



Local Wisdom Of Kampung Naga In Achieving Sustainable Tourism

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ARTICLE INFORMATION

Submitted: 29th October 2024
Review: 28th November 2024
Accepted: 07th November 2024
Published: 23rd December 2024

KEYWORDS

Local Wisdom, Kampung Naga, Sustainable Tourism

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A B S T R A C T

Kampung Naga is located in Tasikmalaya Regency, West Java, where the people still maintain and carry out the customs inherited from their ancestors in their daily lives. It is considered unique, so many tourists visit. The arrival of tourists from various cultural backgrounds has been going on for more than four decades. The purpose of this study is to describe local wisdom related to tourism in the Kampung Naga community in responding to the cultural diversity of tourists to build sustainable tourism. The formulation of the problem is how the local wisdom of Kampung Naga community responds to the cultural diversity of tourist, and how does it form? To answer it, qualitative description method is used, through observation, interview, and interpretation. The analysis showed that Kampung Naga people always maintain local wisdom in the form of papagon hirup (life guidelines), pamali (taboos), and patilasan (sacred places) in their daily lives. In building sustainable tourism in Kampung Naga, the people consider tourists as guests, and guests according to them are Kings. The local wisdom is based on the relationship of tourists with Kampung Naga peoples based on kinship and management of tourism based on mutual cooperation.

INTRODUCTION

The tourism sector is currently gaining attention because it is projected to be able to improve the economic life of the Indonesian community. Therefore, various potential tourism is explored and developed to achieve Indonesian tourism that is appreciated by world tourists. Likewise, tourism objects and attractions that are already known by tourists are increasingly being developed, both their appeal and facilities, to make tourists more comfortable when visiting the tourist attraction.

Kampung Naga is located Tasikmalaya Regency, West Java, is a tourist attraction that has been widely recognized by tourists. The people of Kampung Naga live their daily lives based on the traditions of their ancestors. It is considered unique and has an attraction among tourists. Since the early 1970s, many tourists have visited Kampung Naga.

Tourists who visit Kampung Naga come from various regions in Indonesia and other countries with their own cultures. The culture brought by tourists has influenced the culture of the Kampung Naga community. Smith (1978) states that tourism is a very strong medium to influence local culture. The established order of life that was constructed before the presence of tourists is shaken by the presence of tourist culture. With such conditions, the community will construct a new balance. The new balance is the cultural response of the Kampung Naga community to the changes that occur in their village. The formation of this balance is an accumulation of knowledge possessed by the people of Kampung Naga.

According to Ahimsa-Putra (2007), the knowledge tools in a community to solve the problems it faces are the local wisdom of that community. In connection with this, what will be discussed in this article is how the local wisdom of Kampung Naga community responds to the cultural diversity of tourists, and how

does it form? In line with this question, the purpose of writing this article is to describe the local wisdom of the Kampung Naga community in to the cultural diversity of tourists to build sustainable tourism

The issue will be approached with the theory of social construction of reality proposed by Berger and Luckman (2013). According to them, each individual creates continuously a reality that he owns and experiences. The reality he creates interacts within his own individual and with other individuals, which then gives birth to social construction.

Furthermore, they state that society is conceptualized in a tripartite scheme, which is (1) individuals in society; (2) society in individuals; and (3) a drama-like society. Individuals are within society because socially human beings live in society. In society, individuals shape their behavior and life opportunities according to their community. The behaviors and life opportunities he creates will become the identity of that society. Society is within the individual as a result of the socialization process. From society, individuals learn common beliefs and knowledge. As such, the individual is the shaper of society and society is the shaper of the individual. Society is similar to drama in that it is performed and carried out through the performance of its members' social roles in face-to-face actions (Berger and Luckman 2013).

In this tripartite scheme, society is both an objective reality and a subjective reality. As an objective reality, society is outside of human beings and confronts them. As a subjective reality, individuals are in society as an inseparable part. In the context of society as an objective reality is the institutional process, while as a subjective reality is the socialization process. The institutional process and the socialization process are humanly dialectical in three moments simultaneously producing social reality.

METHOD

This research uses a qualitative descriptive method. The research data were mainly obtained through intensive observation and in-depth interviews, and supported by literature study. The data obtained were in the form of statements about ideas, behavior patterns, values, norms, rules, events, stories, conversations, social organizations, and physical environments. The data was verified at the critical stage to obtain data with a high level of authenticity and credibility. Verification was carried out on informants, narrators, and written sources. The verified data was then interpreted using interpretative qualitative methods to get its meaning. According to Ratna (2010), this method emphasizes hermeneutics and *verstehen*. The facts were then synthesized chronologically and presented descriptively.

RESULTS AND DISCUSSION

1. Kampung Naga

The location of Kampung Naga is astronomically located at 107°59'40" East and 7°21'49" West, while administratively it is located in Neglasari Village, Salawu Sub-district, Tasikmalaya Regency, West Java Province. The position is on the Garut-Tasikmalaya highway, with ± 439 stairs that must be climbed.

The name Kampung Naga comes from the word *Nagawir*. In Sundanese, the word *nagawir* comes from two words, namely *dina* and *gawir*. So *Kampung Dina Gawir*, which means "a village located in a valley / ravine".

The total area of Kampung Naga is around 10 ha, which is divided into three areas, namely: (1) *Leuweung Karamat*, where their ancestors are buried; (2) The village where they live and grow crops which covers about 1.5 ha; (3) *Leuweung Larangan* which is said to be the place of the *dedemit*.

The settlement pattern of Kampung Naga is divided into three areas, namely the sacred area in the form of *Leuweung Karamat*; clean area which is a residential area, which has 113 buildings consisting of 109 houses, *masigit*, *bale patemon*, *bumi ageung*, and *leuit*; dirty area which is an area where cattle pens, *balong*, *saung lisung*, *cai liang*, *serang*, and toilet facilities are placed. The clean and dirty areas are limited by bamboo fences and plants (Suganda 2006).

The people of Kampung Naga believe that they come from the descendants of Sembah Dalem Singaparna from the slopes of Mount Galunggung. He was the youngest son of Prabu Rajadipuntang, Raja Galunggung VII, who managed to escape when the Galunggung Kingdom was destroyed by the Sunda Pajajaran Kingdom in the 16th century.

2. Life Guidance of the Kampung Naga Community

The people of Kampung Naga consider their village a sacred land. People who live in it must maintain its sacredness by obeying three life guidelines taught and inherited by their *karuhun*, namely *papagon hirup*, *pamali*, and *patilasan*. *Papagon hirup* is a teaching that must be carried out. *Papagon hirup* which is strongly held by the people of Kampung Naga is *Wasiat*, *Amanat*, and *Akibat* (Interview with Ade Suherlin, 9-09-2016).

Wasiat are messages that become a reference for Kampung Naga residents in living their daily lives. *Wasiat* are messages that become a reference for Kampung Naga residents in living their daily lives. The heritage includes housing, agriculture, and forests (*leuweung karamat* and *leuweung larangan*). This culture is a worldview that reflects the goal of forming a present and future life order that is in harmony with the natural environment. It contains the nature of human beings as creatures of God, social creatures, and creatures who are part of the universe. *Amanat* (mandate) is a continuation of the will, which expresses the *pitutur* of the *karuhun*,

which basically consists of living simply, maintaining togetherness, harmony, and peace, as well as ritual ceremonies. Through simple living, humans will manage natural resources according to their needs and culture, and will treat them wisely. People who live simply will respect all life. They do not conduct hostilities and do not maintain enmity with the creatures that live in the world.

The simple life *Amanat* (mandate) is reflected in the *pikukuh*, "*teu saba, teu soba, teu boga, teu weduk, teu bedas, teu gagah, teu pinter, teu bodo-bodo acan*". This means that you can always live simply, not controlling anything, not feeling wealthy, not feeling invulnerable, not feeling strong, not feeling brave, not feeling smart, but not stupid. It teaches simplicity; to abstain from material excess and not to be greedy; not to show greatness; to always demand knowledge and not to feel smart.

The *Amanat* (mandate) to live simply is also seen in the *pikukuh*, "*Ulah kabita ku ledokna, ulah kabita kudatarna, dina luhur batu saeuran ku taneuh moal luput akarana, ngan legana satapak munding, mun eling moal luput mahi*". The meaning is, do not be lured by the fertility of the land and be tempted by the flatness of the land, because planting on a rock filled with soil will definitely take root; even though you only have a buffalo's footprint of land, if you are always grateful, you will definitely fulfill all your needs, but not your desires.

A *pikukuh* that instructs us to always maintain togetherness, harmony and peace is "*nyalindung na sihung maung, ditekerna méténténg, ulah aya guam, bisa dituliskeun teu bisa kanyahokeun, sok mun éling moal luput salamet*". The meaning is to live peacefully and avoid disputes, even if you are insulted, do not fight back, and try to avoid danger and always remember to be safe. Another *pikukuh* that shows the same message is "*paréntah gancang lakonan, panyaur geura temonan, pamundut geura caosan*". It gives a message to obey the leader's orders and to carry out his orders immediately..

Akibat is the consequence that will be received when violating and not keeping the *Wasiat* and *Amanat*. *Akibat* culture is a moral consequence of any violation of customs with a feeling of guilt towards the ancestors as punishment. This tradition has no real sanction, but has become part of the personality of the people of Kampung Naga. Through the *Akibat* culture, the people of Kampung Naga understand the situation that will happen if they make a mistake. This shows that they understand the law of cause and effect that is grown from the *Akibat* culture that they believe in. In addition, the culture of *Akibat* has a high spiritual value, which is the same as religious prohibitions, although the sanction is only a sin but is felt by the perpetrator as an inner torturous burden, regardless of whether or not the violation is known by others.

The second guideline is *pamali*, which is a form of teaching to avoid something, either in the form of words or actions. *Pamali* takes the form of a set of stories that are passed down orally. These stories have become a belief for the people of Kampung Naga not

to do things that are contrary to the stories of the past. *Pamali* is always instilled in the hearts and minds of the people of Kampung Naga, so that it becomes a guard in speech and behavior. Through the *pamali*, they have control over the behavior of society and its ecosystem. *Pamali* in Kampung Naga community is grouped into three types, namely: *pamali* related to speech, *pamali* related to actions, and *pamali* related to materials.

The third guideline is *patilasan* which functions as a means to remember the services of its *karuhun*. *Patilasan* is a sacred space that is proof that his *karuhun* really exists. For this reason, they organize the *Hajat Sasih* ceremony six times a year and the *Pedharan* ceremony which tells the history and history of *karuhun* every eight years. Therefore, the *patilasan* is highly guarded, especially from the touch of visitors.

3. Kampung Naga Tourism

Kampung Naga is a tourist attraction that has long been visited by domestic and foreign tourists. In the memory of the residents of Kampung Naga, tourists have appeared in the village since the 1970s. In subsequent developments, the number of tourists visiting Kampung Naga showed an increasing trend. Tourists who visit Kampung Naga come from various regions in Indonesia and overseas. The largest number of domestic tourists comes from cities in West Java and Banten Provinces. In addition, also from various cities located in all provinces in Indonesia. Foreign tourists come from various countries, but the largest number comes from the Netherlands and Germany. A small number come from England, Scotland, Switzerland, France, Austria, Belgium, Italy, Portugal, Spain, Turkey, Hungary, Poland, Denmark, Sweden, Slovenia, Serbia, Croatia, Bosnia Herzegovina, Canada, the United States, Uruguay, Argentine, Brazil, Puerto Rico, Australia, New Zealand, South Africa, Japan, South Korea, China, Sri Lanka, India, Malaysia, and Singapore (*Buku Tamu Mancanegara Kampung Naga 2020-2023*).

For the convenience of tourists and to increase their numbers, the Tasikmalaya Regency Government built tourism facilities and promoted them. In early 2000, retribution posts, parking areas, handicraft shops for souvenirs, gates, and signboards were built that read "Kampung Naga Tourism Object" and "Welcome to Kampung Naga". However, the development was not pleasing to the people of Kampung Naga. In 2002, the community burned the retribution post and the signboard that read "Kampung Naga Tourism Object". The burning action was carried out because the community did not want their village to be exploited and commercialized by the government as a tourist attraction.

Efforts to develop tourism facilities continue to be made by the government and other parties. The government made improvements to its parking lot and then made local regulations regarding parking rates. However, the parking rates set by the government were felt to be detrimental to the people of Kampung Naga, so they protested in the form of closing their village from tourist arrivals on February 7, 2006 (*Pikiran Rakyat*, February 6, 2006). After an agreement was reached

between the government and the people of Kampung Naga in March 2006, Kampung Naga again received tourist visits. However, the conflict resolution did not touch the root of the problem. In May 2009, the people of Kampung Naga again closed their village to tourists. The closure lasted until September 2009 (Pikiran Rakyat, May 18, 2009).

After the closure, the management of parking lots and visitors was carried out by Hipana (Kampung Naga Tourist Association), which was established in late 2009. Hipana members are descendants of Kampung Naga, both those who live in Kampung Naga and outside (*Sanaga*). Hipana functions to serve visitors, keep unwanted things from the presence of visitors, and maintain the ethics, customs, and culture of Kampung Naga from violations committed by visitors.

4. Kampung Naga's Local Wisdom and Sustainable Tourism

Local wisdom is defined as “a set of knowledge in a community, both obtained from previous generations and from their experiences in relation to the environment and other communities, to solve problems and/or difficulties they face, which can have legal force or not” (Ahimsa-Putra, 2007). Local wisdom is dynamic because it will be tested when the supporting community opens up to other communities with different cultures. In this regard, Ahimsa-Putra (2007) divides local wisdom into two, namely traditional local wisdom and contemporary local wisdom. Traditional local wisdom is interpreted as a set of knowledge in a community obtained from previous generations orally or through examples of actions, which have legal force or not. Contemporary local wisdom is understood as a set of knowledge that has just emerged in a community.

Local wisdom can manifest through language media, activity media, and material media resulting from human activities (Ahimsa-Putra 2011). Local wisdom can take the form of oral traditions, myths, norms, values, ethics, beliefs, traditional ceremonies, social interactions, settlement patterns, and the tools and technologies they produce and use.

In carrying out their daily lives, the people of Kampung Naga are based on three institutionalized life guidelines. The life guidance has become an objective reality. The life guidance is outside the individual who is forcing and is a nonmaterial culture that has formed the social world of Kampung Naga. Through the social world that he formed, a sustainable and harmonious relationship was formed between the individuals of Kampung Naga. The social world has become their identity.

In the midst of the Kampung Naga community running their social world, tourists come to the village and the government carries out tourism development. Tourists who visit have their own cultural values and customs that are different from the cultural values and customs of Kampung Naga. That way, tourists with their culture are another social world for the people of Kampung Naga because it is

different from their social world.

The presence of the social world of tourists in the middle of the Kampung Naga community disrupts the balance of the long-established social world of Kampung Naga.

The social world of tourists is an antithesis to the social world of Kampung Naga. The social world of Kampung Naga then dialectical with the social world of tourists. There is a process of internalization among individuals of Kampung Naga. In this process, the social world of Kampung Naga, which has become an objective reality, turns into a subjective reality. The social world is reabsorbed by individuals into their consciousness. Likewise, the social world of tourists is absorbed into the individual consciousness of Kampung Naga. Then there is a dialectic between the social world of Kampung Naga and the social world of tourists in the consciousness of Kampung Naga individuals.

In the next stage, intersubjective dialectics occur in the Kampung Naga community. The synthesis of the intersubjective dialectic is a new meaning of the tourism phenomenon in the form of local wisdom. The resulting local wisdom is then externalized. Local wisdom is outside the consciousness of individuals and forms a new social world. The people of Kampung Naga express themselves with the new social world. The habituation process then takes place towards the objectification process.

The new social world is the presence of “other people” who are not villagers every day. The people of Kampung Naga call them guests, not tourists. According to the life guidance of the Kampung Naga community, guests are people who must be respected and treated well and pleased. That way, the guest will always remember the good favor of the host, so that there is a beautiful impression that cannot be forgotten by the guest. The obligation of the people of Kampung Naga to honor their guests can be seen in the *pikukuh*, “*upami téa mah katamuan, héng urang keur digawé boh di sawah boh di kebon, upami kantun sapacokeun deui, aya nu nyusulan wiréh aya tamu, tibatan ngaanggeuskeun anu sapacokeun deui kajeun tinggalkeun pacul mah di dinya, tuturkeun anu néang bilih aya kapentingan nanaon, ulah rék aral ulah rék subaha ulah rék melang kana paculeun*”. This means that if we are working on something, either in the rice fields or in the garden, and someone tells us that a guest is visiting us, then we should immediately leave our work, do not finish the work even if it is only a little more finished, then immediately meet the guest, and do not regret and do not worry about our work that has not been completed (Interview with Informant).

The *pikukuh* contains a message that although guests must be respected, guests must also remember that they are visiting other people who have habits, customs, norms and cultural values that may be different from their own. Therefore, the guest must also respect the host. It is not appropriate for a guest to impose his or her own will on the place he or she is visiting. The guest is also obliged to please the host through respect for his customs, mores, and norms. Respect for the host is done through speech, body language, and behavior that can please the host. This

must be done by the guest to compensate the host who has sacrificed everything to honor his guest.

The *pikukuh* shows the balance of the relationship between the guest and the host. On the one hand, the host should not treat his guest arbitrarily, but also should not respect him excessively. The host honors the guest according to his ability, but to the best of his ability. On the other hand, the visiting guest should not overstay his or her welcome and should not be overly respectful either. It is also not appropriate for the guest to show the host his material possessions and social position, nor should he show his cultural ego. Moreover, he should not force the host to respect him.

The people of Kampung Naga interpret tourist visits to their village as people who are in touch. *Silaturahmi* is interpreted as mutual affection due to kinship or family relationships. The consequence of *silaturahmi* is to remind each other, help each other, and forgive each other.

With the foundation of family affection in the process of guest interaction with the host, the people of Kampung Naga want a balanced reciprocal relationship from guests who visit their village. Guests act like family members. They must also respect the people of Kampung Naga on the basis of family love. Therefore, when guests visit Kampung Naga, they do not sell their wishes and maintain their behavior and language so as not to offend their relatives, namely the people of Kampung Naga. Moreover, they will visit elders who according to eastern customs must be respected.

The people of Kampung Naga do not consider people who visit their village as tourists, because according to them tourists are people who do picnic activities, watch something, and have fun as they please. The people of Kampung Naga do not want to be used as an object of spectacle and their village is not a place to have fun as they please. Therefore, the people of Kampung Naga do not want their village to be used as a tourist attraction because according to them, a tourist attraction is a place to do these activities. As a tourist attraction, their village is like a zoo or museum that is watched by tourists.

The people of Kampung Naga consider that their village is a sacred land, so the people in it must maintain its sanctity by obeying *pamali* and carrying out *papagon hirup ti karuhun*. If Kampung Naga is used as a tourist attraction, it is certain that its sanctity will be tarnished and as a result the people of Kampung Naga will receive bad consequences that they do not want. The sanctity must also be maintained by tourists who visit.

The people of Kampung Naga consider their village as a *saung budaya*, which is defined as a house or place for cultural preservation. As a place of cultural preservation means that Kampung Naga is a place to protect culture from damage and destruction. The culture in question is the culture carried by the people of Kampung Naga.

Silaturahmi and *saung budaya* are the

foundation of the Kampung Naga community in interacting with tourists who come to their village. This foundation is also implemented in the tourism management carried out by *Hipana*. In their management, they are not oriented towards economic interests alone to gain financial benefits, but rather to efforts to maintain customary violations by tourists. Among other things, so that tourists do not violate prohibitions or enter sacred places that should not be visited. Therefore, they do not set prices for the services they provide. Not getting financial compensation is not a problem for them, because according to them, not all tourists have economic power. The financial compensation received by *Hipana* members is not taken by themselves. Part of it is distributed for the benefit of the entire community of Kampung Naga who are not involved in *Hipana* activities and share it with other *Hipana* members.

CONCLUSIONS

Kampung Naga people still cling firmly to local wisdom and cultural values inherited by their ancestor when interacting with tourist who visit their village. This local wisdom is in the form of *papagon hirup*, *pamali*, and *patilasan*. There are three *papagon* (life guide), namely *wasiat*, *amanat*, and *akibat*, where the three mainstreamed the local community to do good to the guest who visit, consider them as family, respect them like a guest is a king. The relationship between guests and hosts based on affection as a family and tourism management based on the principle of mutual cooperation. Through these relationship, they maintain a balance between the natural environment, socio-cultural life, and economic interests. Thus, the local wisdom of Kampung Naga community has carried out sustainable tourism development.

ACKNOWLEDGMENT

The author would like to thank all those who have helped, both morally and materially, so that this research can be carried out and get the expected results. This research fund was sourced from DIPA ISBI Bandung through the Lecturer Competency Improvement Research scheme facilitated by LPPM ISBI Bandung, thanks to all LPPM staff who helped smooth this research. To all the indigenous people of Kampung Naga who welcomed us well, all members of HIPANA (Kampung Naga Tourist Association), especially *kang U. Suherlan* and *kang Darmawan* who guided us during the research process in the field, hopefully all the kindness given will receive a greater reward from Him.

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