



Linkages between Tourism Potential, Community Social Organization Systems, and Development of Rural Tourism Destinations: A Comparative Study of Two Cultural Heritage-based Villages in Indonesia

Dina Mayasari^{1,2*}, Rahmat Inggadijaya²

¹Sekolah Tinggi Pariwisata Bogor, Bogor, Indonesia

²Trisakti Institute of Tourism, Jakarta, Indonesia

dinamayasari3@gmail.com

rachmatinggadijaya@iptrisakti.ac.id

*Corresponding author: dinamayasari3@gmail.com

Abstract: In cultural heritage tourism, visitors could learn more about various cultural heritages that have uniqueness and noble values for people's lives. This qualitative study compared the tourism potential, the culture of the social organization system, and its relationship to the development of cultural tourism destinations in Indonesia. This study employed a case study design in two villages in Indonesia that is based on cultural heritage, namely Kampung Naga in Tasikmalaya Regency and Cimande Tarikolot Village in Bogor Regency. This study was carried out in stages from March to July 2023. Literature reviews, interviews, field observations, and documentation were all used to collect data. Interviews were conducted in person, over the phone, and via WhatsApp. The traditional law chief, a tour guide, and local residents were key informants in Kampung Naga, while POKDARWIS, local residents, the management of the *Pencak silat* hermitage, and the village head were key informants in Cimande Tarikolot Village. Data triangulation is used to process data qualitatively in order to obtain higher quality data. The study's findings reveal several similarities and differences in terms of tourism potential and social organization system, which will be useful in developing cultural heritage-based tourist destinations in Indonesia. This study also contributes to a theory about the cultural linkages of the social organization system with the strategy for developing rural cultural tourism destinations.

Keyword: Cultural Tourism, Cultural Heritage, Community Social Organization System, Tourism Potential, Rural Tourism Destination Development.

1. Introduction

Cultural tourism is a type of special interest tourism that is becoming more popular and is one of the most recent tourism trends (Kironom et al., 2016). Visitors can not only see various unique cultural heritages, but they can also learn more deeply or gain new experiences by seeing, hearing, and feeling various interesting things. A region's distinct culture is a legacy passed down from previous generations, and it can take the form of tangibles or intangibles.

Various distinct Indonesian cultures are local wisdoms with a history, noble values, and a distinct identity, and their survival is critical. Various efforts have been made for cultural conservation, including preserving and passing it on to future generations, designating it as a cultural heritage at the national-international level, and reaching out to the general public through cultural festivals, cultural exhibitions, museum preservation of cultural objects, and cultural heritage tourism. According to previous research, cultural heritage tourism can help preserve the ideological framework of history and identity (Ermawan, 2017) as well as improve the economy of local communities (Schiffer, 1977). However, several areas with distinct cultural heritage face numerous challenges in their development as cultural heritage tourism destinations. Many factors contribute to it, including rejection from some or even all of the local community due to a conflict of interest or an inappropriate approach (Tanudirjo, 2003). Another barrier is local communities' lack of understanding of the concept of community-based tourism (Soeswoyo & Dewantara, 2022).

Kampung Naga in Tasikmalaya Regency and Cimande Tarikolot Village are two Indonesian villages of great cultural attraction. Kampung Naga is well-known for the distinctiveness of its customary law and the way of life of its people, who follow the principle of simplicity and customary norms as a guide for the good of society and nature. Meanwhile, Cimande Tarikolot Village is well-known for its cultural heritage, which includes the Cimande martial arts, traditional fracture medicine, *Taleq Cimande* philosophy, and religious traditions.

There has been a lot of research done on Kampung Naga, such as on the system of government, culture, and political participation of the indigenous people of Kampung Naga (Faturrahman, 2018; Satori et al., 2013; Untari, 2010). Several studies in Cimande Tarikolot Village focused on tourism development strategies (Soeswoyo & Dewantara, 2022), the preservation of Cimande martial arts (Djunaid & Michelle, 2021; Mukarrom, 2015), the potential for traditional medicine tourism (Djunaid & Mikhael, 2022), and research on *Ngabungbang* religious tradition (Djunaid & Lumiwu, 2023). However, research on the relationship between the social

organization system of the community and the process of developing cultural heritage-based tourism in rural areas is still difficult to find, both in these two villages and in other tourist villages.

This study aims to explore the tourism potential in Kampung Naga and Cimande Tarikolot Village from the aspects of tourist attractions, accessibility, amenities, and ancillary services. Then, by investigating and comparing the cultural picture of the social organization system in the two villages, the appropriate approach for cultural conservation and tourism development can be determined. These findings are expected to contribute to current research efforts in the areas of community social organization systems and the development of culture-based tourist destinations, both empirically and practically.

2. Methodology

Data were gathered through the use of literature review techniques from various journals, mass media, and the internet, followed by a series of field observations in the two villages, as well as interviews and documentation. The interviews were conducted in person, followed by several stages of audio interviews and smartphone chat. Data from various sources, both primary and secondary, were then qualitatively processed using triangulation to obtain higher quality data to answer some of the study's questions. Informants in this study were traditional leaders, local guides and native residents of Kampung Naga, as well as Tourism Awareness Groups (Pokdarwis), local residents, village head, and management of the Cimande Pencak Silat hermitage, as could be seen in Table 1. Both primary and secondary data were analyzed qualitatively by reducing data, presenting, and drawing conclusions (Miles et al., 2014).

Table 1. Informants of this study.

Kampung Naga	Cimande Tarikolot Village
Traditional leader, local guide, and native residents of Kampung Naga	Tourism Awareness Groups (Pokdarwis), local residents, village head, and management of the Cimande <i>Pencak Silat</i> hermitage

Source: Researcher's (2023).

This study compared two villages in West Java, Indonesia: Kampung Naga in Tasikmalaya Regency and Cimande Tarikolot Village in Bogor Regency. Because each of these villages has the potential for a distinct cultural heritage, they are used as case studies. Although these two cultural villages are not direct competitors, they share a similar market potential in terms of visitors or tourists with a special interest in cultural and educational tourism.

This comparative study used a qualitative approach that describes data and facts in actual circumstances and situations. Using a case study design, this study was carried out from March to July 2023 in Kampung Naga, Neglasari District, Tasikmalaya Regency, and Cimande Tarikolot Village, Bogor Regency, West Java Province. The case study design was chosen because it can in-depth investigate a topic or phenomenon in real life (Saunders et al., 2019).

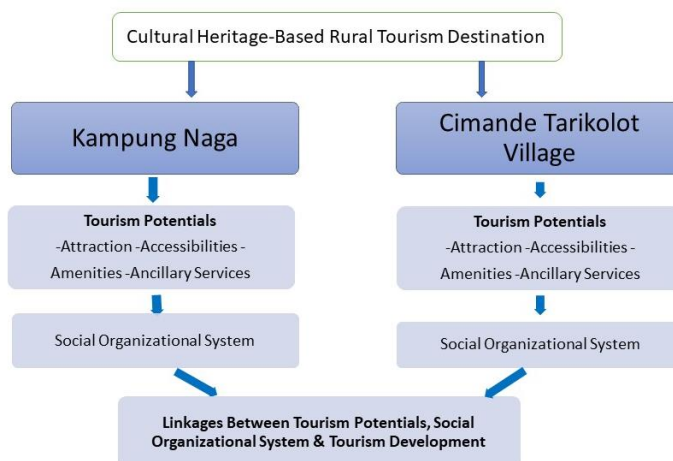


Fig 1. The conceptual framework.
Source: Saunders et al., (2019).

3. Results and Discussion

Tourism Potentials

Some of the tourism potentials studied in the aspects of attraction, accessibilities, amenities, and ancillary services, as well as an overview of the culture of the social organization system in the two villages are presented in Table 1.

Table 2. Tourism potential of Kampung Naga and Cimande Trikolot Village.

Aspect	Kampung Naga	Cimande Tarikolot Village
Natural Attraction	Cool mountain air Natural views of mountain valleys, rice fields and the Ciwulan River	Paddy fields View of the plantation: salakslebor, high-yielding aloe vera
Cultural Attraction	It has a unique ancestral customary law culture which is still very well maintained and preserved. Strongly believes in customary law as a guide for the goodness and balance of human life and nature, adheres to the principle of simplicity and rejects modernization in the Kampung Naga area.	As the center of civilization, the cultural heritage of the Cimande martial arts, which is one of the oldest silat schools in West Java. <i>Pencak Silat</i> Cimande adheres to the principles of <i>Taleg Cimande</i> which consists of 14 oaths, contains a philosophy to do good to fellow citizens and belief in the creator (Allah SWT). Famous for its traditional fracture healing expertise which is a heritage skill It has a large religious tradition such as <i>Ngabungbang</i> which is attended by thousands of visitors.
Accessibility	The distance from downtown Tasikmalaya is about 1 hour Easily accessible by public transportation	The distance from the center of Bogor City is about 30 minutes Easily accessible by public transportation
Amenities	Food and beverage facilities are available outside the Kampung Naga area Staying facilities: homestays in the houses of Kampung Naga residents Facilities for purchasing craft souvenirs are located outside the Kampung Naga area.	Food and beverage facilities are available within the Cimande Village area Facilities for staying at homestay of Cimanderesidents Facilities for purchasing Sleborsalak fruit souvenirs are available in the village area and its surroundings
Ancillary Services	Local residents of Kampung Naga are required to accompany tourist visits, they are members of the Kampung Naga guide organization.	Services for tourists are organized by the Tourism Awareness Group (POKDARWIS) Cimande Tourism Village

Source: Researcher's findings (2023).

Attractions

The distinctiveness of the cultural heritage of customary law in Kampung Naga, which is strongly preserved, the traditional houses, and the daily life patterns of local people who adhere to the principle of simplicity is a distinct cultural tourism attraction that cannot be compared to cultures in other regions. The customary law inherited from the ancestors is believed by the community as a way of life for the safety of society and nature. They believe that what is given by nature must be used and maintained properly, by paying attention to the harmony of the relationship between society and nature. For example, there is a norm that no one is allowed to enter a forbidden forest, namely a forest area whose purity is maintained because it is believed to be a source of livelihood for clean water, clean air, and security for the village area which is located in a mountain valley. Many norms are customary provisions that cannot be violated, or are known as *pamali*.

The people of Kampung Naga are not allowed to add to the existing area, so the number of residential and public buildings is maintained. The shape and arrangement of the community's houses are homogeneous. They are made from natural raw materials from the region itself, such as bamboo, manglid wood, river stone, and palm fiber leaves. In a residential building, there should be no furniture, such as chairs, tables, and cupboards. Local people reject the use of electricity and gas for cooking. There are many other unique cultures in the daily life of the Kampung Naga people, which they believe have goals and philosophies for the good of society and the natural environment. Regarding natural attractions, Kampung Naga has its own exoticism that offers coolness, cleanliness, serenity, and the charm of mountainous valleys and rice fields.

The value of the uniqueness of Kampung Naga culture is the norms and provisions of the customary law of ancestral heritage, which are strongly maintained and implemented in daily life for good for community life and the natural environment. How about the unique culture in Cimande Tarikolot Village? This village has a cultural

heritage passed down to the next generation in the form of intangible culture, namely the knowledge and skills of the Cimande *Pencak Silat* martial arts and the traditional fracture of 'Urut Cimande.' Almost all of the local people of Cimande Village master the *Pencak Silat* martial-art and the skills of treating broken bones, as told by one of the informants who is a local resident and is considered to be one of the oldest in Cimande *Pencak Silat*,

"...around 80% of the local Cimande community must have mastered martial arts and traditional medicine for Cimande fractures. The people here have been accustomed to practicing since they were young at the local silat hermitages, or even in their own homes. If a sprain or fracture occurs during training, they must learn to self-medicate."



Fig2. Cultural &natural attractions of Kampung Naga: Traditional houses, rice pounder, natural scenery of Kampung Naga.

Source: Researcher's document (2023).



Fig 3. Cultural and natural attraction of Cimandevillage: Martial art and aloe vera plantations.

Source: Researcher's Document (2023).

Cimande Pencak Silat is better known because of the philosophical values of the movements and also the value of *taleq* Cimande, which are promises or oaths for all residents or anyone that must be obeyed if you want to learn

Cimandesilat. They believe that *taleq*Cimande is a provision that aims to benefit oneself, is useful for helping society, and strengthens faith in God (Allah SWT). This is in accordance with the meaning of the name Cimande, which stands for the characteristics of *ciriiman nu hade*, meaning people who have good faith. The Cimande silat movement adopts many of the prayer movements for Muslim citizens, which signifies always remembering the greatness of God. One of the provisions in *taleq*Cimande is always to do good and help the community, meaning that Cimande martial art is used only to help the community, including the science of treating broken bones. There are certain norms in Cimande Village, if anyone helps in treating a broken bone, it is *taboo* or prohibited for asking payment

One of the religious traditions in Cimande Village is an event which is held every year to welcome the Islamic holiday of the birth of the Prophet Muhammad in the month of Mawlid. At that time, almost all of Cimande's extended family or those who had studied Cimande martial arts would return to their villages and gather together. This celebration is usually in addition to carrying out religious traditions such as prayers and joint prayers, various series of events are also carried out ahead of the big day. One of the events is holding silat performances and fighting skills for anyone who has studied martial arts and has done *taleq*Cimande. Other activities are pilgrimages to sacred tombs and heirloom cleaning events. The *Ngabungbang* event has become an annual tradition for family gatherings that are far away, as well as the Cimandemartial arts fraternity family, which is estimated to reach thousands of migrants.

From the aspect of natural attraction for tourists, Cimande Tarikolot Village has a salak plantation called *salak* (snake-fruit) Slebor, which is abbreviation of Sleman Bogor. This *salak* was planted using pondohsalak seeds from the Sleman area (Central Java) which were planted in Bogor. Natural conditions and rainfall in Bogor cause this *salak* to be somewhat different from the salak originally from Sleman, which tastes sweet and legit. The taste of Slebor snake-fruit is still sweet mixed with fresh taste. There is also a super aloe vera plantation, which grows very big and tall. "This aloe vera plant uses superior seeds from Kalimantan. The condition of the soil here, air and sufficient rainfall, makes it suitable and causes this aloe vera plant to become fertile," said one of the informants who is a local resident who manages the plantation.

The natural and cultural attractions in Kampung Naga and Cimande Tarikolot Village have their own distinct exoticism and charm. However, it can be said that the uniqueness of their cultural heritage is very distinctive and interesting so that it becomes a huge potential and magnet for cultural tourism. This is consistent with what Kirom et al. (2016) said that the cultural uniqueness of an area has a huge influence on cultural tourists. Local cultural wisdom needs to be maintained and preserved in its authenticity because it reflects the identity of the community (Ermawan, 2017). The development of cultural heritage tourism destinations can help not only to preserve culture, but also to improve the local community's economy (Djunaid & Michelle, 2021).

Accessibilities

Regarding accessibility, both Kampung Naga and Cimande Tarikolot Village are not too far from the city center. Kampung Naga is 1 hour drive from the center of Tasikmalaya City, while Cimande Tarikolot Village can be reached within 30-40 minutes from the center of Bogor City. The condition of the road to the location is quite good, already paved. From the vehicle parking location, you need to follow the footpath and 440 steps down the valley to Kampung Naga. Meanwhile, to get to Cimande Tarikolot Village, it takes about 15-20 minutes to drive from the edge of the Caringin highway. Both locations are easy to reach using public transportation (buses, public transportation, online taxis).

Amenities

It is a provision in Kampung Naga that the area cannot change so that the number of existing buildings remains the same; they cannot increase. So making new buildings specifically for stalls or places to eat and drink is not permissible. Places to eat and drink are available outside the area, near the car park, but there are also native houses of the local residents of Kampung Naga, who use a small corner of the house to sell daily needs, soft drinks, and small amounts of pop noodles. Tourists who want to stay overnight can do so in a homestay, which is the traditional home of the residents, but only for one night. If you want to stay longer, you can remain outside the area. Toilet/MCK facilities can be accessed through shared facilities owned by residents and located outside of the residential area. Public restrooms are also available outside the area, near the vehicle parking lot.

Cimande Tarikolot Village, homestay facilities are available, which have been used for students who wish to deepen their knowledge of agriculture, or families of patients who are undergoing treatment for broken bones, or who wish to learn martial arts. Food and drink facilities are available at rice stalls in the area or the homestay. There is already a mosque with clean water facilities and toilets in the area. Cimande Tarikolot Village has accommodated the advancement of modern technology so that electricity has entered the village. It now uses gas stoves for cooking and internet facilities, and many local residents now use smartphones.

Ancillary Services

Kampung Naga, there is no special organization to manage tourism development because there are customary law provisions that prohibit area development, maintaining the authenticity and simplicity of the area. However, they are open if visitors want to see the area with the provision that they must be accompanied by local residents, so that they can be guided and local customary provisions are maintained. This was confirmed by one of the informants, who is a local resident and also a guide,

"There are around 15 local residents who are members of the Kampung Naga Guide Association. We are self-taught; some even master foreign languages such as English and Dutch, that's all self-taught too. We are obliged to guide visitors to convey the necessary information, but what is more important is to ensure that visitors can follow the customary provisions in our village."

Cimande Village is still in the development stage as a tourism village. There is already an organization that specifically handles its development, namely the Tourism Awareness Group (POKDARWIS). So for the needs of tourists, it is managed and handled directly by POKDARWIS, such as making cultural tourism packages, arranging homestays, providing food and drink, and others.

Culture of Socio Organizational System

The social organization system in Kampung Naga and Cimande Tarikolot Village both have formal organizations led by the Head of the Rukun Tetangga (RT), the Head of the Rukun Warga (RW), and the Head of the Village. They are responsible for maintaining harmony among local residents and helping provide services to local communities related to government duties. The chairman of this social organization or formal institution is elected by the residents and is determined based on government regulations.

Kampung Naga has a non-formal social organization system, namely a traditional institution consisting of three traditional leaders who are highly trusted by the community. Local residents believe these non-formal customary institutions have a higher value and position than formal institutions. The three traditional leaders who are members of the Kampung Naga traditional institution are known as *Kuncen*, *Lebei*, and *Punduh*, and they have the same level of position. *Kuncen* is a figure the community trusts to lead and be responsible for customary law. *Lebei* is a respected figure regarding religious matters, and *Punduh* is a community figure who is responsible for social affairs. The leadership period of the customary institution is until the end of life. The appointment of a successor is not through an election process but is determined based on inspiration or revelation from the ancestors. The people of Kampung Naga really maintain the customary law inherited from their ancestors because it is believed to be a guide for the good life of the local population and the natural environment. They reject various provisions or changes that are considered inconsistent with customary law, so formal institutions must still coordinate with customary institutions in government activities or duties. The results of this study can be said to be in accordance with previous research, which explained that traditional institutions in Kampung Naga play a very dominant role (Untari, 2010).

Cimande Tarikolot village is led by the village head, who is assisted by village officials, the RW head and also the RT head, as the village's formal social organization system. Cimande Tarikolot Village is the farthest and oldest area of the Cimande Village area, also known as the center of Cimande Village civilization. Ancestral cultural traditions regarding religion, Cimande martial arts, and traditional medicinal arts are still maintained. The people believe that various provisions of ancestral heritage are things that must be carried out for self-good, helping society, and a form of faith in God. This is in accordance with the origin of the name Cimande, which is an abbreviation of the characteristics of *ciri mananu hade*, which means people who have the characteristics of good faith or belief in God, manifested in good deeds and words towards others. In the social organization of the Cimande Tarikolot community, there are highly respected and trusted figures, usually called *Sesepuh* (Elders). Figures who are respected in religious matters are called Elder of Religion. For martial arts, they are known as Elder of Silat Cimande, and there are also Elder of traditional medicine. The elders of Cimande Tarikolot Village are trusted by the community based on their lineage, expertise, age, and wisdom, according to one local informant who is quite influential in the *pencak silat* martial art.

"The Cimande Tarikolot Elders, who we usually call Sesepuh or Kasepuhan, we highly respect and trust due to they are considered the most proficient in their field, have extensive experience, wise, and indeed come from a family lineage that is well-known in this field. There are male elders, but there is also a female elder, usually called Nini, who is proficient in traditional medicine. The community also believes and often consults Nini to ask about an auspicious day or time for the wedding."

The Cimande Tarikolot community and their elders are very concerned about the provisions for residents and anyone who wants to learn the martial arts of Cimande Pencak Silat. There is a special provision called *Taleq Cimande*, namely an oath that must be obeyed, and it is believed that there will be sanctions that will have bad consequences for those who break them. One of the informants confirmed this: "There are 14 rules in *Taleq Cimande*, one of which is not being against the Queen's orders or the government's orders. So, even though

these Elders are the ones who are respected and have high knowledge, they still have to follow the government authorities."

There are similarities and differences in the culture of the community organization system in Kampung Naga and Cimande Tarikolot Village (Table 2). The non-formal organizational system in the two villages differs significantly, demonstrating the distinct functions and roles of traditional institutions in Kampung Naga and elders in CimandeTarikolot Village. Their respective roles can help to explain their interactions with local communities and government. The findings of this study support Ying et al. (2015) claim that local people's behavior in rural areas is related to the effectiveness of a tourist destination, as well as expert explanations about the importance of understanding the culture of community social organization systems related to tourism systems(Burns, 2003).

Table 3. Culture of social organization system of Kampung Naga and Cimande Tarikolot Village

Aspect	Kampung Naga	Cimande Tarikolot Village
Formal Organization	RT, RW, <i>KepalaDesa</i> (Head of Village)	RT, RW, <i>KepalaDesa</i> (Head of Village)
Non-formal Organization	<ol style="list-style-type: none"> 1. <i>Kuncen</i> 2. <i>Lebei</i> 3. <i>Punduh</i> 	<ol style="list-style-type: none"> 1. <i>Sesepuh</i>martial-arts 2. <i>Sesepuh</i>traditional medical 3. <i>Sesepuh</i>Religion

Source: Researcher’s (2023)

Development of Tourist Destination

Kampung Naga is a village whose people still highly respect the customs of their ancestors. They live in simplicity and primitiveness in the midst of the modern era at this time. This uniqueness is a magnet for tourists. To accommodate the large number of visiting tourists and to help conserve Kampung Naga's cultural uniqueness, the local government is trying to build facilities for the convenience of visitors, such as adequate parking space, public toilet facilities, and internet connection in the development zone. For information services to visitors, the local community forms a forum for tour guides who can explain and direct visitors to follow the applicable norms. The development of cultural tourism in Kampung Naga positively impacted local communities, especially in economic and social aspects, including the continuity of local culture.

Cimande Tarikolot Village has been designated as one of the tourist villages in Bogor Regency since 2015. The unique cultural heritage of pencaksilat martial art with its Cimandetaleq is rich in noble values and a philosophy of faith and kindness, so many tourists are interested in learning it. The art of traditional medicine for fractures is a characteristic of Cimande Village, so many people who want treatment come to it. Currently, Cimande Tourism Village is still classified as a pilot tourism village, which still needs to be developed (Soeswoyo & Dewantara, 2022).



Fig 4. Visitors, Tourists, and the community in Kampung Naga and The Village of Cimande Tarikolot.

Source: Researcher’s document (2023).

4. Conclusion

From the tourism potential aspect, it can be concluded that Kampung Naga and Cimande Tarikolot Village have great tourism potential, especially in tourist attraction. In terms of accessibility, amenities and ancillary services

are currently available in the two villages, although they still need to be better developed. The two villages have a very strong tourism attraction in common, especially regarding the unique cultural heritage that is still well preserved.

In the culture of the community's social organization system, Kampung Naga and Cimande Tarikolot Village have similarities; there are formal and non-formal social organizations. The formal social organization system in the two villages consists of the village head, RW head, and RW head, whose functions are the same: to provide services to the community regarding government matters and maintain harmony between residents. The difference in the system of social organization in the two hamlets is in the non-formal organization. Kampung Naga has traditional institutions that are very dominant in influence, which are led by Kuncen, Lebei, and Punduh. Meanwhile, the social organization system in Cimande Tarikolot Village has several highly respected figures commonly referred to as Elders or Kasepuhan, such as Religious Elder, PencakSilat Elder, and Traditional Medicine Elder. However, the Elders and the community in Cimande Tarikolot adhere to the oath or Taleg Cimande, which includes a stipulation that one must obey the Queen or government authorities, in this case, the Village Head.

Kampung Naga and Cimande Tarikolot Village are two tourist destinations with a unique cultural heritage. Both have similarities because they still require the development of facilities to support the convenience of tourists. From some of this study results, it can be concluded that Kampung Naga and Cimande Tarikolot Village have similarities in the uniqueness of the attractiveness of ancestral cultural heritage, and formal social organization system, and still need to be developed, especially in tourism amenities. The significant difference between these two cultural tourism destinations is in the system of non-formal social organization. The unique potential of tourism attraction will be a competitive advantage for the two culture-based tourist destinations. Developing a tourist destination, especially one based on cultural heritage, needs support from all stakeholders, especially local communities and the government. For this reason, it is necessary to study the culture of the social organization system of the local community to determine the appropriate approach.

The cultural factor of the social organization system for each different cultural-based tourism destination is interesting to study further so that it can aid in the development of a destination that has distinct cultural uniqueness. Due to the limited number of informants and time, this study still has flaws. Other researchers can investigate different cultural dimensions that may influence the development of a cultural heritage tourism destination, such as belief systems or livelihood systems, or use other research methods.

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