



## Preserving Cultural Heritage and Fostering Community Engagement: A Case Study of Sustainable Tourism Development in Ciletuh Palabuhanratu UNESCO Global Geopark

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### A B S T R A C T

*Community-Based Tourism (CBT) is a type of tourism that includes community participation as the main element in achieving sustainable tourism development goals. Community participation can be realized if a community has substantial social capital to move collectively to increase living standards. This research explores the community's cultural values in the UNESCO Ciletuh Palabuhanratu Global Geopark (CPUGG) area as the main element in forming community social capital. Using a qualitative case study type method, the author explains the dynamics of business actors in Ciletuh in developing their businesses through the concept of social capital, which includes social relationships, norms, values, and beliefs in society. The research results show Sundanese cultural values, such as (1) Sabilulungan; (2) Someah Hade Ka Semah; (3) Ngaruwat Alam; (4) Ngamumule Budaya; and (5) Spiritual values and beliefs. These cultural values are essential in forming social capital supporting tourism development in CPUGG. However, communities face various conflicts that can hinder tourism development.*

concerning National Tourism Planning. The main objective of CBT is to empower local communities and involve them in the development process. Community-based or small-scale tourism is built by communities and involves various local elements such as entrepreneurs, organizations, and local governments (Telfer & Sharpley, 2008; Dallen, 1999).

CBT development policies have proven effective compared to other tourism models, such as mass tourism (Demartoto, 2015). However, not all CBT can be booming. The biggest challenges are the level of community participation (Wang, 2010; Dermatoto, 2015) and conflicts of interest between professionals (e.g., professional tour guides) and residents or local communities (Salazar, 2011).

### A. INTRODUCTION

The tourism sector in Indonesia has become a significant industry that has a significant economic impact on the region. According to the Tourism Trends and Policies 2022 report by the Organization for Economic Co-Operation and Development (OECD), the tourism industry contributed 5.0% to Indonesia's gross domestic income (GDP) in 2019. However, due to the COVID-19 pandemic, the sector's economic contribution fell to 2.2% (Purwowidhu, 2023).

The Indonesian government has set a tourism development strategy to develop Community-Based Tourism (CBT), according to Law Number 25 of 2000

Scheyvens (2002) mentioned the two most significant challenges in CBT. First, local communities in a tourism destination are divided into factions or groups that influence each other based on community class, gender, and ethnicity. Between factions usually claim to have ownership or privileges over the existence of tourism resources. Certain community elites often dominate the implementation of CBT and then monopolize the distribution or receipt of tourism benefits (Tosun, 1999). Second, the problem of local communities in identifying tourism as a development strategy. Local communities generally lack the information, resources, and power to make decisions in tourism development, making them vulnerable to exploitation (Mowforth & Munt, 2016).

Discussing CBT development, there are various studies mention that social capital can increase community participation in tourism development (Yulianto, 2015; Hwang & Stewart, 2017; Purwanto & Hastanti, 2019). Social capital can motivate people to work together to achieve common goals (Ningrum, 2014). Social capital refers to the networks, social trust, and norms that enable coordination and cooperation for the common good (Putnam, 2002). Researchers have conducted numerous studies to explore the significance of social capital in developing community-based tourism. These studies have focused on different regions of Indonesia, including Bali, Bangka, Semarang, Karo, Kudus, Lombok, Batang, Tulungagung, and others (Ningsih et al., 2023; Nursalim et al., 2021; Maulidah, 2021; Jannati, 2020).

Value is critical to forming social capital in realizing CBT development. Values are a significant component of social capital formation in society. In anthropology, values refer to abstract concepts that underlie human beliefs, preferences, and views about what is considered necessary in social and individual contexts. These values inform human behavior and social interactions and reflect the cultural priorities given to various aspects of life, including morality, norms, social hierarchies, and the meaning of life.

Based on this explanation, it is clear that values, as part of the main components of social capital, have an essential position in realizing CBT development. The value referred to in this study refers to cultural values as a form of behavior and response (before or after) to a condition that has been embedded and agreed upon by the community (Ramadinah et al., 2022). This means that cultural values are orientations or guidelines for people in behavior (Verulitasari & Cahyono, 2016).

Discuss cultural values in CBT development; a tourist area has become a priority for developing the West Java government in the tourism sector in recent years. The tourist area is Ciletuh Palabuhanratu UNESCO Global Geopark (CPUGG) (Putri et al., 2019). By the Geopark concept that integrates cultural, geological, and biological diversity, this sub-district is a rural area that still carries out local values and traditions. As with Sundanese society in general, the position of cultural values has become a circle of community life in the CPUGG area. This means that the cultural values passed down from generation to generation still guide the community in thinking and acting, including carrying out productive activities by

utilizing the available tourist destination opportunities. Furthermore, these cultural values contribute to tourism development in CPUGG through social capital. This is because cultural values are one of the elements of social capital that can mobilize the community to move collectively to improve the common economic standard of living.

Long before it was inaugurated as a Geopark area, Ciemas Sub-district was one of the poorest sub-districts in Sukabumi District. The economy in the area is increasing (marked by the growth rate of PAD in 2015), along with the utilization of community economic activities in the tourism sector (Hindersah et al., 2017). Community participation in tourism development and construction is also characterized by forming several groups or communities with local cultural values.

Therefore, it is interesting to see how community cultural values contribute to tourism development in the CPUGG region. Moreover, based on a review of previous research, it is still difficult to find research that discusses CBT practices from the point of view of cultural values. This is reasonable, considering that the CPUGG region has yet to emerge as a tourist destination for too long compared to other regions. Most of the previous studies focused more on policy implementation, challenges, strategies, and the role of the younger generation in CPUGG (Putri et al., 2020; Hindersah et al., 2017; Putri, 2019; Santoso & Winarmi, 2018; Kadarisman, 2019).

This study explores the community's cultural values that can foster community social capital to move collectively in developing tourism in the CPUGG area. The study will begin with a discussion of the people who benefit from the existence of CPUGG and continue with cultural values in the development of CPUGG community-based tourism.

## B. METHOD

This research uses a qualitative method, with the type of case study. In the context of this research, the case in question is the practice of community participation in Ciemas Sub-district in utilizing Ciletuh Palabuhanratu UNESCO Global Geopark (CPUGG) as part of productive activities based on cultural values. Case studies allow researchers to understand the local context, influencing factors, and impacts of tourism on a more focused scale. Data collection was conducted through participant observation and in-depth interviews.

Participant observation is conducted by involving oneself directly in the people's daily life of the Ciemas Sub-district. Researchers can become part of the community's activities and directly observe and interact with the community. This method allows researchers to understand the cultural context in depth. Participant observation was conducted for two weeks to see how the activities and interactions of local people and tourists in daily life. Several places were used as observation locations, including Palangpang Beach, Darma Highlands, Cimarunjung Waterfall, Sodong Waterfall, Kunti Island, Cikadal Beach, Cimarunjung Homestay Village, and KB Village.

The selection of the eight observation locations was based on the criteria: (1) the presence of community economic activities; (2) the presence of local values and wisdom; (3) having many tourists; and (4) being a popular tourist destination or having the potential to be developed. Observations were conducted in the morning, afternoon, and evening at eight locations in turn. Observations were guided by Spradley's (1980) triangle of social situations, namely places, actors, and activities carried out by local people and tourists in CPUGG. The techniques used were *jotting* or making field notes and picture documentation.

In-depth interviews were conducted by dialoguing directly and periodically with informants to understand local cultural values that may support or hinder tourism development in CPUGG. There were 30 informants in this study. They are local people who own and manage businesses in the tourism area, such as stalls and restaurants, inns and homestays, as well as fish auctions and boat crossing services.

The selection of research informants was based on the following criteria: (1) business owners or managers around the tourism area; (2) community leaders or customary leaders who have knowledge related to local cultural values; (3) representing each type of business; (4) willing to be interviewed. Interviews were conducted periodically. Each informant was interviewed about 1-3 times on different days. The tools used were voice recordings, notes, and picture documentation. To avoid research bias, the researcher triangulated the data by interviewing several informants involved in the activities carried out by the primary informants. These informants are family members consisting of husbands, children, and closest relatives.

### C. RESULTS AND DISCUSSION

#### 1. Ciletuh Palabuhanratu UNESCO Global Geopark (CPUGG)

Ciletuh Palabuhanratu Unesco Global Geopark (CPUGG) is an area that has geological, archaeological, cultural, and ecological elements. Within this area, local communities actively participate in maintaining and utilizing the natural heritage wisely. Geopark has three essential aspects: geological diversity includes geological sites such as panoramas and rocks; biodiversity includes various animal and plant species; and cultural diversity includes values, local wisdom, beliefs, customs, arts, and crafts. This area is located south of Palabuhanratu Bay, Ciwaru Village, Ciemas District, Sukabumi Regency, West Java.

The majority of the population in the CPUGG area is Sundanese (indigenous tribe), and the rest are Betawi, Bugis, Madurese, and Javanese (immigrant tribes). People who live in the CPUGG area make their living as farmers, fishermen, teachers, and government employees. However, in addition to these four livelihoods, residents develop livelihoods by doing business.

Generally, the types of businesses in the CPUGG Area are stalls and restaurants, inns and homestays, and fish auctions and boat crossing services. Business owners and managers by gender can be seen in diagram one.

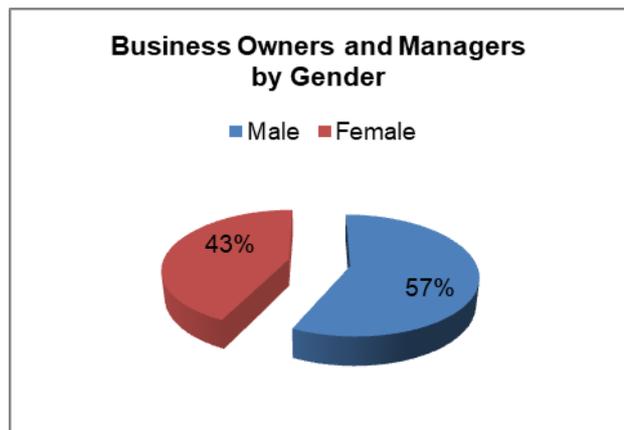


Diagram 1. Business Owners and Managers by Gender. (Source: Researcher, 2023).

The diagram above shows that both men and women have access to doing business in the tourism sector. Certain types of businesses exhibit consistent gender practices in daily life. One such example is the management of warungs and restaurants, which women dominantly run as per Javanese cultural norms that associate feminine traits with women. On the other hand, the lodging and homestay businesses are dominantly run by men, as masculine characteristics are associated with men in Javanese culture. This gendered practice is even more apparent in fishing auction and boat service businesses, where all positions and jobs are performed by men, primarily due to the physical strength and endurance required to run boats and catch fish at sea.

The latest education of business owners and managers varies, ranging from elementary school to university (see diagram two).

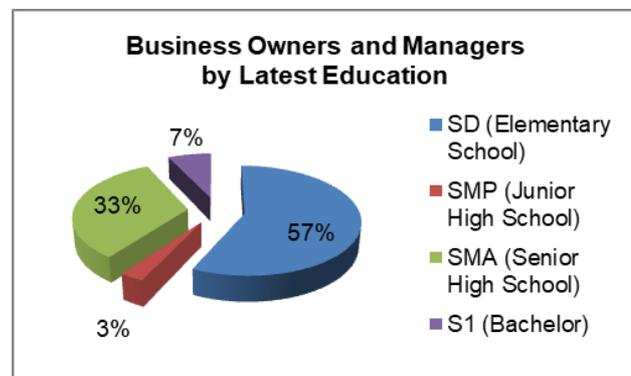


Diagram 2. Business Owners and Managers by Latest Education. (Source: Researcher, 2023).

The data shows that the majority are elementary school graduates. The CPUGG society does not rely on formal education but on non-formal education and experience. Likewise, business owners and managers rely on learning from their parents and relatives and previous experience. Since childhood, they have been taught to communicate and negotiate. So, now they are well-trained in serving customers, using both the local language (Sundanese) and the national language (Indonesian). Almost all the business owners (96%) are Sundanese from several regions, such as Sukabumi, Bandung, and Banten. The rest came from Bugis and Betawi ethnic groups. Most of the businesses were established in 2016-2017. This is in

line with the condition of CPUGG, which began to be visited by tourists after its inauguration in 2015.

An exciting phenomenon from CPUGG is the development of a Homestay Village called '*Kampung Homestay Cimarunjung*.' Most of this area was established by locals (90%) who initially worked as Indonesian Migrant Workers (TKI) abroad or as migrant workers. By 2023, 120 houses had become homestay businesses, and a community called '*Ikatan Homestay Ciletuh*' was established.

## 2. Cultural Values in Community-Based Tourism Development in CPUGG

Community-based tourism (CBT) is an approach that places local communities actively involved in developing, managing, and benefiting directly from the tourism industry in their area (Telfer & Sharpley, 2008). In general, the governance model for CBT development in the CPUGG area is the government as facilitator and regulator, the private sector as developer and investor, and the community as implementer or subject of development. Data related to the profile of entrepreneurs around CPUGG shows that local community involvement dominates activities in the tourism sector. This participation is inseparable from the values found in the community, which are as follows.

### a) *Sabilulungan* Value

Communities living in the CPUGG area apply the values of *gotong royong* (cooperation) and togetherness in making decisions related to tourism development. This value in Sundanese culture is known as *sabilulungan*. The value of *sabilulungan* has existed for a long time and has become a community tradition in carrying out daily life. According to Budiana et al. (2020), the *sabilulungan* value can currently be applied in public service activities (including tourism) because it can foster synergy and empathy among the parties involved. *Sabilulungan* values are realized in various participatory forums, such as community meetings, group discussions, and workshops. These forums are held regularly, involving community participation in the agenda of planning, managing, and supervising community activities in the tourism sector.

To realize the value of *sabilulungan*, the CPUGG community formed several communities based on the similarity of professions, including:

- a. *Ikatan Homestay Indonesia* (IHC);
- b. *Balai Penyelamat Wisata* (Wisata Tirta);
- c. *Himpunan Pramuwisata Indonesia* (HPI);
- d. *Sanggar Konservasi*; and
- e. *Komunitas Sanggar Perahu*

These five communities work together to promote tourism in CPUGG through various activities. The IHC community monitors the standard prices of food and lodging to business owners so that the prices set by business owners are rational (not too far from market prices) so as not to reduce tourist interest in using products or services and prevent harmful competition between business owners. Like the IHC, the Sanggar Perahu Community also supervises the standard price of boat rental so that business owners cannot imbalance the

price set. The HPI community conducts community empowerment activities around the tourist attraction area so that they can participate in maximizing opportunities to utilize tourism potential. The Tirta Tourism Community supervises tourist safety equipment to ensure the reputation of optimal tourism services. The Sanggar Konservasi community has socialization and education activities for the community (primarily elementary school children) about the various traditions and cultures of Sukabumi, West Java.

Apart from cooperation between communities, the value of *sabilulungan* can also be seen in cooperation between business actors with kinship relationships. These business actors work together to support each other's business development. This cooperation is reflected in their mutual assistance in providing business labor and promoting and expanding their businesses. Although, in some cases, these business actors have the same business field, the relationship between them is still established. This is because the *sabilulungan* value means '*Silih Asah, Silih Asuh, Silih Asih, Silih Wawangi, Sabar, and Iman*'. This means that every community must love and care for each other, including those with blood and regional ties (Sutarman, 2017).

Through the value of *sabilulungan*, the community in the CPUGG area is not only an object in tourism development but also a subject. This can be seen through community participation in every activity the community promotes. For example, in the social field, the community collectively conducts community activities, such as (1) '*Kemis Geulis*,' which is an activity to clean up the village environment; (2) '*Ahad Jag-jag*,' which is a joint gymnastics activity on Sundays; and (3) routine recitation. These activities, which originate from cultural values and are carried out together, are certainly a medium for increasing the CPUGG community's social capital to foster community enthusiasm in developing tourism collectively.

Discussing the value of *sabilulungan* in underlying the cooperation practices of the CPUGG community to promote tourism, there are exciting findings related to the differentiation of community characteristics in conducting cooperation. CPUGG communities living in coastal areas tend to be easier to work with in activities that can provide material benefits, such as community participation in the IHC's appeal to improve homestay facilities and infrastructure to support competitiveness with public inns. However, they tend to find it difficult to cooperate in non-material and community activities, such as hygiene and social counseling. This indicates that the community has enough social capital to move collectively. However, more than this, *sabilulungan* value is needed to inspire community practices to contribute to community activities. This is because the composition of the community in this coastal area is not only Sundanese. There are Bugis, Makassar, and Banten tribes, which are often identified as nomadic tribes that are active in economic activities.

Unlike the CPUGG community living in the highland area far from the coast, the characteristics of this community show just the opposite. They tend to be very easy to work with in community activities, such as community service, mosque cleaning, and PKK

counseling. However, they tend to be challenging to work with in matters oriented towards material gain. According to the manager of Sanggar Sastra, this is because the people in the area tend to calculate the profit and loss risk of development. Moreover, most people are Sundanese, often attached to the social stereotype of being '*loba mikir*' (thinking a lot). This statement can be thought of rationally, considering that this area is very minimal in nature tourism. Tourists are more interested in traveling in coastal areas because they are close to natural objects such as beaches, seas, and waterfalls. Thus, the center of the crowd tends to be more concentrated in coastal areas than highland areas.

Based on the discussion, the value of *sabilulungan* as part of Sundanese culture impacts the community's practice of collective tourism development. This *sabilulungan* value underlies social capital in a community, but in practice, it is still influenced by the differentiation of other aspects. In accordance with the concept of culture, which is also influenced by differences in geographical characteristics of the region, the people living in the CPUGG area will also behave in this way. These cultural differences affect the personality characteristics of the CPUGG community to participate in tourism development efforts actively. Some participate actively, and some passively because they have different ideologies. Referring to Tosun's (2000) description of barriers in community-based tourism development, this finding indicates the existence of barriers stemming from cultural limitations that underlie the course of the CPUGG community participation process. Thus, it is a challenge for local governments and stakeholders to formulate a community empowerment model that is in accordance with the characteristics and needs of the community in each region.

#### b) *Ngaruwat Bumi* Value

People living in the CPUGG area deeply believe in the balance between humans and nature. This belief comes from a Sundanese philosophy passed down for generations called *ngaruwat bumi* (Haryanti, 2018). *Ngaruwat bumi* itself means caring for nature. This cultural value has underpinned the community's perception of nature as part of their cultural identity. Thus, the community always strives to maintain and preserve nature so it is not damaged. There are several activities carried out by the community collectively based on this cultural value, namely: (1) tree planting, (2) waste management campaigns, and (3) environmental monitoring. These activities reflect the community's commitment to nature conservation and the value of harmony with the surrounding environment.

In addition to activities, the value of *ngaruwat bumi* is also realized in several traditional ceremonies or rituals of the local community, such as the *labuh saji* ritual as a ritual of *syukuran* for the fishermen's feast day to nature (sea). The ritual is a form of gratitude for the sea products they have obtained. The event lasts seven days (morning and night) and features various West Javanese arts, such as *Jaipong* dance and *pencak silat*.

Similar to the previous value, the value of *ngaruwat bumi* also creates differences in its implementation, such as in the Curug Sodong and Curug Cikanteh areas. The

Curug Sodong area received considerable development of facilities and infrastructure. Curug Sodong is currently under the management of the local government, so community involvement in maintaining natural harmony is less significant than before. This has led to community disappointment because, according to them, Curug Sodong is not as beautiful as it used to be. In contrast to Curug Cikanteh, located above Curug Sodong, this waterfall is managed by a non-governmental organization (NGO). This is because the community refuses to hand over the management of Curug Cikanteh to the local government (learning from the condition of Curug Sodong). In addition, *pamali* or taboos associated with Curug Cikanteh are still part of the community's beliefs. This belief is highly respected by the community, reflected in caring for and adhering to not changing anything that has been formed (even replacing stones or leaves). Therefore, the condition of Curug Cikanteh is still considered very beautiful because of the value of *the ngaruwat bumi* carried out by the community.

Based on this explanation, the value of *ngaruwat bumi*, or harmony with nature, contributes to sustainable tourism development. However, in some tourist destinations, the implementation of this cultural value is often limited by local government policies in the management of tourist areas. Local governments' development and management of tourist attractions often contradict the wishes of the community. The government's development and management of tourist attractions have a positive impact on access, retribution, and security systems. However, it needs to pay more attention to the consistency of natural authenticity and local wisdom as the attraction of tourist destinations.

Community participation in the case of Curug Sodong cannot influence the decision-making process of tourism management because they have no power. They do not have the opportunity to voice their hopes, desires, and concerns regarding the management of tourism objects. Their participation is only seen in the process of benefit sharing through opportunities to open businesses around tourism. Whereas in the case of Curug Cikanteh, their participation can influence tourism management decision-making and the process of benefit sharing. Authorized officials and powerful elite groups generally own opportunities to influence decision-making. They generally have privileges over tourism resources (Mowforth & Munt, 2016).

#### c) *Someah Hade Ka Semah* Value

Hospitality is a cultural value that has long been embedded in Sundanese society, including those living in the CPUGG area. This value of hospitality is a guideline for the community to maintain good behavior and speech to everyone, including guests. This friendly value in Sundanese philosophy is known as *someah hade ka semah*, which means being friendly, kind, nurturing, entertaining, and making everyone happy. This value of hospitality has become part of the local community's tradition of entertaining tourists. This is reflected through the attitude and warm welcome of the community in receiving guests or tourists.

Today, the value function of *someah hade ka semah* is not only part of the community's guidelines in behavior but also part of the marketing strategy of business people to attract customers. Business people utilize this value to form relationships with consumers. The value of *someah hade ka semah* can foster trust so that the relationship between owners and consumers is well established. As a result, this can increase the number of regular customers and increase the promotional media through recommendation activities by customers to their friends, relatives, or coworkers.

The value of *someah hade ka semah* also impacts creating opportunities to establish relationships with important guests, such as officials from government agencies and universities. It is hoped that these parties can assist the community in developing its business. Through relationships with these essential parties, the community gains several benefits, such as providing training and assistance through funds and goods. It is known that there are several principles that business owners in CPUGG adhere to, namely:

- a. Visitor comfort is paramount;
- b. Smile and greet, aiming for visitor comfort; and
- c. Make visitors feel at home.

According to the community, these three principles effectively achieve customer satisfaction and sympathy for the service. The value of *someah hade ka semah* is used in communication and business policies. For example, one of the practices of using friendly values commonly practiced by homestay managers is applying flexible regulations in their business operations. This can be seen from the homestay owner's policy, which does not question the guests' check-in and check-out times.

Based on this explanation, the value of *someah hade ka semah* significantly influences tourism development in CPUGG. The local community, business owners, and managers play an essential role in creating a comfortable atmosphere for tourists to continue visiting the CPUGG tourist area. These cultural values, when viewed from the perspective of cultural anthropology, influence human thinking, emotions, and behavior (Schweder & Levine, 1984). In detail, each of these values has fundamental values such as honesty, integrity, solidarity, and tolerance, so that in the end, these values become the basis of trust between individuals in society.

#### d) *Ngamumule Budaya* Value

People living in the CPUGG region have high pride and concern for their cultural heritage. This value in Sundanese society is known as *ngamumule budaya*, which means to glorify culture. This value of pride encourages the community to maintain and promote its cultural heritage to tourists through various forms of traditional arts and performances. Arts such as *jaipong* dance and *pencak silat* are still routinely performed and usually featured on specific events, including fishermen's day.

*Ngamumule budaya* is also seen in the people of Madani Kencana Jaya KB Village, who make a living as farmers and *cobek* artisans made of wood and stone, offering the habitual activities of their citizens as a tourist attraction to visit. The community invites visitors to do daily activities, such as feeding livestock, making *cobek*,

making salted fish, and many more. This cultural tourism activity was initiated by an environmental conservation group that plays traditional Sundanese musical instruments, such as *angklung* and *calung*.

In addition to arts and daily activities, the value of *ngamumule budaya* is also seen in a series of traditional ceremonies and community knowledge. Some traditions commonly practiced in a series of wedding ceremonies are still applied today, such as *lengseran* at the beginning of the wedding ceremony and *sungkeman* and *nembang*. Then, the farmers in Ciemas have the science of farming passed down from generation to generation, called *teluh* science. Farmers use this science to repel disturbing animals so as not to damage crops. However, this practice is now being misused by some irresponsible people so that the stereotype of ordinary people considers this *teluh* science as a practice of witchcraft to harm its victims.

As mentioned earlier, the CPUGG community has several stories, *pamali* that have been passed down through generations. Of course, these stories and *pamali* also reflect the value of *ngamumule budaya* practiced by the community. Some tourist sites in the CPUGG area have folklore and prohibitions that are still applied today. Not only for the local community, these *pamali* are also advised to tourists. For example, visitors are only allowed to visit Curug Sodong until 5 pm. This is because residents still believe that spirits are waiting around the waterfall, and it is feared that they will be disturbed if visitors come beyond the hour limit. This waterfall also prohibits visitors from swimming because the water volume of the waterfall lake is quite deep and dangerous.

Like the previous value, the *labuh saji* ceremony performed by the fishing community since the 1950s also reflects the value of *ngamumule budaya*. According to the community, this ceremony has always been a long-awaited part, both by local people and tourists. This ceremony or fishermen's party lasts one week as a form of gratitude for the sea products they get yearly. The ceremony usually begins with prayers and entertainment, such as *jaipong* dances, *pencak silat*, and a solo organ. At the beginning of the sea party, buffalo heads and *sesajen* are washed into the sea. However, this custom is no longer practiced because it contradicts religion. Fishermen on this beach also have restrictions when going to sea, such as not going to sea during bad weather or when sick. However, in practice, some of these restrictions are starting to be ignored, especially by the younger generation. This is because fishing is the primary source of daily family livelihood for most of the community.

Based on this explanation, the value of *ngamumule budaya*, or pride in cultural heritage, contributes significantly to tourism development. In addition to preservation efforts and regeneration succession, this value is valid as an attraction for tourists to visit the CPUGG area. The CPUGG community is a subject of tourism development. In line with the approach of tourism anthropology, the community is no longer considered an obstacle to tourism development (Pujaastawa, 2017). Instead, it is recognized as the driving force in achieving sustainable tourism development. Local values and traditions should be incorporated into development as they help maintain the balance of nature

(Wulandari et al., 2020). The value of *Ngamumule Budaya* strengthens and preserves tourist attraction assets. As per the geopark concept that combines natural and cultural elements, these two values have interrelated functions. The *Ngamumule Budaya* values reflect the application of CBT principles. This cultural value applies the principle of promoting community pride and preserving the uniqueness of local character and culture, facilitating cross-cultural learning through activities carried out by residents and communities, and respecting cultural diversity and human dignity (Asyari et al., 2021).

#### e) Belief and Spirituality Value

Belief and spirituality are essential in people's lives in the CPUGG region. The existence of sacred buildings (mosques and temples) and religious rituals show that this value is an integral part of the community's spiritual culture. All communities in the CPUGG area (Ciemas sub-district) adhere to Islamic religious beliefs. Thus, most of the values of belief and spirituality are influenced by the teachings of Islam. However, the values derived from Islamic teachings have undergone some changes, adjusting to the local community's culture.

People in the CPUGG area prioritize religious values when running a business. This is reflected in their efforts to ensure that all business activities do not conflict with religious values. These values of belief and spirituality shape the norms and ethics upheld by the community. For example, some homestay owners were worried when they wanted to start a business, considering that homestays are prone to abuse by unmarried couples. To overcome this, homestay owners chose to rent out their homes to tour groups, students, and families.

These beliefs and rituals often lead to different views between the younger and older generations or between the community and village officials. As a result, some traditions and prohibitions considered irrelevant or irrational are now being abandoned by the community. For example, in the *labuh saji* tradition ceremony, the inclusion of offerings is no longer part of the ceremony. This is because, in Islamic belief, the inclusion of offerings is part of *shirk*, which is prohibited. However, the intersection of cultural traditions and religious teachings does not make cultural tourism in the CPUGG area lose its appeal. They look for other alternatives that are equally valuable and acceptable to all communities and tourists, for example, with *syukuran*.

## D. CONCLUSIONS

Community-based tourism development in the Ciletuh Palabuhanratu UNESCO Global Geopark (CPUGG) area, Sukabumi Regency, West Java, is based on strong cultural values. These cultural values include *sabilulungan*, *someah hade ka semah*, *ngaruwat bumi*, *ngamumule budaya*, as well as spirituality and faith values. These cultural values contribute to forming community social capital in the CPUGG area. Thus, the community can actively participate in supporting the development of CPUGG tourism collectively. For example, the *sabilulungan* value contains the principles of honesty, integrity, solidarity, and tolerance as the basis of individual trust in a society, so this value can foster trust as an essential element in the formation of social capital.

As a result, the trust generated by the *sabilulungan* value can foster the enthusiasm of the CPUGG community to participate in supporting tourism development. In addition, to trust, the *sabilulungan* value is also able to foster other elements of social capital, such as participation in networks through the involvement of individuals in an interrelated community and reciprocity through the act of providing mutual benefits between business owners.

The cultural values embedded in tourism activities in the CPUGG area provide strong support for the implementation of community-based tourism (CBT). This is primarily because the CBT concept prioritizes cultural, social, and environmental sustainability. The values of *ngaruwat alam* and *ngamumule budaya* help to minimize environmental and cultural damage, the value of *someah hade ka semah* contributes to enhancing visitor satisfaction, and the values of *sabilulungan* and *religion* promote sustainable economic growth in the CPUGG area in the long run.

Community participation is a crucial aspect of the tourism development in the CPUGG area. This is because the majority of tourism activities in the area are owned, operated, managed, and coordinated by the local community. However, local community participation in the development process of the CPUGG tourism area is currently concentrated on members of communities, associations, studios, and stakeholders. It is yet to be extended to the general public. While they participate in providing suggestions, criticisms, and aspirations, the implementation is still constrained because it intersects with elite groups as well as the government.

It is essential to recognize that developing sustainable tourism is a complex challenge that requires cooperation between the government, local communities, and other stakeholders. The local communities need to be educated on how to utilize tourism potential for economic activities and skills training relevant to their specific fields. The cultural potential of the region is significant, and collaboration between cultural sciences experts and tourism practitioners is required to leverage the potential of both nature and culture. CBT is prone to conflicts of values and interests between older and younger generations, community groups, communities, and government officials. One of the dominant conflicts of values and interests is economic versus social values and tradition versus renewal.

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