

## THE UNIQUENESS OF KAMPUNG NAGA AS A CULTURAL TOURISM ATTRACTION IN KABUPATEN TASIKMALAYA

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### ABSTRACT

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Kampung Naga is a Traditional Village located in Tasikmalaya Regency, which still runs life guided by the legacy of its predecessors. Kampung Naga has its uniqueness. Unique here means having something distinctive. One of the uniqueness of Kampung Naga is in Norma, life habits, arts and religious rituals. This study aims to discover the unique form of Naga village and how this uniqueness can become a cultural tourism attraction. The research method used is a qualitative method with a descriptive study approach. The source of research data consists of Primary data obtained through Interviews and Observations, while secondary data can be through literature studies and; for the results of this study is the Uniqueness of Kampung Naga as a Cultural Tourism Attraction in Tasikmalaya Regency.

**Keywords:** Uniqueness, Tourism Attractions, Cultural Tourism

### INTRODUCTION

Indonesia is a country that is awarded with very interesting natural beauty, has a variety of attractions and cultural beauty from Sabang to Marauke. The diversity of cultures and tribes owned by Indonesia as a multi-ethnic nation, adds to the cultural wealth of Indonesia. Moreover, the geographical environment, historical background and regional development, as well as differences in religion or beliefs that exist in Indonesia, provide special characteristics as a unique culture of their respective regions in Indonesia.

In the world of tourism, Tourism attractions have an important role, namely as a magnet for domestic and foreign Tourisms to visit. The attraction can be in the form of environmental elements consisting of natural resources, human resources, and artificial resources (Destari, 2017). Based on Undang-undang Republik Indonesia Nomor 10 Tahun 2009, Tourism attractions can be explained as everything that has uniqueness, convenience, and values in the form of diversity, natural wealth, culture, and man-made products that are targeted or visited by Tourisms. The development of tourism can have a positive impact on economic development, both for the government, the private sector, and local communities in Tourism destinations. (Osin et al., 2019).

In line with development and economic growth, the role of tourism is currently increasing as a new sector that contributes considerable foreign exchange to the improvement of people's lives (Osin et al., 2019). Tourism in Indonesia is currently growing rapidly, as evidenced by the existence of the tourism sector in second place as Indonesia's largest foreign exchange contributor (Paramitha & Indra Bhaskara, 2020).

Cultural tourism is one of the industries that has continued to grow since 1990 beyond the development of other tourism. One of the reasons cultural tourism continues to be in demand is because there is a longing for deeper values such as religion, art, and

literature, especially by Tourisms who are busy with the hustle and bustle of modern life. In the development of the world of tourism in Indonesia, cultural attractions are one of the most popular Tourism destinations. Cultural tourism is tourism in which there are aspects or cultural values regarding community customs including cultural heritage and religious activities.

The uniqueness of being a Tourism attraction is spread in several areas ranging from the scope of villages to even small scopes such as villages and one example of a village that is a famous Tourism destination in West Java is Kampung Naga. Administratively Kampung Naga is included in the government Desa or kelurahan Neglasari, Kecamatan Salawu, Kabupaten Tasikmalaya, Jawa Barat.

In fact, Kampung Naga has a uniqueness that can be a Tourism attraction. One of the unique values of Kampung Naga is that the people still uphold customs for generations. People are so obedient in maintaining traditional ceremonies including their lifestyle. People's lives remain in harmony with the lives passed down by their ancestors such as in terms of religion, ceremonies, livelihoods, knowledge, arts and languages (Djatkiko et al., 2021). The purpose of this research is to find out how the uniqueness of the dragon village is and how this uniqueness can become a cultural Tourism attraction.

## LITERATURE REVIEW

### Uniqueness

Speaking of uniqueness, it is one of the objects that become the basis for a person to own the item. An object can be said to be unique because it has distinctive characteristics that are certainly different from others (Qoriah & Hamzah Pansuri, 2020). It is from this uniqueness that a person has a desire to own the item to be used for its benefits or just want to get satisfaction from owning the item.

Uniqueness and Tourism destinations are very closely related. As stated by Weber and Damanik (in Syarifuddin et al., 2017) mentioned that a good Tourism attraction if it has four conditions including having uniqueness, originality, authenticity and diversity. So uniqueness can be described as a combination of rarity and distinctiveness that exists and is attached to one of the Tourism attractions. From some of these statements, it can be concluded that uniqueness is something that has special or distinctive characteristics.

### Tourism Destinations

According to Buhalis and Fyall (in Ananta Permadi, 2020), describing that tourism destinations can be interpreted as a combination of tourism products and services and is a complicated system that requires skills in managing them. Tourism destinations can be categorized into four important parts including natural, cultural, artificial Tourism destinations and coupled with one Tourism destination that requires special attention and treatment known as special interest destinations (Zaenuri, 2012).

Pendit stated that tourism destinations are divided into 9 objects including; Cultural Tourism, Health Tourism, Sports Tourism, Commercial Tourism, Industrial Tourism, Political Tourism, Convention Tourism, Social Tourism, Agricultural Tourism (Ananta Permadi, 2020).

## Tourism Attractions

Based on Undang-Undang No. 10 tahun 2019 that tourism attraction is everything as everything that is used as a target or Tourism destination that has uniqueness, beauty, and values in the form of a diversity of natural wealth, culture, and man-made products (Brahmanto & Hamzah, 2021).

Tourism attractions can be classified into several categories, one of which is cultural tourism attractions. In supporting the theory of cultural tourism attraction, Solemede et al., 2020 argue that cultural tourism is an activity provided in a Tourism destination area that optimizes Tourism wealth in the form of objects and cultural tourism attractions. On the other hand, Tourisms who come to visit have the aim of knowing the lifestyle of the community, customs, basicity and other cultural heritage. So in cultural tourism, of course, there must be things that can be known by Tourisms at least including people's lifestyles, customs, customs and cultural heritage.

## METHOD

In this study, the researcher used a descriptive qualitative research approach where this research was based on a picture of a situation based on the researcher's perspective from the information provided by respondents to describe or describe a certain problem. research method is a way to obtain data scientifically for research purposes (Hamzah et al., 2023).

The descriptive approach in this study is used with the aim of obtaining an overview in accordance with the facts that occur in the field regarding the quality of service. Then the facts are presented and deciphered clearly and as they are without any manipulation (Hamzah et al., 2023).

The researcher determined that the unit of analysis in this study was an organization that manages and connects the dragon village community with tourists. These management parties are people who are authorized by the government to be responsible for the maintenance and supervision of the Kampung Naga cultural heritage site directly. Therefore, the analysis unit in this study can at least provide an overall picture related to the unique information contained in Kampung Naga.

Data collection techniques are an important step in a study. Data collection techniques are one of the series in a very important study, because the acquisition of accurate data is the purpose of a study (Ahyar et al., 2020). Researchers may find it difficult to obtain data that meets the adjusted criteria if they do not know the data collection techniques carefully. Data collection techniques in qualitative research types prioritize observation techniques, in-depth interviews and documentation (Ahyar et al., 2020).

## RESULTS AND DISCUSSION

Based on the results of the researchers' interviews and interviews with Mr. Aji Pendi as the Guide and Mr. Endut Suganda as the residents of Kampung Naga, he said that the dragon village has a sustainable life that has been passed down from generation to generation and is always maintained by every generation. The heritage can be known from the philosophy of life of the people of Naga village.

Hukum Pamali is very familiar to the Sundanese people. In Kampung Naga, the people are very attached to the Pamali Law. Although this type of Law is not recorded in an article, it is highly respected as a customary huum. The pamali in question is where there is a prohibition that is inherited and not done. Even asking about the cause and effect is strictly prohibited. The law of pamali can be found in the sentence "*Pamali Matak Ka Badi, Teu Hade Matak Paeh Cadu Matak tumpur*" which has the message that life must be full of honesty, respect the noble message while preserving the heritage of the ancestors.

How to Live with Nature in carrying out life, the people of Kampung Naga respect nature very much, coexist with nature. There is a philosophy that is firmly held by the people of Kampung Naga about nature which is stuck in the sentence, "*leuweung rawateun jeung rumateun, lain ruksakeun*" which has a noble message, namely that the forest must be cared for not destroyed. The art of Kampung Naga is very distinctive. The art is owned in the form of music performances using traditional music instruments made of wood, bamboo, cowhide, sheep and other natural materials. This ceremony is staged every time there is an activity, especially *Hajat Sasih* or other upara activities held by the people of Naga village.

The philosophy of building houses in Naga village is so thick with the values of solidarity and security. Based on the informant's presentation, the traditional house of Naga village is said to be an earthquake-resistant house. In fact, many of them are scientists who come to visit to study the traditional house building of Naga village. Ritual (Religious) Ceremonies in carrying out their lives, the people of Naga village are inseparable from ancestral heritage. Although the community is entirely Muslim, customs are still very much preserved.

The uniqueness of the dragon village in the aspect of art is in the form of works of art which are human expressions that appear to be a beauty. The art that is sustainable in the Naga village community is the art of music. There are 3 types of music performances owned by Kampung Naga.

Terebang Gembrung is a music performance using traditional musical instruments typical of Kampung Naga which consists of six instruments. This traditional musical instrument is similar to a tambourine typical of the Middle East, but has a larger shape. Terebang Gembrung is held to enliven or accompany *Hajat Sasih*. *Hajat Sasih* which is usually held accompanied by the accompaniment of Terebang Gembrung is the Celebration of Maulud, Eid al-Fitr and Eid al-Adha. This art can be played by anyone. Every individual in Naga village who already has an interest from the heartstrings in other words without any coercion can learn to play a musical instrument in the Terebang Gembrung ceremony.



Figure 1. Bale Kampung Beserta Alat Musik Terebang dan Angklung.

Resource: Researcher, 2022

Terebang Sejak it is still almost similar to Terebak Gembrung in terms of musical instruments, Terebak Sejak has the same role in the typical life of the people of Kampung Naga, namely as a means of accompaniment to an activity. As for the usual stuttering accompanied by no restrictions. Events that have become a habit where there are child circumcision activities, then Terebang Sejak can be a means of entertainment for children who will be circumcised. Because it is carried out at circumcision events such as the Terebang Sejak performance can be done during the day, while making parades around the village.

Angklung Buhun different from Terebang Gembrung and Terebang Sejak, from the name alone it can be known that this bahna is a very different thing. As many people know, angklung is a traditional musical instrument of the Sundanese people made of bamboo.

The uniqueness of Kampung Naga in terms of norms. In simple terms, norma can be concluded as a guideline that is able to form a pattern of community behavior. The function of norms in society is ilalah as a limitation of behavior that must not be violated, in the hope that hygiene can run safely. Mandate, Will and Consequences are three words that have always been firmly held by the people of Kampung Naga. The word is a moral message entrusted by his meltdown that must be maintained, recited and preserved. The form of norms that are obeyed by the Kampung Naga indigenous people is an Informal Norm where no written rules are made but the community obeys the Norms with their own awareness. In general, the norms that apply in the Kampung Naga community are social norms (customs).

The uniqueness of the dragon village in the aspect of way of life. The heritage of ancestors is highly upheld in carrying out the life activities of the people of Kampung Naga. One of them is the way they coexist with others and are wise to nature. The modern era does not make them have a luxurious lifestyle. Instead they have an inherent belief in a statement that "hirup gaya jeung gaya hirup". From the passage of the language is implied such a deep meaning. That what they need is not a luxurious life (hirup gaya) like outsiders, who are versatile and tend to live easy but rather how they run the wheel of life in harmony with the lifestyle of their ancestors.

Starting from the style of the house, it will be very contrasting if you compare the house model of the Kampung Naga community with modern society in general. They still use building materials that are almost entirely from nature. Kampung Naga traditional house has a distinctive name, Suhunan Panjang. Basically, the Kampung Naga traditional

house has a concept that is almost similar to a modern house. Where there are several parts such as *tepas*, or family room, kitchen, bedroom and *leuit* (place to store rice).

The *kampung naga* traditional house has several philosophies, namely earthquake-resistant houses because of materials made of nature, and the manufacturing process only uses pegs and nails without bricks and cement mortar as adhesive. So when there is a house shock, it will follow where the direction of motion of the shock is. *Kampung Naga* traditional house is made with the concept of a durable and healthy house. How not, the ancestors of *Kampung Naga* have designed the layout of the *Kampung Naga* area which makes every house must face East-West and be in a row, why is that, this is where local wisdom works. When the house faces East-West then the house or in their language corresponds to the state of nature, then when the sun rises, rays can enter the house through the hallways.

The concept of *kampung naga* traditional house in addition to reflecting a simple, healthy and strong lifestyle. Another concept that is no less important is a friendly house. The houses in *Kampung Naga* are generally located in two main locations between east and west and in the middle is a square. So there is a saying that the dependent is in other words, the position of the house is balanced between east and west. The dragon clusters are all facing each other. With the aim of establishing a good relationship between neighbors. However, every house still has a privacy side so that the bedroom space has its back to back.



Figure 2. Rumah Adat Kampung Naga.  
Resource: Researcher, 2022

The uniqueness of the dragon village in the aspect of Religious Rituals. The people of *Kampung Naga* are all Muslims. There is a traditional mosque building beside *Bale Kampung* as proof that the people of *Kampung Naga* are Muslims. There is acculturation reflected in religious practices such as rice planting rituals and pre-harvest rituals. Where in these activities are tucked away local culture and wisdom that are still being carried out. *Tumpeng* rice, making offerings is something that we can find during certain rituals. Broadly speaking, *Kampung Naga* has an annual ritual activity held in a certain month called *Hajat Sasih*.

In language *Hajat Sasih bearti Pesta Bulan*. By definition *Hajat Sasih* means an activity carried out in a certain month with the aim of gratitude to the Almighty and homage to the Ancestors. The core activity of the *Hajat Sasih* Ceremony is the procession of cleaning the food of the ancestors in the sacred tomb. *Salih hajat* activities are carried out according to the calculation of the *Hijri* month. The months that become the implementation of *Hajat Sasih*

include the Month of Muharam, Rabiul Awal (Maulud), Jumadil Akhir, Sya'ban (Rewah), Syawal and Zulhijah (Rayagung).

One of the requirements that an area can be an attraction is uniqueness. In this case, the uniqueness in Kampung Naga can be a Cultural Tourism Attraction. From the results of field observations, the visitors who come are mostly interested in the life of the ancestors' heritage that is still sustainable. Meanwhile, the impression conveyed is an outpouring of happiness, respect and a sense of wonder.

## CONCLUSIONS

Art is an expression of the soul that is rooted in the life of the people of Kampung Naga. Art is inseparable in the wisdom of Kampung Naga. Art is not only organized in traditional ceremonies or large rituals. Individual communities can organize it. Consciously the community preserves its musical art as respect and devotion to its ancestors. The art of music is sacredly performed in the ceremonies or rituals of the great religion of the people known as Hajat Sasih. The traditional music art of Kampung Naga is divided into three. First there is the art of Terebang Gembrung, Terebang Sejak and Angklung Buhun.

Most Indonesians still hold norms in carrying out social order. Kampung Naga still preserves the theory of Pamali or Hukm Pamali. Pamali is not only limited to a prohibition, but in it has the meaning of affection. To forbid is to tell of something that should not be done under Customary Law. If you don't convey it to the next generation, then it's called denial. The basis of life of the Kampung Naga Community is the ancestral heritage guidelines. One of the evidences of the way of life is revealed hammering house buildings, traditional structures, tourist activities, local wisdom with nature and technology.

Islam has existed for a long time in Kampung Naga. The clear evidence of Islam so influencing the customs of Kampung Naga is the Mosque. Islamic liturgy is run according to the rules. Like the Sundanese people who know the ritual of motherhood, Kampung Naga is also the same. One of the typical religious rituals is the presence of Hajat Sasih which is carried out six times a year. It is a common theory that the attraction factor is one of uniqueness. Meanwhile, the uniqueness of Kampung Naga leans towards culture. Of all the uniqueness that makes it a cultural tourist attraction. From this uniqueness, visitors can learn new things, inspire life instructions, as guidance in the future, cultural comparisons and of course, examples for future generations.

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