

# IJTHRS

(Print) ISSN : 2686-5092  
(Online) ISSN : 2685-3663  
E-mail : [ijthrs@ppj.unp.ac.id](mailto:ijthrs@ppj.unp.ac.id)

**International Journal of Tourism, Heritage and Recreation Sports**



Universitas Negeri Padang

**IJTHSR**

**Volume 1**

**No. 1**

**2019**

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### **Tahun Terbit:**

2019



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## Sustainable Tourism Integrated Tourism Area Based on Culture and Local Wisdom at Mandeh Area

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### **Abstract**

*The purpose of this research to (1) identify the forms of culture (tradition) and local wisdom possessed by the Mandeh community, (2) filter out any culture (tradition) that can be developed for sustainable tourism in the integrated Integrated Tourism Area. The method used in this study is a qualitative method with an ethnography analysis model. Research informants are community leaders and people who can provide information about various cultures and local wisdom in the Mandeh region. The data collection tool uses instruments such as interviews, observations, recording devices, and TOR and FGD instruments. Data collection techniques were carried out through interviews, documentation, observation and focus group discussions. The results of this study are (1) the forms of traditional culture found in the Integrated Mandeh Tourism Area are: balimau kasai tradition, gamat, Puti Andam Dewi folklore, mamukek tradition, randai and dance, badie-badie tomong, basanji, tukang canang, and mutual cooperation. (2) Traditional culture that can be developed for sustainable tourism is balimau kasai, gamat, mamukek and randai.*

**Keywords:** *Traditional culture, local wisdom*



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## 1. INTRODUCTION

One of the targets for developing the development sector in Indonesia is the tourism sector. The development of tourism in Indonesia is based on Law Number 10 of 2009 concerning Tourism. One of the targets for developing the development sector in Indonesia is the tourism sector. The development of tourism in Indonesia is based on Law Number 10 of 2009 concerning Tourism. According to article 4 of the Act, the aim of tourism development is to increase economic growth, people's welfare, eliminate poverty, overcome unemployment, preserve nature, and environment and resources, promote culture, elevate the nation's ideals and foster a sense of love while strengthening national identity and unity and strengthen friendship between nations. So far the orientation of development is more oriented to the land, but has not touched much of coastal and marine resources (Law No. 10 of 2009 on Tourism). Though the potential that exists in coastal and marine areas is a great potential in the development of a maritime country like Indonesia. Therefore in 2015 the Mandeh area was included in the National Tourism Development Master Plan as one of Indonesia's mainstay coastal regions [1].

This area is located in the western part of the coast of Sumatra, administratively included in the province of West Sumatra, Pesisir Selatan District, Koto XI Tarusan District. Mandeh topographic conditions can be classified into three classes, namely; flat, hilly and mountainous. Flat and narrow land is scattered in the coastal area which is a narrow land that faces the hills and sea directly [2]. In addition to being a land with flat land for the purpose of population settlement and agricultural land, it is also a swampy land overgrown with mangroves (mangroves). As a result of such topographic patterns, the daily activities of the community are fishermen and farmers, both farmers and fishermen have their own perspective, lifestyle and culture in their activities and fulfill their daily lives (Hunters: 1997 in [4]).

The Raja Ampat tourist area of Mandeh can be said to be in the western part of Sumatra, because the region has a calm geographic coastline surrounded by small islands in front of it and hills along the coast making this area has a unique landscape similar to Raja Ampat, which of course also has great potential as a tourism area. When

compared with Raja Ampat and Mandalika, integrated tourism areas in Mandeh are still very original and far behind in aspects of accessibility and amenity. But since the past two years there have been many efforts to develop tourism carried out by stakeholders in this region, both in physical and non-physical forms. In its physical form, for example, the central government is building a road along 42 kilometers from Teluk Kabung to Carocok Tarusan. The central government has also provided 100 toilets for Mandeh residents, including public toilets for each village. In the form of non-physical, the local government together with the community and volunteers have empowered the community, for example training on tourism awareness, training courses and others. It's just that training like this is not monitored and measured progress well.

Settlements in Integrated Tourism Areas have been concentrated in five villages, Ampang Pulau, Carocok Anau, Nyalo Mudiak Aie, Mandeh, and Sungai Pinang. The distance between one village and another village if taken by road is 10-15 kilometers. Previously, between one village and another village, it was very difficult to reach by land because the road conditions were still land, tortuous, up and down because they were included in a cluster of mountain ranges. However, until the end of 2017 the road in the tourist area of Mandeh is already under construction to connect between villages, which are expected to be completed by 2019. Waiting for the road to be completed, the community still uses sea transportation as before. If taken by sea by boat, the distance between one village and another village can be reached in 20 to 40 minutes, depending on the distance between locations. For example, from the village of Mandeh to the village of Sungai Nyalo can be traveled by a simple boat for fifteen or twenty minutes. Likewise, from one village to another depends on the distance of the route and the type of boat used. Courseby sea costs higher costs compared to road, but in terms of course time is much faster compared to road [5].

To make Mandeh a mainstay coastal tourist area in western Indonesia, it must be supported by a sustainable tourism development program, which is creating a community that is ready and aware of the tourism potential of their area. In the development of sustainable tourism can be developed through the culture and local

wisdom of local residents, so that tourism will be more integrated into the life of the local community. The principle of vision of tourism development is designed from the ideas of local communities and for the welfare of local communities [2]. There for tourism processing must involve local communities, especially young groups, nagari devices and women's groups. So that people feel ownership and care for the sustainability of tourism. The community and youth must be actors not only as spectators. In fulfilling sustainable development, the community can participate in developing sustainable tourism based on local culture and independence in the community. Culture is an aspect that is inherent in tourism development (Lenggogeni: 2017). Considering the unique culture in each region is the main attraction for visitors and tourist. Local wisdom is the product of past history which contains a moral message based on local knowledge [4]. Local wisdom based tourism development and culture has proven to be a tourist attraction that attracts many visitors, such as cultural tourism in Bali and tabuik tourism in Pariaman. The Mandeh community has a variety of cultures and local curiosity that can become a supporting asset for sustainable tourism in integrated tourism areas.

## 2. LITERATURE REVIEW

Sustainable Tourism is very closely related to behavior patterns adopted for the public interest (Miller, et. Al., 2009). Community behavior in the tourism industry can be seen from two sides. First, visitors, second, the people visited (local). Both of these group behaviors greatly influence the sustainability of tourism. On the other hand, the issue of socio-culture in sustainable tourism always gets attention number two. (Ashley, et. Al., 2001) For example (Viken, et. Al., 1999), states that only 17% discuss community issues. Culture and local wisdom is an aspect that is always inherent in tourism [7]. A unique culture will be the main attraction for every tourism area. In this regard, the Mandeh region is assumed to have a unique cultural diversity.

Some traditions that exist today, are part of their daily lives, can be packaged as part of the tourism industry. Local wisdom is the knowledge of the community which places a message of morality and certain values. This

knowledge, they are inherited from generation to generation in a form of culture that is both tangible and intangible. Tangible for example in the form of building houses, mosques, and other tools that they use in their daily activities. In an intangible form, for example in the form of stories, proverbs, performances, in agricultural, aquatic or marine systems, and other ritual ceremonies.

## 3. RESEARCH METHOD

The method used is a qualitative method with ethnography analysis. Sampling is based on the issue of considerations of empirical findings and the conceptual framework used. Data collection techniques were carried out through interviews, documentation, observations and FGDs (Collective Discussion) carried out to community leaders and people who could provide information about various cultures and local wisdom in the Mandeh region. Data collection tool uses interview format, observation format, recording device, and TOR and Format of FGD.

## 4. RESULT AND DISCUSSION

### a. Cultural Forms and Local Wisdom by Mandeh Community

The results of observations, interviews, FGDs, for the time being, the traditional culture that they routinely perform in Mandeh village is the Balimau Kasai ceremony. Balimau Kasai here has its own uniqueness compared to the same event in other villages in the Minangkabau village, such as in Lima Puluh Kota Regency. In the process of Balimau Kasai, all the women and Bundo Kandung wear traditional clothes and each of them leads to servants (food), after which they gather in the mosque and eat together. This activity is carried out regularly every time it will enter the holy month of Ramadan. In this procession, there are many local values from local wisdom. To explore these values, the researchers have not revealed them in detail. In the remaining time of the two months, researchers and teams will plan to conduct in-depth interviews about local literacy values contained in the Balimau Kasai procession. Since this tradition is a fixed agenda for local wisdom, it is likely that this tradition can be recommended as one of the tourism industries of culture and tradition that has

high selling value for cultural and tourism events.

The village of Mandeh also has several folktales attached to local people's memories, namely stories about Tampek, stories about Lubuak Anak Daro and stories about Satan Island. These stories are very interesting and phenomenal, because it also shows the locations of tourism, such as Sultan Island which is currently very crowded with tourists every week. These folklore, actually can be a separate research topic that can be packaged in the form of performing arts and or brochures made for visitors who come to Mandeh tourist attractions. These folklore stories are very laden with local religious values, such as "tampek". Tampek is an old burial complex that is believed to have many natural signs. Because this research uses an ethnographic or cultural approach, in the future researchers will try to observe in depth various forms of traditional culture found in this village.

b. Cultural Forms and Local Wisdom by Sungai Nyalo Community

This village is divided into 2 villages: Mudiak Aia village and Sungai Nyalo village. In addition, the village of Sungai Nyalo has several islands. One of the most popular islands for visitors is Kapo-Kapo island. Kapo-Kapo Island has 18 families. This island is very exotic, similar to Gilitrawang island in Lombok. Even if it is managed well, the island will be better and more attractive to visitors. So far, this island is very isolated in the integrated tourist area of Mandeh. From the results of the FGD conducted with residents, leaders, and parents in this village, it turns out that the people have traditional arts called Gamat. According to them, the Gamat players are still complete, but in the past few years or less than the past ten years, the Gamat performing arts have not been shown again.

This is according to their recognition in the FGD, because the equipment they have is no longer there, except for the violins, guitars and drums they still keep. There are no tools like cordion and sleighs anymore. Based on the results of the FGD, the gamat arts are usually accompanied by handkerchief dance, saladap dance, balanse, etc. (reinforced by interviews, Dervish, 07-16-2018). At present, Kapo-Kapo is the recipient of the favorite island tourism visit

in the Mandeh Integrated tourism area. This is because it is supported by unspoiled Mangrove Forest tourism and beautiful beaches. On this island, there is already a cottage and several community-owned homestays as a result of the empowerment of several Minang Maimbau Forum donors and volunteers, led by Mr. Zuhrizul Chaniago with several tourism activists. On holidays, visitors who come can be up to hundreds of people. Those who are not accommodated in homestays usually sleep in the tents they carry. So far, visitors who come can only enjoy the beauty of nature and the beautiful waves and fishing. On the one hand, this community has a saving of traditional values that can be sold to the tourism industry. In the future, especially in the second year of this research, we will try to design the performing arts that exist in the community of the inhabitants of this island, so that the performing arts can be displayed every time visitors come later. Back in the village of Mudiak Aia and Sungai Nyalo, in the village of Mudiak Aia there was an informant named Ani Mother, who is now around 88 years old. from Ani mother obtained information, that the age of his parents used to be, when he was young, that the Sungai Nyalo has randai performing arts. It is said that the parents of Ani's mother are skilled at playing randai. His parents can play the randai for seven days and seven nights, accompanied by certain ritual processions. In the village of Sungai Nyalo, there is also a legendary folk tale. This story is not only popular among the Sungai Nyalo community, but in almost all the communities of the Integrated Mandeh tourist area, namely the story of Puti Andam Dewi. Interestingly, this story is supported by the location of a place that tells this legend. This location can be reached in approximately two hours on foot from the Sungai Nyalo. At this location there is a waterfall and named waterfall lubuk Puti Andam Dewi. In the smart performing arts in the Sungai Nyalo, one of the stories that is often raised in the randai story is this story or story about Puti Andam Dewi. The story of Puti Andam Dewi to this day is very popular in people's memories in the Integrated Tourism area of Mandeh.

c. Culture and Local Wisdom that can be Developed for Sustainable Tourism in Mandeh Integrated Tourism Area

### 1) Badie-Badie Tomong

It is a traditional game of children in ancient times, made of bamboo which is perforated at the end, and a small hole in the lower body. Badie-badie tomong looks like a big rifle made from kerosene, patchwork and matches. the rifle is fixed with a leaning position on a holder. Patchwork is inserted into a small hole in a bamboo garden, doused with kerosene, then given a fire using wood from the small hole. If the rifle has been heated from inside then, when entering the fire from the small hole will emit a shot that is quite hard, especially if added with salt or thinner or carbide into the hole of the rifle body. The sound of rifles given by carbide or salt is very hard compared to those using only kerosene, not infrequently making the bamboo crack or even break. This game can be found in several areas in West Sumatra, especially mountain areas that grow a lot of bamboo clumps, such as Solok city and Bukittingi City etc.

Badie-badie tomong is usually widely played in the month of Ramadhan, before breaking the fast, then at the time before dawn with the aim to help build the community for sahur. But this game no longer exists among children and youth, besides the search for difficult materials, it has also been replaced by firecrackers and firecrackers, and for young people who are quite creative in replacing bamboo materials using pipes and burning sprites, thinners or sometimes carbide. This improvisation occurs because, the use of bamboo is difficult to obtain, the price of kerosene that always rises as well as the level of risk or danger that is quite often experienced, such as eyelashes or player hair that often catch fire due to the explosion of fire coming out of the bamboo hole. So sometimes parents forbid their children to play badie-badie tomong.

### 2) Randai and regional dance

The village of Sungai Nyalo is a randai group, pencak silat and art, another one is in Mudiak Aie. There are several types of art here, among them are rental dance (Pencak silat), cloth dance, padang dance, pucung dance.

Practice training, and dances are divided into groups of young and old groups, when the show will be combined. But now it's no longer there. The activity is conducted twice a week on Patang Kamih (Thursday night) and Tuesday night. Done on Thursday night, because there is a public belief Friday is a holy or sacred day so that it is not permissible to go to work, sea, field on Friday, this is the way people respect their day.

### 3) Mutual Cooperation Culture

In Sungai Nyalo Village, the community routinely conducts mutual cooperation every Friday. Because in the past the village was not as good as it is now, there were no asphalt roads, or housing channels, so every week the community got mutual cooperation to clean the roads, river waterways and clean the beach.

### 4) Tukang Canang

Tukang canang is a person who informs the village community of all information from the head of the nagari or community leaders. The canang walks around the corner of the Ministry of Religion while banging on the canang and appealing to messages from village leaders, such as information on mutual cooperation and so forth. Canang is like a small size gong that can be carried around, or shaped like a large size talempung. While carrying the canang convey information and news throughout the community. For his salary as canang, canang received preferential treatment in the community such as compensation and was released from the task of mutual cooperation and paying compensation.

### 5) Balimau

Balimau this water and flowers will be watered to the body parts or bathed. Besides "limau" for the elders there are also *limau* for the youth and the community made by the bundo kanduang. On the day of the implementation of the tradition, the community conducted a procession from village to mosque, specifically for the elders, they would wear their clothes. Third, after arriving at mosque, the community will be led by elders conducting recitation, tahlilan together



in the mosque. Then just entered the forgiveness ceremony.

6) Basanji or Serepot Anang

Basanji is the same activity as reading the AL-Quran but the difference is made by a group of people. They read the Koran with a rhythm like singing. Basanji is done at big events like weddings, akekah etc. Readings are read in a small book with Arabic inscriptions called "berzanji". this is the same as the "zikir" performed by a group of preacher khatib, each village has at least one group of preacher khatib. But now this tradition has been abandoned a lot, and even a few more can be found in Basanji, but in the City of Pariaman or Kuranji Subdistrict it is still mostly carried out by the community.

d. Form of Cultural Packaging (Tradition), which is Able to Have Selling Value for the Tourism Industry for Local Communities.

a. Balimau Kasai

In the procession of Balimau Kasai, all the women and Bundo Kandang were wearing traditional clothes and each of them ended up "jamba" (food), after which they gathered in the mosque and ate together. This activity is carried out regularly every time it will enter the holy month of Ramadan.

b. Gamat

Residents, leaders, and parents in this village, it turns out the people have traditional arts called Gamat.

c. Mamukek Tradition

This mamukek tradition is a tradition of catching fish carried out by people on the coast of Sumatra. If the procession mamukek as a tourist attraction, this procession will add new income to fishermen. Visitors will get first hand experience, because they can be taught and directly involved in the tradition of fishing for these fish.

d. Randai

The randai arts on the Sungai Pinang village is played by young people from Sungai Pinang. This show has often appeared on certain occasions. It's just that, this show, has not been managed properly, but only if there are requests. Randai story tells about the social life of the fishing community. The Sungai Pinang village is randai art show is recommended as a tourism attraction that will be sold in shows and tourism events in the Mandeh Integrated Tourism area.

## 5. CONCLUSION

From the results of the research that has been conducted, it was revealed that the community has a tradition of local independence which has been hidden. With the disclosure and mapping of several traditional cultures which are full of values of local literacy, it is hoped that they will be passed on to the next generation, so that they do not lose their identity as a nation that has advantages in the fields of knowledge and technology, which they own. There fore will give birth to a dignified national identity trust. On the other hand, with the development of traditional culture, it will be able to protect outside cultures that are not in accordance with the character and national identity. The results of this study have been able to map several traditional cultural traditions found in the Integrated Mandeh Tourism Area, including: the Balimau Kasai tradition in Mandeh village, Gamat in Kapo-Kapo village, Sungai Nyalo village Puti Andam Dewi folklore to be packaged as performance art in the village of Sungai Nyalo and the tradition of mamukek and randai in the village of Sungai Pinang. The suggestions in this study are expected that the community in integrated tourism areas must be able to preserve the existing culture so that it can be packaged as cultural tourism in collaboration with community leaders and citizens in maintaining traditional arts in integrated tourism areas at Mandeh.

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