

THE DEVELOPMENT OF THE VILLAGE ECONOMIC POTENTIAL THROUGH LOCAL WISDOM

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ABSTRACT

As a tourist village, the Paledah Village area in Padaherang District, Pangandaran Regency, has potential that can be developed. This is because Paledah Village possesses many interesting characteristics. These characteristics include a unique social and cultural life and elements from nature which are pretty interesting. This research then aims to see and find out how the development of a tourist village that uses a base in the form of local wisdom. The data in this study came from various previous studies and studies that are still related to this research. This study found that the use of local wisdom was used in developing tourist villages. This can be seen in how organizational principles are implemented. The organizational principles include voluntary and open nature, democratic management, and independence. Meanwhile, there are five criteria for tourist villages, whereas Paladeh village has just two criteria already maximal, namely tourist attraction and empowerment. The other three criteria, namely accessibility, public facilities, and village facilities, are still not running optimally.

Keywords: Local Wisdom, Tourism Village, Agro Tourism.

INTRODUCTION

Tourism-based community potential development may involve the development of natural, agricultural, social, and cultural resources in rural areas. Agrotourism-based community development can incorporate the participation and role of rural communities (Komariah et al., 2018). This is consistent with the growth of its natural resources and human resources. How the community may be encouraged and developed sustainably must be a concern in the development of tourist villages so that the maximum potential of the village and community can be realized (Tegar & Gurning, 2018). By continuously exploring the possibilities of villages and communities, the development of tourism villages can have the greatest impact on the well-being of farmers and rural communities. Thus, the development of a tourist area cannot be separated from the development and exploration of tourism potential itself, starting from the regional level or the lowest (Wijayanti, Heni, Atun, & Wisnu, 2020).

Achieving this requires synergistic coaching between agricultural, tourism, and government business actors. This makes agricultural and tourism business actors plan, compile and program tourism villages based on community capabilities and village potential

(Wang & Sun, 2022). In this case, it is necessary to have coordination between interested parties. With the establishment of coordination between parties, the goal of developing an agro-tourism village will be achieved (Manaf, Purbasari, Damayanti, Aprilia, & Astuti, 2018).

A tourist village is an administrative area with tourism potential that comes from local wisdom, such as customs, culture, community-produced commodities, and landscapes, which are managed for the social and economic interests of the community (Lubis, Rohmatillah, & Rahmatina, 2020). In this definition, local wisdom refers to intellectual property or local knowledge unique to the local community and has been developing for a long time. Local wisdom arises from the process of reciprocal relations between the population and their environment (Zidny, Sjöström, & Eilks, 2020).

Based on the World Tourism Organization (WTO) provisions, the definition of a tourist village is more directed at tourism with cultural content. It provides a broad space for the community to develop the potential to improve people's welfare (Setokoe, 2021).

According to Utomo, the supporting factors for the development of tourist villages include: (1) having the main attraction in the form of natural and product potential; (2) having human resources (HR) that support management; (3) the local community has a strong motivation; (4) have adequate facilities and infrastructure; (5) have supporting facilities for tourism activities; (6) have institutions that regulate tourism activities; and (7) the availability of land/area that is possible to be developed into a destination (Antoh, 2021).

Local wisdom is a socio-cultural order in the form of information, rules, regulations, and skills that are passed down from generation to generation to suit the demands of (living) together (Yuliana et al., 2021). Local wisdom is a form of social capital that is generated by a community in order to promote harmony between the socio-cultural life of the society and the preservation of its natural resources (Setiawan, Sukesu, Hidayat, & Yuliati, 2021).

The definition of local wisdom varies according to the reference and scope. Still, there are several keywords from these definitions: knowledge, ideas, values, skills, experience, behavior, and regular habits carried out by people in certain areas (Sari et al., 2020). According to Sunaryo, the knowledge and competence of the community are merged with the system of norms, beliefs, togetherness, and justice, which are expressed as community traditions as a result of their long-term contact with nature and the surrounding environment. Local knowledge because it serves as a guide for meeting the daily requirements of the community (Widodo, 2019).

Local knowledge as a form of social capital is essential to the management of a region's water resources. Local wisdom serves two important functions: satisfying the water requirements for living and community life, and preserving a harmonious interaction between the community, its water resources, and the surrounding environment (Syahza, Bakce, Nasrul, & Mustofa, 2020).

Local knowledge is comprised of five social dimensions: local culture, local skills, local resources, and local social processes. The form or type of local wisdom varies according to community groups and regions. Still, as social capital, local wisdom has the same universal value, namely cooperation and mutual assistance in obtaining water and preserving its resources (Hannan, 2019).

The existence of local wisdom in Indonesia, unfortunately, has decreased. This condition is illustrated by the many local wisdom values that are no longer practiced. In many places, the existence of local wisdom has been 'ignored' and remains a community story. In other places, local wisdom has even been lost (Touwe, 2020). The community, especially the younger generation, is no longer aware of the existence of local wisdom in their

area, there are only a few 'elders' of community members who know, but due to age (old) and health factors, he is no longer able to explain it entirely and well (Syahputra, 2018).

The shift in the social value of local wisdom is illustrated by the fading of the order agreed upon by the community and practiced by community members together. The form of shift varies according to community groups and regions, such as the presence of water sources, time of water collection, calendars that regulate water availability, and wind speed/direction according to season (rainy/dry) with agricultural and fishing activities (Ali, Weni, & Wiyani, 2020).

Pangandaran Regency is a regency with tremendous potential for tourism. This potential is reflected in the potential of both natural and human resources. Moreover, Pangandaran Regency possesses enormous agricultural potential. In accordance with law number 21/2012, Pangandaran Regency is comprised of ten subdistricts, with Parigi subdistrict serving as the capital (Putri, Khadijah, & Novianti, 2020). Paledah Hamlet, Padaherang District, Pangandaran Regency, is a location with the potential to become an agro-tourism village. This village is presently used as an Agrotourism Village, which is exceptional in terms of nature conservation and agriculture. A tourist destination centered on agricultural product processing, such as the development of Gapoktan Bms chocolate, coconut, organic rice, and Al-Qoryah papaya, is what makes this community exceptional (Damayani, Saepudin, & Komariah, 2020).

Geographically and administratively, Paledah is surrounded by other communities. It is surrounded by the village of Maruyungsari to the north, the village of Sukanagara to the south, the villages of Karangpawitan and Tambaksari to the west and east, respectively. This eastern village is part of the Cilacap Regency in the province of Central Java. Recent estimates place Paledah's total size at 915 hectares, with 480 hectares designated as rice/irrigation land, 261 hectares as cultivated land, and 174 hectares as plantation land. In addition, access to the Paledah settlement is categorized as moderate. The village of Paledah consists of 10% upland, 10% hilly ground, and the remaining 80% inhabitable lowland. Paledah village is 11 meters above sea level and has an average annual rainfall of 2500 millimeters and a steady daytime and nighttime temperature of 28 degrees Celsius. Numerous residents of the community of Paledah are farmers. This is evident from the generally steady soil fertility percentage, which consists of 30% highly fertile soil, 27% fertile soil, 40% moderate soil, and 3% infertile soil.

Culture and community life cannot be isolated from tourism operations. Therefore, tourists and the local population will interact culturally through tourism activities. A tourist visits a tourist area whose culture is higher than his life, and there will be cultural learning in him. In this case, the tourist has the opportunity to learn and improve their culture (Carr, 2020).

In the Paledah tourist village development, the local community has provisions or rules that apply based on the customs and habits that develop in this region. The rituals or traditions held by the community are (a) nature is the source of life for the community; (b) togetherness and kinship. These two principles serve as a guide for all elements of society in developing a tourist village (Tambunan, Sibarani, & Asmara, 2021).

From these two principles of life, it can be explained that nature must be kept in balance, society is part of nature. Therefore, in the development of tourism villages, nature conservation is the main thing that must be maintained. This concept has become a common grip and rule that must be implemented in all aspects of people's lives. In other words, maintaining the balance of nature is local wisdom because it has become a belief held by the community (Mensah, 2019). This is consistent with Alfian's viewpoint. Local wisdom, he

explained, is a way of life, a body of knowledge, and a life strategy in activities carried out by local communities to suit their requirements. This can be explained by the fact that local wisdom is a custom and practice that has been passed down from generation to generation within a community (Nugroho, 2021). On the basis of the preceding view, local wisdom can be regarded as local ideas that are wise, full of wisdom, and of appropriate value, which are ingrained and followed by community members (Darmadi, 2018).

This study intends to investigate the process of building a tourist village in Paledah Village, Padaherang District, Pangandaran Regency, based on the customs and habits of the local population.

METHOD

This research will use a qualitative approach through the case study method. The choice of this method is carried out because the data obtained for research is seen as an integrated unit so that it then maintains the integrity of the object. The research data was obtained from various research results and previous studies relevant to this research. The author will examine research data that has been successfully collected to find the desired research results.

DISCUSSION

Si Kepis Wisata Tourism Village

Establishing an agro-tourism village is the first step to growing a people's economy that relies on the community's efforts. Through the spirit of togetherness and kinship, the people of Paledah village are trying to build a people's economy by developing agriculture, animal husbandry, and processed agricultural and livestock products as a joint capital. Through the development of agricultural and livestock businesses, which are supported by the natural environment, the village of Paledah has developed into an agricultural tourism area. The development of the Paledah village area into an agricultural tourism village began in 2005.

Since 2005 the village of Paledah has organized itself into an agricultural tourism area. The development of a tourist village was initiated by a group of village youths who have great concern for the welfare of the farming community in their area. This youth group saw that the farmers had a fragile economy. They have limited agricultural land, capital, and knowledge about agriculture. In general, the farming community in this area relies on their livelihoods from fields and rice fields that are managed simply and grow modestly. Thus, the farmers' lives are minimal because they can only fulfill a modest life.

Seeing the living conditions of these farmers, the youths of Paledah village had the idea to build an agribusiness farmer group. At first, the ideas of these youths did not get the attention of both the farming community and the village government. However, with the spirit of togetherness possessed by this group, several farmers were willing to join as members of the farmer group. With the togetherness built by the youth group, at the end of 2005, an agribusiness farmer group was established, which was named the Prosperous Farmers Group. Through the activities of farmer groups, there is a change in the management of agriculture and animal husbandry. Before forming farmer groups,

agricultural management processes (cocoa, rice, and coconut plantations) were carried out individually, now using the principles of togetherness and kinship. Therefore, the management of agriculture and livestock now uses collective management by prioritizing togetherness to improve mutual welfare.

The flagship program of this farmer group is named Agribusiness Si Kepis. The name of the Si Kepis program represents the overall activities carried out by the farmer groups. Si Kepis combines the program “integration system of cocoa, coconut, goat, duck, rice, duck and cow”. The Si Kepis program describes the agricultural and livestock activities that the Sejahtera farmer group will carry out. Cocoa, coconut, and rice are the primary agricultural products in the Cibadak area.

Meanwhile, goats, entog, ducks, and cows are the superior livestock developed by the breeders. The name Si Kepis describes a program that integrates agriculture and animal husbandry into a single unit and program. In this case, farmers and ranchers are inseparable. Through the Si Kepis program, there is a bond between farmers and ranchers in Paledah village that helps and develops each other.

Developing human resources and enhancing the quality of agricultural production have not been carried out adequately due to restrictions in management development. This can be evident in the improvement of production quality and continuity, financial efficiency, business network expansion, and suboptimal marketing. However, as the predecessor of the Si Kepis agrotourism town, the Prosperous Farmers Group aspires to combine both its natural and human resource potentials. Merging all this potential by building togetherness and kinship. The first stage in developing a tourist town is to engage in socialization and dialogue with all social strata. In each meeting, the borders of the Si Kepis tourist town, its scope, its vision and mission, its objectives, and its methods are addressed.

Through a process of socialization that prioritizes the family, the Paledah village community knows that the development of agro-tourism villages may improve the community's economic well-being. Through the development of tourist villages, the agricultural and livestock business will be increasingly developed, encouraging sustainable village development. This will provide the most significant benefit to the community, especially its members. This follows the concept of a tourist village. Tourism Village is an area that integrates attractions, accommodation, and supporting facilities. Each of these elements is presented in one unit with the community's life without letting go of the rules of life or the traditions and culture of the local community. In addition, a tourist village can be interpreted as an area with uniqueness and uniqueness that is owned, managed, and presented interestingly and uniquely.

Local Wisdom in Tourism Village Development

Every tourist location struggles to preserve the originality and distinctiveness of the local culture and social life. This occurs because the social structure of the town has altered or expanded as a result of the expansion of tourism firms. Not a few of these new items can harm the societal ideals that should be safeguarded and upheld. Therefore, it is vital to consider the efforts that must be taken by the community and the government to ensure that the development of tourist destinations does not alter the features of tourist items or the way of life of the locals.

In general, the intellectual and sociological values of the local culture are excellent. Local culture might be described as something exotic. Exotic is described as anything foreign or unknown to the majority of people, which arouses curiosity. Attractions that may pique the interest of outsiders include natural beauty, social vitality, and spiritual prosperity. Therefore, for this exoticism to become the primary attraction in tourist places, it must be presented with authenticity.

To sustain the value of local knowledge in tourist locations, community participation in community-based tourism initiatives is required. This can be accomplished through the formation of community groups that are active and concerned with the preservation of tourism destinations. Participation in this group is a real example of a community's concern for tourist destinations and the potential of other natural resources. Through community, wildlife conservation can be achieved. Local knowledge manifests itself in the lives of individuals who are intimately familiar with their surroundings, who live in peace with nature, and who understand how to use natural resources judiciously. Community conservation is exemplified by the use of local knowledge in natural resource and environmental management.

The Prosperous Farmers Group is a farmer group and a driving force for Paledah Village, Padaherang District, Pangandaran Regency's tourist villages. The Prosperous Farmers Group is governed by strong and unwavering values. These are the principles of open and voluntary membership, democratic organization administration, and independence. Adhering to this principle, the Prosperous Farmers Group builds standards and supports tourist villages. These principles are reflected in Si Kepis' mission, namely "to create a superior agricultural agribusiness business with farmers and the community that is oriented towards social, economic and ecological empowerment". In accordance with Putri and Rorah's viewpoint, a tourist village must possess criteria and supporting factors such as the potential for unique and distinctive products/objects and tourist attractions, a high level of acceptance and commitment from the local community, supporting facilities of the potential of local human resources, access to the tourist market, and the availability of areas/spaces for the development of tourism support facilities.

As previously indicated, the growth of the Si Kepis tourist village is guided by four fundamental principles: open and voluntary membership, democratic organization administration, and autonomy. The first principle is that membership is open and voluntary. This illustrates that membership in the Prosperous Farmers Group, which has the Si Kepis program, is not limited in membership number or nature. Anyone can become a member of a farmer group regardless of whether they are farmers, ranchers, or not farmers or ranchers. In this case, non-farmers and ranchers can become members of farmer groups as long as they have a spirit of togetherness in developing the village. Members of farmer groups who are not farmers or breeders, after becoming members, will be fostered to become parties that process agricultural and livestock products.

A stronger membership commitment is built through the principle of open and voluntary membership. In addition, the community has a commitment to all programs, including the tourism village development program. This is a significant initial capital in building a tourist village. The acceptance and dedication of the local people to tourism activities is the primary resource for building a tourist village. This implies a disposition of openness and public acceptance of tourism-related activity. There will be communication and interaction between local people and tourists in tourism activities. This makes the local

community must be ready to accept the social changes that will occur while remaining in the local socio-cultural corridor.

To construct a town with a welcoming attitude toward tourists, the local community must be highly motivated. In this situation, the community must be inspired to preserve the physical, rural, social, and cultural environment that develops within the community. Motivation from the community is essential for conserving the environment and culture. The social and cultural environment will lose its distinctiveness if the urge to preserve it does not grow. If this occurs, tourists will lose interest in visiting, and tourism operations will be unable to resume.

The second principle is that organizational management is carried out democratically. In the context of organizational management, this farmer group puts forward togetherness in achieving common goals. The manager of the farmer group does not have full power to run the organization's entire wheel but only as of the executor of the organization's rotation. What is carried out in the organization is all the results of a mutual agreement. All of this has become an agreement that the manager of the farmer group represents all members, so the manager must carry out what has been agreed upon by the members. All of this has been stated in the organization's mission: realizing superior agricultural agribusiness with farmers and the community-oriented toward social, economic, and ecological empowerment.

In this mission, it has been clearly described the description of the organization's goals, namely community empowerment both socially and economically. This increase in welfare is achieved democratically through increasing superior agricultural production. This illustrates the implementation of popular democracy that was built and agreed upon by the community to be implemented by the community. The nature of togetherness and kinship is very thick and felt in implementing all organizational activities.

The third principle is independence. This principle encourages people to build confidence in their potential and their environment. Through this principle, the community is required to be able to explore all the potential that exists to be developed into essential capital in improving the community economy as support for village progress. In creating a tourist village, the manager motivates the community to continue growing with mutual support and support in their respective business sectors. This is stated in the mission of the prosperous farmer group, especially the first and second missions, namely providing employment and increasing the knowledge and skills of members of the prosperous farmer group.

This third principle is closely related to improving the quality of human resources both as farmers, breeders, and tourist village developers. This is also following one of the standards for developing a tourist village: the availability of human resources that have sufficient quality in creating a tourist village. This improvement in the quality of human resources will lead to an increase in the socio-economic capacity and productivity of the community. Improving the socio-economic community will automatically enhance the welfare of the community itself. Thus, the Paledah village community will directly feel the positive impact of developing a tourist village.

Based on the three principles developed by the Prosperous Farmers Group, the benefits that the community can feel are (a) increasing community welfare sustainably; (b) socio-economic improvement; (c) improving the quality of human resources, both

knowledge, and skills; (d) the running of a democratic context in running the organization's wheels.

Paledah Tourism Village Development

Tourism development must be based on conditions and carrying capacity in order to achieve mutually beneficial long-term interactions between accomplishing tourism development goals, enhancing the welfare of local residents, and sustaining environmental carrying capacity. By enhancing the area's attractiveness, accessibility, and recreational facilities, both tourists and locals can reap the benefits.

Attraction

Tourist objects and attractions are the main capital that a tourism development area must own. With natural conditions and other supporting resources, the village of Paledah is trying to develop this area into a tourist village. Driven by a farmer group, this village built the Si Kepis tourist village. Si Kepis tourist village, which focuses on being an agro-tourism village. The main attraction is the nature of agriculture and the production of agricultural products. Therefore, the main attraction is the diversity of natural wealth and manufactured products.

Based on this, the development potential for agrotourism may be separated into two primary categories: the tourism potential of natural riches diversity and the manufactured tourist potential, (a) the potential for developing biological wealth is the diversity of natural resources, Citanduy river park, plantations (cocoa and coconut), agriculture (papaya, corn, rice, and soybeans), animal husbandry (goats, mutton, ducks, cows); and (b) manufactured products such as processing organic fertilizers, culinary processed foods and crafts, home-based chocolate industry, rice mills, motorcycle, and bicycle repair shops, restaurants, farmer stalls, agricultural produce warehouses, saprotan kiosks, onthel bicycle rental.

Accessibility

Tourism accessibility encompasses all forms of infrastructure, including transportation, that facilitate the passage of tourists from their point of origin to their final destination. The accessibility of a location can be described geographically. Paledah village is a village located in Padaherang District, Pangandaran Regency, according to the geographical definition of Paledah village. This design is immediately near to the Cilacap Regency in the province of Central Java. About 3 kilometers separate Paledah village from the sub-district capital. Recent estimates place Paledah's total size at 915 hectares, with 480 hectares designated as rice/irrigation land, 261 hectares as cultivated land, and 174 hectares as plantation land.

The ability to get to this hamlet is still limited, as can be seen. This can be seen in the absence of regular public transportation facilities. The distance from the sub-district capital is not too far, about 3 km, but because there are no transportation facilities, the travel time to this village is still challenging to reach. In addition, road access that does not support "most

of the roads are in disrepair, and the size of the roads are small” is a barrier to getting to tourist villages.

Signs or instructions to the tourist hamlet are other amenities that are still lacking. The absence of these signs is one of the difficulties for tourists to arrive at tourist sites. The entry to the tourist hamlet of Cibadak has the only signage. This sign is a gate to enter the tourist village.

Public Facilities and Tourist Facilities

The development of a tourist village cannot be separated from the development of 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 villages. This is fundamental because rural tourism activities will run well and interestingly if it is supported by the availability of supporting facilities that allow tourists to live and communicate with the community and learn about local culture and wisdom.

Facilities, namely all types of facilities specifically intended to support, facilitate, and support tourists' comfort and safety when visiting tourist areas. Existing facilities both to and at tourist sites are still simple. Facilities at new tourist sites are planned and will be developed. The facilities designed to support the tourist village are culinary processed foods and crafts, restaurants, farmer's stalls, agricultural produce warehouses, onthel bike rentals, and homestays for tourists. The provision of this facility cannot be implemented due to budget constraints and other resources. However, these facilities have been included in the tourism village development plan.

Community Empowerment

An essential element in developing a tourist village is community involvement in every aspect of tourism. As the embodiment of the people's core tourism concept, tourism development means that rural communities must obtain the maximum benefit from tourism development. This must be carried out by involving the community directly in tourism activities. This community involvement can be in the form of providing tourism services and services. This community empowerment is expected to positively impact both economically, socially, and culturally on the community. Murphy underlines the empowerment and development of tourist villages. He stated that the development of tourism activities is a “community-based activity”. This means that the resources and uniqueness of the local community are the main driving elements of tourism activities.

The process of community empowerment that occurs in Paledah village can be seen in establishing a tourist village that members of the Prosperous Farmers group drive. Establishing an agro-tourism village is the first step to raising the community's economic power. This tourist village is engaged in Si Kepis agribusiness agriculture (integration system of cocoa, coconut, goat, duck, rice, duck, and cow). However, the process of developing human resources and improving the quality of agricultural production has not been carried out optimally. This is also evident in the unimplemented improvements to the quality and continuity of production, financial efficiency, business network expansion, and marketing. The success of Paledah village as a tourist resort cannot be divorced from the community's

engagement. In this instance, the self-aware community administers and builds this village so that it can grow. With a spirit of cooperation, the entire community participates in village development.

Marketing and Promotion

Promotional operations are intensive endeavors designed to increase the desirability of tourist items. Currently, just the components of the tourist town, such as hotel, attractions, and transportation, are included in the promotion's implementation. These components should be mixed to become a comprehensive tour package and become a direct promotional medium. This promotion must be carried out by all parties concerned with marketing tourism products.

Promotional activities in Paledah village have not been well structured/planned. This is because promotional activities have not yet become a work program for the prosperous farmer groups. Therefore, aspects of message content and media for delivering promotional messages have not been considered. Meanwhile, the promotion of tourist villages is used through simple media, namely brochures and person-to-person messages (chain messages).

CONCLUSION

In the development of agrotourism villages in the Pangandaran Regency, organizational principles reflect the significance of indigenous knowledge. There are three fundamental organizational principles: open and voluntary membership, democratic organization administration, and independence. Attractiveness, accessibility, public and tourist facilities, community empowerment, and marketing or promotion are the prerequisites for a tourism village. Only two of the five criteria for tourist villages in Paledah village, namely tourist attractiveness and community empowerment, are operating optimally. In addition, the other three criteria continue to have issues. The greatest barrier to implementing the three requirements is a lack of human and financial resources

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