

Meaning of Phenomenon and Culture in Rawabogo Tourism Village, Bandung Regency

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Abstract—This study aims to describe behind meaning of the phenomena and culture in Rawabogo Village. The development of Rawabogo Village became one of the urgencies after the establishment of the tourism village title. Rawabogo Village in Ciwidey District has the Gunung Nagara Padang Site potential and has been designated as a tourism village since 2011. However, until now it hasn't shown significant development of tourism village. Rawabogo Village needs to explore the meaning of phenomena and culture to develop according to their potential. Based on the phenomenon, the meaning method (appropriation) is also needed in addition to the instrumental concept (distance). This research method uses a symbolic hermeneutic approach (Paul Ricoeur) which offers a new paradigm in village planning. This approach describes meaning by combining explanation (distance) and understanding (appropriation) of information units to produce village meanings. The results of the meaning analysis are culture and oral traditions as the life of the cultural community, the Gunung Nagara Padang site as the main attraction potential, village traditions, and tourism products as sustainable tourism in Rawabogo Village. That meaning can be an option for the direction of tourism development in Rawabogo Village.

Keywords—*tourism village, phenomenon, culture, distance, appropriation*

I. INTRODUCTION

Rawabogo Tourism Village is one of the tourist villages established in Bandung Regency since 2011 with the potential for natural, cultural, culinary, and spiritual tourism. There are special tourist attractions such as cultural and spiritual tourism marked by the existence of Sundanese cultural activities and the existence of the Gunung Padang megalithic site [1]. Rawabogo Village has a related phenomenon that has not significantly developed the implementation of its tourism village. In addition, Rawabogo Village had experienced a loss of cultural culture so it was necessary to investigate the meaning of the village [2] to find out the true meaning of the village.

The meaning can be done in various ways, such as semiotics, phenomenology, spatial spirit, and hermeneutic approaches. The hermeneutics of symbols from Paul Ricoeur is

one approach in a meaning that is in accordance with this research. Based on reference [3], Ricoeur's hermeneutic main idea offers a method of the dialectical relationship between "understanding" and "explaining". Ricoeur's idea of hermeneutic phenomenology is an attempt to uncover the intentions behind the text, a way of reconstructing the meaning of phenomena and involving the practice of suspicion [3]. The characteristic of Ricoeurian hermeneutics is the use of reflexivity and its interpretation is carried out in three stages, namely surface/nave interpretation, structural analysis, and depth interpretation [4].

The suitability of Paul Ricoeur's hermeneutic approach in this study is based on the emergence of phenomena in the Rawabogo Tourism Village that require meaning. Based on this phenomenon, it is not enough to investigate Rawabogo Village by using concepts that tend to develop at this time, namely instrumental concepts such as the 4A concept of tourism or RTIS [5], Tourism Social Entrepreneurship/ TSE [6], then communicative concepts such as CBT [7] which is a method of analyzing or "explanation" [8]. However, the investigation needs to be continued with the meaning of the phenomena that occurred in Rawabogo Village which means that a critical understanding step or an "understanding" is needed.

Previous research related to "understanding" in Rawabogo Village, namely research related to the ritual traditions of the Rawabogo Village community [1], *Miasih Bumi Nagara Padang* [9], cultural houses/hermitages [2], *Gunung Nagara Padang* [10,11] which is a research with an "understanding" approach without involving an "explanation" step. Therefore, this research has a novelty by trying to apply a symbolic hermeneutic approach to the scope of planning and trying to explore meaning in the Rawabogo Tourism Village.

Paul Ricoeur's hermeneutic phenomenology can offer a new paradigm in the field of Urban and Regional Planning, especially in the investigation of a village that requires a deeper meaning of the phenomenon. The development of this hermeneutic paradigm is very necessary, as according to Faiz that hermeneutics is an effort to reveal the meaning of a phenomenon that is not clear and vague into something that is

clear and can be understood by the reader well [12]. The application of this symbolic hermeneutic will reveal the true meaning in the Rawabogo Tourism Village. That meaning can reveal the behind meaning of the Rawabogo Tourism Village phenomenon and can be a recommended option for its development.

II. LITERATURE REVIEW

A. Tourism Village

Tourism village is a rural area that presents the prevailing rural life in a village that is integrated with tourism components such as attractions, accommodation, and supporting facilities [1]. Characteristics of rural areas, such as large areas of land with a low population, agrarian jobs, the closeness that exists between residents, and traditional/cultural characteristics that are still entrenched [13].

B. Culture Potential

Rawabogo Village is designated as a tourism village because one of the reasons has cultural tourism potential, and there is a Gunung Padang Site where a pilgrimage ceremony and its meaning is also carried out called Nagara Padang [2]. Culture in Rawabogo Village, in addition to certain ceremonies and rituals in the village, there is also a typical Sundanese culture in general which is carried out by the Sundanese cultural community.

C. Paul Ricouer's Hermeneutic

Hermeneutics from a character Paul Ricouer (1913-2005) has a critical hermeneutic type with intellectual backgrounds from Descartes philosophy, Husserl phenomenology, existentialism, and psychoanalysis. Ricouer has the concept of understanding as contemplating the meaning, and its central concept is the correlation between "understanding" (appropriation) and "explaining" (distance) and has contributed by integrating reflection and interpretation [3].

D. Distantiation (Distance) and Appropriation

Distantiation is a process of taking distance (not too involved) to decontextualize with the result that can produce new meanings (developing knowledge). Appropriation (recontextualization) is a process of giving context according to the current version or the openness of the text to the possibility of being widely understood [14].

III. METHODS

The method used is through a symbolic hermeneutic phenomenology approach (Paul Ricoeur) with qualitative descriptive analysis. Ricouer's hermeneutic main idea offers a method of the dialectical relationship between understanding and explaining [3]. The methodological process involves distantiation and appropriation of information units and then collaborate and produce meaning [14]. In this research approach, the meaning of phenomena and culture in Rawabogo

Tourism Village is carried out. The meanings are through a combination of the description results of the distance (autonomy of information units), and the description results of appropriation (critical understanding after distance, the meaning of symbols or units of information that appear in the phenomenon of the Rawabogo Tourism Village) (Fig. 1). Data collection is primary data with observation methods, purposive sampling and snowball interviews, as well as secondary data through available archival data.

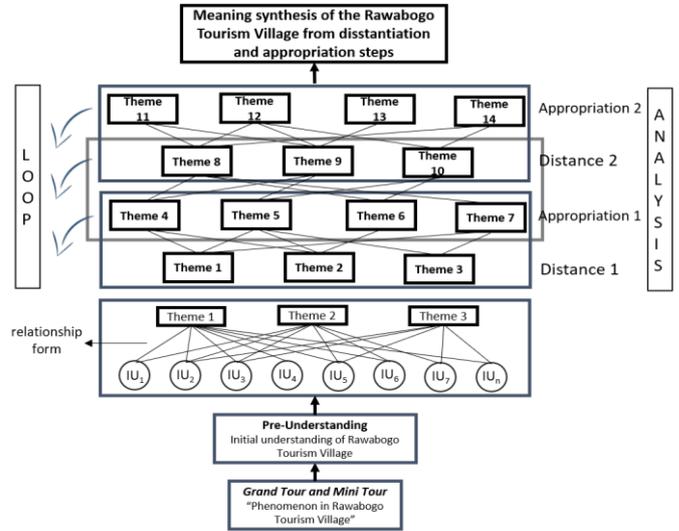


Fig. 1. Research process.

IV. RESULTS AND DISCUSSION

The results of this study are the results of the analysis of distantiation, appropriation, and synthesis of meanings. The analysis begins with the results of the information unit which is formed into the initial theme and then a round of analysis is carried out with the new themes of meaning.

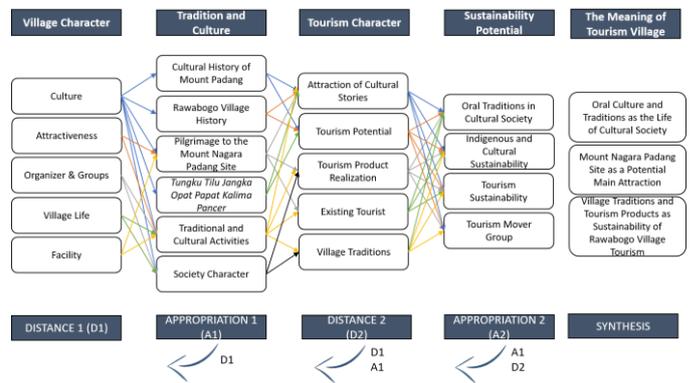


Fig. 2. Research theme on the meaning of Rawabogo tourism village.

A. Village Character (Distance)

1) *Culture*: The synthesis of cultural distantiation, that is Rawabogo Village has the characteristics of cultural activities that are still attached to indigenous peoples. The general community of the village knows its cultural potential but is not as deep as the cultural knowledge of indigenous peoples. All these cultures have attracted visitors from outside the village and routine activities can potentially be an attraction.

2) *Attractiveness*: The synthesis of distantiation on attraction is that Rawabogo Village has an attraction related to cultural and cultural activities as well as its nature. The superior attraction that has been quite developed is cultural activities because of the Mount Nagara Padang Site. This attraction is one of the main factors of interest from visitors outside the village. However, the cultural attraction is specifically for visitors who like culture only.

3) *Organizer and groups*: The synthesis of distantiation in managers and groups, that is Rawabogo Village has dominant cultural groups and the potential for tourism driving groups. The groups seem to be running independently and there is no place for continuous collaboration. The groups that have managed the activity quite well are the Kasepuhan Ajar Padang Community (Padepokan Giri Padang) which manages cultural activities, and the Pamidangan Cipta Mandiri Community (external) which has managed the Fighting Lamb show.

4) *Village life*: The synthesis of the distantiation of village life is that Rawabogo Village has a community life that depends on (main) agricultural activities and the existence of cultural traditions that are still attached. The life of the Sundanese village is like the attitude, the behavior that is the habit of the Sundanese, the typical Sundanese activities that become its color in the village. However, Sundanese principles and culture are not fully implemented in the lives of the general public in Rawabogo Village.

5) *Facility*: Synthesis of distantiation in facilities, that is in general Rawabogo Village there are already several homestays, small stalls, resting places, mosques, and good access to the main road. The facilities are in fairly good condition but lack cleanliness and readiness for the presence of visitors from outside the village. When it comes to attraction, Padepokan Giri Padang is close to the location of facilities that are better than other attractions. According to Aprilia et al. [15], the attractiveness and availability of facilities have a significant effect on visitor satisfaction.

B. Tradition and Culture (Appropriation)

1) *Cultural history of mount Padang*: Synthesis of the appropriation of the cultural history of Gunung Padang, namely Mount Padang, becomes a sacred, holy place, a place to calm oneself from worldly things to get instructions from the Almighty. Gunung Padang is also a form of self-awareness and reminder that history and cultural traditions need to be

preserved as a tribute/remembrance of the services of their predecessors.

2) *Rawabogo village history*: The synthesis of the historical appropriation of Rawabogo Village, namely the formation of the name Rawabogo Village is related to the initial condition of the village where there is a "rawa (swamp)" containing white "bogo" fish which is currently known as Rawabogo Spring. Villages are formed when there are immigrants who live and have brought Islamic religious beliefs. Mount Nagara Padang is related to Rawabogo Village because of its relationship with several Rawabogo Village heads who are also caretakers of Mount Nagara Padang. The thing that cannot be separated from this village is the existence of phenomena related to the period of Indonesian independence.

3) *Pilgrimage to the mount Nagara Padang site*: The synthesis of appropriation of pilgrimages at the Gunung Nagara Padang site, namely this pilgrimage as a search for spirituality by prioritizing the appreciation of life (childhood, maturity, maturity/ wisdom) and exploring self-assessment through the Sundanese oral tradition which has now become one of the attractions in Rawabogo Village. Pilgrimage to this site is a form of reminder to raise the spirit of life, strengthen determination and reassure steps [16]. In addition, each stop stone at the Gunung Nagara Padang Site conveys meaning and advice regarding living life and the relationship between oneself, the universe, and the Almighty.

4) *Tungku Tilu Jangka Opat Papat Kalima Pancer*: The synthesis of appropriation of the value of Tungku Tilu Jangka Opat Papat Kalima Pancer is a motto that becomes the basic guideline for living life. This value is an oral tradition that can continue to develop in terms of its meaning. This value serves as a reminder to yourself that if there is a beginning there is an end, if there is diversity then study the diversity first and then choose according to your heart's belief.

5) *Traditional and cultural activities*: The synthesis of the appropriation of traditional and cultural activities is a typical activity that is still maintained in Rawabogo Village. Activities that have become one of the attractions in Rawabogo Village and get the attention of people outside the village. Traditional activities have a meaning as an effort to respect the predecessors by continuing and maintaining traditional activities as well as a form of gratitude, sharing, and hoping for blessings. Cultural activities are also an effort to maintain and preserve Sundanese arts among the community, especially youth and children.

6) *Society character*: The synthesis of appropriation on the character of the community, namely the people of Rawabogo Village tend to have a fairly strong Sundanese character. Problems in Rawabogo Village can occur due to lack of communication and unwillingness to face conflict/resolve problems until they are properly resolved. That happens

because of the "uncomfortable" character of the community. Currently, the people of Rawabogo Village have a strong desire to preserve Sundanese culture and tradition, but are not supported by a sustainability plan.

C. Tourism Character (Distance)

1) *Attraction of cultural stories:* The synthesis of distantiation on the appeal of cultural stories, namely cultural stories, is the main attraction for supporting cultural potential in Rawabogo Village. This attraction can be a tourist attraction for Rawabogo Village. Cultural stories and oral traditions offer unique and useful stories about life. Cultural stories and oral traditions are things that are strongly guarded and maintained by the cultural community so that they continue to flow in regeneration. According to Anom et al. [17], that myths always appear in cultural or traditional societies where these myths are useful for the younger generation to know the story of life in these myths.

2) *Tourism potential:* The synthesis of distantiation on tourism potential is the most superior potential in Rawabogo Village such as cultural tourism. The tourism potential has been running to attract the attention of visitors. However, these tours still need further development and packaging. Meanwhile, the potential for village natural, artificial and educational tourism is still a potential that has not developed further than cultural tourism but is still in the development stage.

3) *Tourism product realization:* The synthesis of the realization of tourism products, namely tourism products in Rawabogo Village, is quite diverse and unique. Superior tourism products are products offered from Padepokan Giri Padang, cultural activities, and fighting lamb shows. Village natural tourism products, artificial and culinary tourism have not developed much to become another option in enjoying tourism products.

4) *Existing tourist:* The synthesis of distantiation in existing tourists, namely tourists who have visited Rawabogo Village more and more with a background of curiosity about the cultural culture in Rawabogo Village including the Gunung Nagara Padang Site. The tourists are predominantly composed of cultural figures, communities, researchers, and students. Tourists with the aim of visiting tourist destinations/pure tourist locations in Rawabogo Village are only a small part.

5) *Village traditions:* The synthesis of distantiation in village traditions, namely the traditions in Rawabogo Village, invites a lot of attention and visits from people outside the village with the result that it can be used as tourism potential. The village tradition is dominantly carried out by the cultural community and supported by the general public in Rawabogo Village. The village tradition is carried out with funds from cultural groups and contributions from the general public in Rawabogo Village.

D. Sustainability Potential (Appropriation)

1) *Oral traditions in cultural society:* The synthesis of the appropriation of oral traditions is the existence of oral traditions or historical and cultural stories that are still known and maintained in Rawabogo Village as an effort by the cultural community who wants to continue to maintain their oral traditions from generation to generation. It can also be interpreted there is a strong desire of the cultural community to share/deliver stories and advice on life. At this time the phenomenon that occurs can be an attraction for cultural and educational tourism which is categorized in the concept of storynomic tourism. According to Kartika and Riana [18], folklore or oral tradition can be a concept of storynomic tourism as an effective marketing effort by telling stories and offering experiences to visitors to be able to explore information or stories in detail.

2) *Tradition sustainability and cultural:* The synthesis of the appropriation of the tradition sustainability and cultural, namely the sustainability of tradition and culture is an important thing in a village that excels in its cultural life. Rawabogo village has a high chance of maintaining Sundanese tradition and culture as long as people still know it and the village is also guarded together with cultural groups. The role of cultural groups is important in the current development of Rawabogo Village.

3) *Tourism sustainability:* The synthesis of the appropriation of tourism sustainability, namely the existence of traditional and cultural life in Rawabogo Village, which is coupled with tourism activities, is a unique offer in today's tourism world, known as the live-in village concept or the experience of learning life in the village. Tourism sustainability does not have to be imposed on things that are not village potential. However, superior cultural tourism also requires the support of other types of tourism such as natural and artificial tourism (photo spots).

4) *Tourism mover group:* The synthesis of the appropriation of the tourism mover group, namely the group that will be the pioneer of tourism development in Rawabogo Village, has been fulfilled with their respective roles. A dominant group is a group with a cultural development background. However, these groups are still working to develop their respective potentials. The absence of a common forum to discuss and plan collaborations to create tourism sustainability and the sustainability of cultural tradition.

E. Discussion: The Meaning of Tourism Village

The synthesis of meaning from the results of the distantiation and appropriation analysis rounds resulted in the meaning of the Rawabogo Tourism Village as follows:

1) *Culture and oral traditions as the life of cultural society:* Culture and oral traditions are things that become daily for the cultural community in Rawabogo Village who continue

to maintain and preserve their culture, especially the younger generation.

2) *Mount Nagara Padang site as a potential main attraction*: The Gunung Nagara Padang site as the leading potential of Rawabogo Village which attracts the attention of the outside community and has the potential to be the main attraction if there are managed properly and attractively.

3) *Village traditions and tourism products as sustainability of Rawabogo village tourism*: Village tradition activities or habits that are routinely carried out and existing tourism products are the main ammunition for development with the result that a tourism village in Rawabogo Village can then be developed.

Based on this meaning, it can be seen that Rawabogo Village has a strong oral culture and tradition and adheres to Islamic teachings. The Gunung Nagara Padang site can be a potential main attraction for Rawabogo Village. In addition, the existing traditions and tourism products can be a potential for the development of tourism village if they continue to be trusted to be developed.

V. CONCLUSION

The meaning of a tourism village based on the phenomenon that appears in the Rawabogo Tourism Village produces a superior cultural phenomenon and unique in Rawabogo Village. Based on this, the meaning of phenomena and culture in the Tourism Village of Rawabogo are culture and oral traditions as the life of the cultural community, the Gunung Nagara Padang site as a potential main attraction, village traditions and tourism products as sustainable tourism in Rawabogo Village. This meaning becomes a superior potential and a description of Rawabogo Village. That result can be an option for development recommendations of the Rawabogo Tourism Village.

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