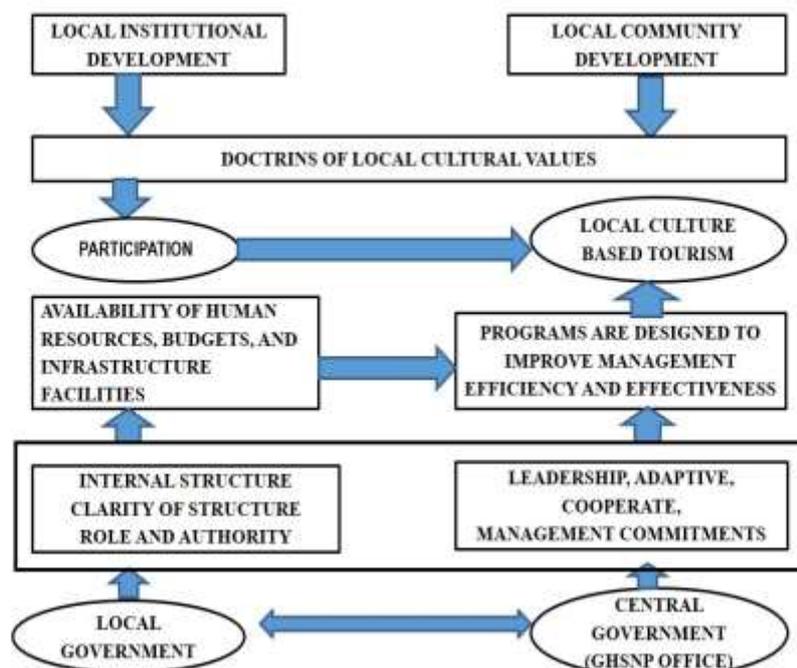


Figure 1: Community Culture-based Tourism Development Model

The tourism development model offered is the development of tourism based on local cultural values. This model requires institutional development and human resource development. The availability of skilled human resources, budgets, and infrastructure are the main supporting factors for managing local cultural values that previously only functioned as doctrines as developmental potential. Therefore it is necessary to increase institutional capacity involving various parties, both the community, the Regional Government, and the Mount Halimun Salak National Park Office itself. In the development and enhancement of tourism based on local cultural values, several essential factors are part of the institutional development that must exist, namely clarity of internal structure, the role and authority of each party, fair and accommodating leadership, adaptive to the demands various parties and the times, cooperation, management commitment. Furthermore, programs are designed to improve the efficiency and effectiveness of management. In addition to institutional development, human resource development is also needed, how to make people skilled in managing tourism based on local cultural values, in terms of packaging tourist destinations into distinctive tourism.

V CONCLUSION

Mount Halimun Salak National Park is one of the unique conservation areas, not only because of its biodiversity diversity but also in this area lives the Kasepuhan indigenous people. The existence of this local community has its potential and problems for the Mount Halimun Salak National Park (MHSNP).

Based on the results of the study, that there are local cultural values that can be used as potential tourist attractions, especially in the Kasepuhan indigenous people. The narrated local cultural values are not just concepts of knowledge, but ideological cosmology that affects people's lives in every aspect of life, including in earning a living, making decisions even to accept or reject government policy.

In addition to local cultural values in the form of knowledge, livelihood traditions as farmers, the form of houses in the village environment, as well as traditional organizational and institutional structures can be an object of tourism for the Kasepuhan community. Tourists who come to this area are people who want to learn about the culture of the Kasepuhan community. Whereas in Non-Indigenous people, the village environment and community involvement in the management of non-timber forests can be a tourist attraction. Some tourists who come to this area, due to the research of the national park. The houses here can already be used as homestays for tourists and researchers.

Several factors influence the development of tourism, including local community institutional factors, as the main actors in driving tourism in the National Park area. The strategic steps that must be taken to develop tourism generally relate to the development and strengthening of local institutions, from strengthening internal management to allocating funds.

The tourism development model offered is the development of tourism based on local cultural values. This model requires institutional development and human resource development. The availability of skilled human resources, budgets, and infrastructure are the main supporting factors for managing local cultural values that previously only functioned as doctrines as developmental potential. Therefore it is necessary to increase institutional capacity involving various parties, both the community, the Regional Government, and the National Park Office.

REFERENCES

1. T. Hartono, H. Kobayashi, H. Widjaya, and M. Suparmo, *The Mount Halimun Salak National Park "Reacting the Mist of Mount Halimun Salak."* Jakarta: Japan International Cooperation Agency (JICA), Mount Halimun Salak National Park (MHSNP), LIPI Biological Research Center and Directorate General of Forest Protection and Nature Conservation (PHKA), 2007.
2. R. Rahmawati, "Forest Resource Conflicts In West Java And West Kalimantan, Indonesia," IPB University, 2013.
3. A. F. et al. Reza, "External Study of the Village of Sirnarasa-Mount Halimun National Park in the Southern Part, DT II District, Sukabumi, Province of the First Level Region of West Java," in *Bibliogrifi of Result of Research in Mount Halimun Salak National Park (2006)*. ISBN 979-25-0241-6, The Mount Halimun Salak National Park Management Project., 2001.
4. E. Nugraheni, "Community Based Ecotourism Management System In National Park (Case Study Mount Halimun National Park) ," in *Bibliogrifi of Result of Research in Mount Halimun Salak National Park (2006)*. ISBN 979-25-0241-6, Mount Halimun-Salak National park Management Project, 2002.
5. Y. Wahyuni, "Study of Kasepuhan Ciptagelar Indigenous Community Development as a cultural tourism object in the Mount Halimun National Park," in *Bibliogrifi of Result of Research in Mount Halimun Salak National Park (2006)*. ISBN 979-25-0241-6, Mount Halimun-Salak National park Management Project., 2002.
6. A. D. Rahman, "Ecotourism Guidebook Mount Halimun National Park 'Ciptarasa Village,'" in *Bibliogrifi of Result of Research in Mount Halimun Salak National Park (2006)*. ISBN 979-25-0241-6, The Mount Halimun Salak National Park Management Project., 2003.

7. K. S. Rao, R. K. Maikhuri, S. Nautiyal, and K. G. Saxena, "Crop damage and livestock depredation by wildlife: a case study from Nanda Devi Biosphere Reserve, India," *J. Environmental Manag.*, vol. 66, pp. 317–327, 2002.
8. I. K. Suwena and I. G. N. Widyatmaja, *Basic Knowledge of Tourism Science*. Denpasar: Pustaka Larasan and Fakultas Pariwisata Universitas Udayana, 2017.
9. H. Hermantoro, *Creative Based Tourism. From Recreational Tourism to Creative Tourism*. Yogyakarta: Aditri, 2011.
10. A. Drinic, "A Review of Cultural Tourism Development Planning," *Tourisma*, vol. 1, no. 1 (October), pp. 3–13, 2017.
11. V. Vujović, "Diversification of Cultural Tourism: Development Trend or the Beginning of Disappearance?," in *SITCON 2018 CULTURE, HERITAGE AND TOURISM DEVELOPMENT*, 2018, no. October.
12. I. G. M. C. Anggara and I. A. Suryasih, "Development of Tourism Potential in Yehembang Kangin Tourism Village, Mendoyo District, Jembrana Regency," *Travel Destin. Journal*, p-ISSN 2338-8811, e-ISSN 2548-8937, vol. 7, no. 1, pp. 23–29, 2019.
13. W. S. Ira and Muhamad, "Community Participation in the Implementation of Sustainable Tourism Development (Case Study of Pujon Kidul Tourism Village, Magelang Regency)," *J. Appl. Tour.*, vol. 3, no. 2, pp. 124–135, 2019.
14. P. A. Prayogi, "Impact of Tourism Development in Penglipuran Tourism Objects," *J. Hosp. Tour.*, vol. 1, no. 1 (Agustus 2011), 2011.
15. Atmosudiro, Sumijati, D. Nugrahani, W. Nugraha, Ch.R., and Sektiadi, "Cultural Tourism Model Based on Weaving in Lombok," Yogyakarta, 2004.
16. Anisa Pratiwi, "Angklung Preservation as Intangible Cultural Heritage in Sustainable Tourism at Saung Angklung Udjo Bandung," Universitas Udayana., 2013.
17. D. P. O. Prasiasa, *Community-Based Tourism Destinations*. Jakarta: Salemba Humanika, Prints I., 2013.
18. L. Aronsson, *The Development of Sustainable Tourism*. London: Continuum, 2000.
19. P. Witchayakawin and W. Tengkuwan, "Community-Based Tourism Development and Participation of Ageing Villagers In Ban Na Ton Chan, Thailand," *Int. J. Mech. Prod. Eng. Res. Dev.* ISSN 2249-6890; ISSN 2249-8001, vol. 8, no. 3 Juni 2018, pp. 969–975, 2018.
20. R. Boonratana, *An Assessment and Evaluation of Community-Based Tourism's Contribution to Sustainable Lifestyles and Local Socio-economic Development*. NakhonPathom: Mahidol University International College, 2009.
21. P. Suansri, *Community Based Tourism Handbook*. Thailand: REST Project, 2003.
22. P. A. Johnson, "Realizing Rural Community Based Tourism Development : Prospects for Social-Realizing Rural Community Based Tourism Development : Prospects for Social-Economy Enterprises," *J. Rural Community Dev. Realiz.*, vol. 5, no. January 2010, pp. 150–162, 2010.
23. R. Rahmawati, "A Study of the Kasepuhan (Sundanese) community," *Int. J. Soc. Sci. Econ. &Art*, vol. 2(2012), no. 3 (ISSN: 2088-5342), 2012.
24. A. Supto and Mashuri, "Integrated Tourism Development Based on Cultural Heritage," *J. Hist. Cult.*, vol. 8, no. 2 (December 2014), 2014.
25. Priyanto and D. Safitri, "Potential Development of Culture-Based Tourism Village, Overview of Tourism

- Villages in Central Java,” *Indones. Vocat. J.*, vol. 4, no. 1 (January-June 2016), pp. 76–84, 2016.
26. R. Kurniawati, “Moving Towards Eco Cultural Tourism Village (A Case Study of Pondok Cabe Village),” *J. Indones. Tour. Dev. Stud.*, vol. 3, no. 3 (September 2015), pp. 117–122, 2015.