

TOURISM COMMUNICATION MODEL BASED ON LOCAL WISDOM (QUALITATIVE DESCRIPTIVE RESEARCH IN GUNUNG PADANG, CIANJUR REGENCY)

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Abstract

Gunung Padang is a tourist destination with unique beauty and uniqueness in the Karyamukti Village area, Campaka District, Cianjur Regency, West Java Province. The concept of conveying tourism information based on regional distinctiveness is traditional or local cultural activities that are still practiced in an area. In the development of tourism destinations, there is a pattern of interaction that exists between stakeholders, both between groups, groups with individuals, or individuals with groups. This study aims to describe the form of information delivery with regional distinctiveness at the Gunung Padang Cultural Heritage Site and analyze tourism communication between stakeholders, such as stakeholders and residents, related to efforts to develop regional tourism. This study uses qualitative research methods. Tourism communication at the Gunung Padang Cultural Heritage Site involves various institutions such as the Department of Culture and Tourism of Cianjur Regency, the Cultural Heritage Preservation Center of Banten, and the Tourism Department of West Java Province. This necessitates a longer bureaucracy and coordination process for tourism management. The Department of Culture and Tourism consistently seeks input from managers and the local community in formulating policies for developing tourism efforts at the Gunung Padang Cultural Heritage Site to ensure the successful implementation of programs.

Keywords: *communication, local wisdom, tourism*

INTRODUCTION

The activity of traveling to tourist destinations individually, as a family, or as a group with the purpose of visiting these places and not engaging in work at the destination is called Tourism (Cooper, 1993). Indonesia has several tourism potentials that can be developed, including culinary tourism, nature, culture, religion, and others. Tourism activities lead to the creation of a need for goods and services, which in turn can accelerate the growth of domestic production (Ismandianto et al., 2019). One area with opportunities for tourist attraction in Indonesia is Cianjur Regency, according to analysis from BPS, located in West Java Province, it has an area of 361,434.98 ha with details of 32 sub-districts. The beauty of the natural landscape, the abundance of natural resources, and traces of customs and cultural heritage are owned by the Cianjur Regency (Budiarti, 2013).

Gunung Padang is a part of a tourist attraction located in Cianjur Regency. It is situated in the village of Karyamukti, Campaka District, Cianjur Regency, West Java Province, with coordinates 6°59'38,0" S – 107°03'22,3" E. Archaeologists within the Directorate General of Culture, Ministry of Education and Culture (such as Yondri, 2012), argue that a stepped pyramid megalithic site is located at Gunung Padang. The summit of Gunung Padang is the site's location, which was constructed by ancient civilizations for ritual purposes in times long past (Bronto & Langi, 2016). The Gunung Padang area was designated as a Cultural Heritage Site based on Ministerial Decree No. 139/M of 1998 (Kemendikbud, 1998), and it is protected as a Cultural Heritage Site under Law No. 11 of 2010 (2010). As a cultural heritage site, the Gunung Padang region contains several local. Local wisdom encompasses knowledge, life perspectives, and various strategies in the form of activities carried out by the local community to address various issues related to their needs. Terms commonly associated with this concept are local wisdom, local knowledge, local intelligence, and local genius (Fajarini, 2014). The Gunung Padang Cultural Heritage Site still retains several local wisdom practices that are preserved to this day. For instance, the practice of purifying oneself at Cikahuripan is observed. Cikahuripan is a spring located within the Gunung Padang Cultural Heritage Site, and it is used to cleanse anyone entering the site. This purification ritual involves washing specific parts of the body, such as hands, face, and feet. The purpose of this ritual is to maintain the cleanliness and orderliness of every visitor entering the site. During the journey to the summit of Gunung Padang, visitors pass through five terraces that symbolize five different life philosophies believed by the local community at the Gunung Padang Cultural Heritage Site.

Additionally, another form of local wisdom found at the Gunung Padang Cultural Heritage Site is the Karinding musical instrument. Karinding is a bamboo musical instrument played individually or in groups by the community at the site. It is played by striking the instrument while holding it against the mouth, producing sound without blowing into it. The Karyamukti village community within the Gunung Padang Cultural Heritage Site also has folklore believed to be the origin of the formation of the site. Apart from cultural local wisdom, the site also features the potential for natural tourist destinations, such as Curug Ciung, a high-appeal tourist destination that is not yet fully developed. According to the Cianjur Regency Government Agency Performance Report (LKjIP) for the year 2020 (Disparpora Kab. Cianjur, 2021), there's also the potential for

other natural tourist attractions like the Mount Rosa Tea Plantation, also located in the Karyamukti village, Campaka District, Cianjur Regency.

The number of domestic tourists visiting the Gunung Padang Cultural Heritage Site is 90,549 people and 501 foreign tourists. This number makes the Gunung Padang Cultural Heritage Site the top 5 tourist destination areas contributing to tourist visits to Cianjur Regency (Disparpora Kab. Cianjur, 2019).

Table 1. 5 Largest Tourist Contributing Destinations in Cianjur Regency

| No. | Tourist Destination | Number (Person) | |
|-----|--------------------------------|-----------------|------------------|
| | | Local Tourist | Foreign Tourists |
| 1 | Taman Bunga Nusantara | 721,211 | 96,414 |
| 2 | Cibodas Botanical Garden | 698,213 | - |
| 3 | Gede Pangrango National Park | 647,153 | 30,275 |
| 4 | Pokland Haurwangi Tourism Park | 114,252 | - |
| 5 | Gunung Padang | 90,549 | 501 |

Source: Disparpora Kab. Cianjur, 2019

Based on Table 1 above, it can be seen that the Gunung Padang Cultural Heritage Site is one of the main tourist attractions in Cianjur Regency. The Gunung Padang Cultural Heritage Site is one of the largest budget-contributing tourist attractions for the Cianjur Regency Tourism, Youth and Sports Office. In the Government Agency Performance Report (LKjIP), the Cianjur Regency Tourism, Youth and Sports Office shows an increase in budget revenue in the last two years, namely from IDR 50,000,000 (Fifty Million Rupiah) in 2020 and increased to 3 times in 2021, namely IDR 150,145,000 (One Hundred Fifty Million One Hundred Forty-Five Thousand Rupiah). In the same report, the Gunung Padang Cultural Heritage Site is also one of the tourist attractions categorized as yet to be organized and has the potential to be developed for the better. This can be developed by combining the Gunung Padang Cultural Heritage Site with some of its local wisdom as previously described (Disparpora Kab. Cianjur, 2021).

Tourism communication can be described as the exchange of messages and meanings carried out by institutions with tourism managers, investors, and tourism-aware groups in marketing destinations to tourists. There are seven components that can explain tourism communication: communication, tourists, marketing, accessibility, investors, destinations, and Human Resources (HR) institutions (Bungin, 2015). Tourist destinations that prioritize the region's unique characteristics can become a new reference point for enhancing tourism efforts. The knowledge of the region, conveyed through tourist information, becomes a part of local tourism marketing. A tourism communication model based on local wisdom is part of conveying tourism information that can offer a new atmosphere with region-specific models and is based on the development of science and technology for tourism renewal. The local wisdom-based model aims to provide alternative tourist destinations to prospective tourists (Nugraha et al., 2017). The integration of sustainable tourism fundamentals through efforts to introduce tourism in a region, taking into account existing sustainable components, is vital (Tamaratika & Rosyidie, 2017). The development of a tourist destination is determined by proper planning and phases that guide the development process. A series of steps and activities need to be carried out in

developing tourist destinations. To achieve the goals of tourism activities, attention from various stakeholders with cross-sectoral interests is required (Perbawasari et al., 2019).

To develop a local wisdom tourism communication model in the form of a description of local traditional or cultural activities that are still carried out in the region. It is also necessary to describe the interaction patterns among stakeholders and the communication channels used in these activities. The pattern of interaction in developing tourism destinations is a phenomenon that describes the interaction between stakeholders, both individually, individuals with groups, and groups with groups that work together to achieve the common goal of developing local wisdom-based tourism in the region (Bakti et al., 2018).

The development of a city with a distinct identity emphasizes the management of regional development that takes into account the values of local wisdom within it. Identity in the practice of regional development within an area serves as the foundation for a city to offer value in enhancing tourism visits to that region (Beier & Kramer, 2018; Cocks et al., 2018; Estrada, 2018; Oba, 2018). According to Nugraha et al. (2017), the formation of a tourism communication model is a manifestation of the involvement of relevant stakeholders in efforts to develop tourism potentials through the implementation of local wisdom, which is immortalized in the form of slogans, statements of intent, and commitments from all elements involved in the tourism sector to maintain social-cultural values and environmental sustainability as the foundation for organizing tourism activities. Meanwhile, Hamzah et al. (2021), in their research titled “Analysis of Development Strategies for the Gunung Padang Cultural Heritage Site as a Cultural Tourism Destination” stated that the lack of promotional media availability such as websites and social media, as well as the lack of coordination between managers and relevant departments in developing the Gunung Padang Cultural Heritage Site as a tourism destination, is one of the weaknesses of this tourist attraction located in Karyamukti Village, Cianjur Regency.

Based on this description and referring to two previous studies entitled *Local Wisdom-Based Tourism Communication Model (Qualitative Descriptive Study in the Lembang Region of West Bandung Regency)* and *Analysis of the Development Strategy of the Gunung Padang Cultural Heritage Site as a Cultural Tourism Destination*, the researcher has an interest in conducting research with the title “*Tourism Communication Model Based on Local Wisdom (Qualitative Descriptive Research in Gunung Padang, Cianjur Regency)*” to be able to describe the communication model among the stakeholders in the development of the Gunung Padang Cultural Heritage Site.

METHODOLOGY

This research employed a qualitative method, where qualitative research does not utilize the concept of population. Instead, according to Spradley (1997), it is referred to as a situation that encompasses three factors: actors, places, and activities. In the research object or social situation, the researcher closely observes the activities of people in specific locations (Sugiyono, 2007).

The research subject was defined as individuals, objects, or entities related to the data on the research variables and are the candidates for study. The research object plays

an important and strategic role because it represents data about the variables that will be observed by the researcher (Arikunto, 2010). Explaining the research subjects is necessary to ensure that the research remains focused and does not deviate from its objectives. In qualitative research, informants are individuals who provide information about the aspects the researcher wants to understand in relation to the study being conducted. The research subjects in this study included the Tourism Department of Cianjur Regency, represented by the Head of the Destination Division, Mr. Iwan Severiana, SAP, the management of the Gunung Padang Cultural Heritage Site, the local community around the Gunung Padang Cultural Heritage Site, and tourists visiting the Gunung Padang Cultural Heritage Site.

The research object was the scientific goal of obtaining information using objective, reliable, and valid methods about various variables (Sugiyono, 2014). This study had a research object, which was to describe and analyze tourism communication among stakeholders such as the Department of Culture and Tourism of Cianjur Regency as stakeholders, tourism managers, and the local community around the Gunung Padang Cultural Heritage Site in developing tourism based on local wisdom at the Gunung Padang Cultural Heritage Site.

Informants were individuals who provided knowledge and information related to the entire research. Informants are identified through targeted fieldwork. In this study, purposive sampling was applied as the informant selection technique. Purposive sampling is a method for collecting data or information where certain aspects, something, or someone is chosen as respondents to provide information that supports the research, as they possess the necessary information (Sugiyono, 2014). The researcher established several criteria for selecting informants in this study, including: (1) Informants must be officials from the Tourism Department of Cianjur Regency, (2) informants must be tourism managers at the Gunung Padang Cultural Heritage Site, (3) informants must be residents living in the vicinity of the Gunung Padang Cultural Heritage Site who are knowledgeable about local wisdom, and (4) informants must be tourists visiting the Gunung Padang tourist area. The list of research informants is provided in Table 2.

Table 2. Informants Data

| No. | Informant Name | Role | Age |
|-----|---------------------|--|--------------|
| 1 | Iwan Severiana, SAP | Head of the Destination Division of the Department of Culture and Tourism of Cianjur Regency | 54 Years Old |
| 2 | Nanang Sukmana | Caretaker/Manager of Gunung Padang Cultural Heritage Site | 38 Years Old |
| 3 | Yuyun | Tourist | 48 Years Old |
| 4 | Ladzina Imanez | Tourist | 23 Years Old |
| 5 | Zenal Arifin | Local Community Member/Local Tourism Association (Pokdarwis) Member | 40 Years Old |
| 6 | Muhammad Yusuf | Tourist | 20 Years Old |

Source: Researcher's findings, 2022.

The locations in this research were the Department of Culture and Tourism of Cianjur Regency at Jl. Aria Wiratanudatar No.50, Bojong, Karangtengah District, Cianjur Regency, and the Gunung Padang Cultural Heritage Site in Gunung Padang Village,

Karyamukti Subdistrict, Campaka District, Cianjur Regency. This research was conducted during the period from March to June 2022.

This type of research also involved steps in collecting data or information that supported the research findings through interviews, observations, and documentation (Bungin, 2010). Through interviews, information or data was obtained through a question-and-answer interaction between the researcher and the respondents. The interview technique used was unstructured interviews, where an interview guide was prepared as a reference, but it did not bind the informant's responses. Informants were free to answer questions based on their opinions and personal experiences. The technique of collecting unstructured observation data or non-participant observation was used as an observational technique in this research. Observation was carried out to independently develop an understanding of the situation being observed without influencing or actively participating in it. However, the observation remained directed toward the research objectives. This study was qualitative exploratory descriptive research. Exploratory research was conducted to understand the causes or influences of a phenomenon. The exploratory approach was chosen because it was considered more suitable for exploring the reality and facts of this research in more detail. The data analysis technique of triangulation was also used in this research to verify validity. Data triangulation was conducted because statistical tests could not be used to prove the truth in qualitative research in the same way as in quantitative research.

Efficiency in the process and the desired outcomes were prioritized in the triangulation technique. Testing against regulations was conducted to determine whether the process and results of the method used were functioning properly. For instance, the research collected information through observation and interviews, gathering daily interview notes from informants and observation records. The daily notes were then cross-checked to ensure that there was no conflicting information between the observation notes and interview notes (Bungin, 2010). Testing the understanding of the research by comprehending the information conveyed to the researcher was also carried out through triangulation. This was necessary because in qualitative research, the understanding of the meaning of something can vary between different individuals, including the understanding of informants and the researcher.

FINDINGS AND DISCUSSION

The Gunung Padang Cultural Heritage Site is located in the village of Karyamukti, Campaka District, Cianjur Regency, West Java Province, at coordinates 6°59'38,0" S - 107°03'22,3" E. This location can be reached by four-wheeled vehicles from the Cianjur-Sukabumi highway. Archaeologists within the Directorate General of Culture, Ministry of Education and Culture (such as Yondri, 2012) believe that at Gunung Padang, there is a megalithic site called *Punden Berundak*. People from the past constructed this site at the summit of Gunung Padang for ritual purposes according to the beliefs of the society at that time (Bronto & Langi, 2016). Gunung Padang was designated as a cultural heritage site through the Minister of Education and Culture's Decree Number 139/M/1998 (1998) and is protected by Law Number 11 of 2010 concerning Cultural Heritage (2010).

The Gunung Padang Cultural Heritage Site, which is characterized by its terraced megalithic structure, was first reported by local residents in 1979. It has been surveyed by various institutions, including the National Archaeological Center, Bandung Archaeological Center, West Java Provincial Culture Office, Directorate of Cultural Heritage and Museums, Banten Provincial Cultural Heritage Preservation Center, as well as universities such as the University of Indonesia and the University of Padjajaran. There has been ongoing interest from both scholars and the general public to uncover the historical and cultural significance of this site since the 1980s. This cultural heritage site consists of natural rocks, commonly known as columnar jointed rocks, which were shaped by humans. The terraces were constructed at an elevation of approximately 895 meters above sea level on a hill beneath which lies the columnar rocks formed through natural geological processes. The Gunung Padang Cultural Heritage Site comprises five levels or “terraces”, starting with Terrace 1 in the north and ending with Terrace 5 in the south. In 2014, the Minister of Education and Culture officially designated the Gunung Padang Cultural Heritage Site as a national cultural heritage site through Decree No. 023/M/2014 (Kemendikbud, 2014).

Tourism communication can be described as the exchange of messages and meanings carried out by institutions with stakeholders, including managers, investors, and tourism-conscious groups, in marketing destinations to tourists. There are seven components that can explain tourism communication: communication, tourists, marketing, accessibility, investors, destinations, and institutional human resources (Bungin, 2015). Meanwhile, Ife (2002) explains six dimensions that form the existing local wisdom within communities, which consist of local knowledge, local skills, local values, local resources, decision-making mechanisms, and group solidarity.

The role of a communicator, including in the Department of Culture and Tourism of Cianjur Regency, in tourism communication is vital. Therefore, the selection of a communicator should not be arbitrary. The choice of a communicator in the Department of Culture and Tourism of Cianjur Regency for tourism communication depends on their roles, tasks, and the intended message. This was further emphasized by Mr. Iwan, who stated:

“The communicator in delivering messages to the public and stakeholders depends on the purpose of the message. For example, if the message is related to promotion, it will be delivered by the marketing department through predetermined media and programs. If it relates to policy, it will involve the destination department.” (personal communication, May 30, 2022)

From the six statements made by the informants and the observations conducted by the researcher, it is evident that the role of the communicator in this research varies in the development of tourism based on local wisdom according to their respective interests. Three elements, including the government, the management of the cultural heritage site, and community groups, each have their own roles. However, as an official institution, the government holds stronger authority in developing tourism. Yet, since the Gunung Padang cultural heritage site falls under the jurisdiction of three agencies, namely the Department

of Culture and Tourism of Cianjur Regency, the Cultural Heritage Preservation Center of Banten, and the Government of West Java Province, further coordination with these agencies is needed for its development. Nevertheless, communicators, in their role as managers, continue to develop tourism based on local wisdom for the benefit of specific individuals and community groups. Additionally, the messages conveyed by communicators can be in verbal or nonverbal form. These messages can include sentences spoken in the media, direct utterances by the communicator to the audience, and symbols such as cultural rituals at the Gunung Padang Cultural Heritage Site. Various media are used, including both conventional and modern media. Some informants still use word-of-mouth or conventional methods, as mentioned by the fourth and sixth informants. However, many informants utilize social media and print media in developing and managing their messages. In the current era of information technology, tourism managers prefer to use social media to manage their messages, as stated by the second informant “Up to now, there is only WhatsApp and personal social media accounts of the managers. There is no official social media from Gunung Padang, and there is also none from the cultural heritage site” (N. Sukmana, personal communication, May 31, 2022). An example of message delivery by tourism managers can be seen in Figure 1.



Figure 1. Social Media of Gunung Padang Cultural Heritage Site Manager
Source: Researcher’s findings

The media used to convey information or messages that have been packaged by communicators and related parties to the general public or potential tourists can be categorized based on the purpose of the message. Conventional media are used to introduce information about regional tourist destinations, while online media are employed to reach a broader audience, including at the national level.

This was conveyed by the first informant when determining the media to be adjusted to the message's purpose and target audience. As stated by the first informant, "the media used is tailored to the target audience, such as posters and banners used to attract the local audience in Cianjur Regency, and YouTube for reaching a wider audience in introducing the Gunung Padang area" (I. Severiana, personal communication, May 30, 2022). Triangulation was conducted with Ms. Yuyun, a tourist at the Gunung Padang

Cultural Heritage Site. Ms. Yuyun received information about the Gunung Padang Cultural Heritage Site through conventional media, such as television, and then obtained a WhatsApp contact from one of the site's managers. As the third informant stated, "I learned about it from one of the private TV stations, and then I got in touch with one of the Gunung Padang tourism managers so I could visit the Gunung Padang Cultural Heritage Site directly" (Yuyun, personal communication, May 31, 2022).

Tourists are essential in helping to develop the tourism sector in a region. Therefore, the target audience for communicators includes not only the local community around Cianjur Regency but also people from all over Indonesia who have a special interest in historical, cultural, and religious tourism. This is reinforced by Mr. Iwan's statement:

"Because Gunung Padang is already considered a cultural heritage site with national scope, perhaps the only one in Indonesia, the target audience is also national in reach. It's not just for those who enjoy nature tourism but is sometimes utilized by some for religious tourism." (I. Severiana, personal communication, May 30, 2022)

From the informant's statements and the researcher's observations, the broad target audience consists of tourists with a specific interest in historical, cultural, religious, and educational tourism. The target audience is not limited to those interested in nature tourism because it needs to align with the potential around the Gunung Padang Cultural Heritage Site. Meanwhile, the effects of having a tourist destination can increase revenue for the local government through fees and an increase in the income of site managers and local communities. This aligns with the statement of the first informant: "The effects felt by the local government are in the form of fees and the number of tourist visits" (I. Severiana, personal communication, May 30, 2022). Similarly, the second informant, a tourism site manager, mentioned that besides the increase in fees as capital for managing the site, another effect of visitor arrivals is the generation of more waste in the area:

"With the entrance fees collected from visitors, we use it as capital for managing Gunung Padang. However, the effect of visitors on Gunung Padang itself is that visitors sometimes leave trash, step on stones, and other things that slightly tarnish the beauty of Gunung Padang." (N. Sukmana, personal communication, May 31, 2022)

Tourist destinations can also create job opportunities for the local community and become an alternative natural, cultural, historical, and religious tourism destination in West Java. In addition to the positive effects mentioned, both site managers and the local community have experienced negative effects, including litter left behind by visitors and differences in culture, such as clothing and behavior in the vicinity of the tourism site. There is a diverse range of locally-based tourist destinations at the Gunung Padang Cultural Heritage Site, including natural attractions like tea gardens and waterfalls, cultural tourism involving traditional ceremonies like Sakabenda, historical tourism at the Gunung Padang Cultural Heritage Site itself, and culinary tourism offering local specialties like Gula Bonjor and Gula Semut.

Accessibility to a tourist destination is one of the most crucial aspects of managing a tourism area. A well-maintained access road to a tourist destination ensures that visitors

can comfortably and safely reach their destination. The first informant stated that the access road to the Gunung Padang Cultural Heritage Site is quite good, even though road management authority is divided between the local government and the provincial government. Here is the statement from the first informant: “Actually, the access road to the Gunung Padang tourist area is divided in terms of authority. Some roads fall under the jurisdiction of the regency, some under the province. But overall, the access road is quite good” (I. Severiana, personal communication, May 30, 2022). To reinforce the statement from the first informant, the second informant, a manager of the tourist destination, mentioned that overall, the access road is quite good. However, there is a need for improvements and additional facilities in certain aspects, such as street lighting and signage, to support tourism activities. The second informant stated:

“There are still some damaged road sections, but 80% of the road to the Gunung Padang tourist area is in good condition. As for road widening, there may be a need for it, but the road widening process is still uncertain due to land ownership issues with the local community. Many street lights need to be fixed from the city center to the Gunung Padang tourist area, which is approximately 20 km long, only about 10% of the lights are working. The tourism department should add signs or slogans like ‘sapta pesona’ or something similar in Paldua, which is under the authority of the Department of Culture and Tourism to support the Gunung Padang tourist area.” (N. Sukmana, personal communication, May 31, 2022)

Accessibility to the tourist destination is already quite good, although there is a need for road repairs in certain sections due to potholes, and the width of the road needs improvement. However, road widening is currently hindered by land ownership issues with the local community. According to several informants, improvements need to be made, including street lighting, traffic signs, directional signs, and maintenance along the road. Regarding branding, there is currently no official branding for the Gunung Padang Cultural Heritage Site by the Department of Culture and Tourism and the tourism site management. Although the branding process has been initiated, both stakeholders agree that the Gunung Padang Cultural Heritage Site falls under special interest tourism.

The second informant stated that the local values at the Gunung Padang Cultural Heritage Site are diverse and can be complemented by rules such as providing cloth to tourists who happen to be wearing shorts or skirts above the knee to maintain the values present in the tourist area. As expressed by the second informant to the researcher:

“Local cultural values, local aesthetic values, language, and the arts. The shortcomings are related to the local values present in the Gunung Padang tourist area. Every visitor should be provided with a cloth to cover from the waist to the knees, to ensure that every visitor entering the Gunung Padang Cultural Heritage Site maintains their decency.” (N. Sukmana, personal communication, May 30, 2022)

The presence of local values at the Gunung Padang Cultural Heritage Site is a way for the management and local community to prevent damage caused by tourists to the cultural heritage site. As stated by the fifth informant:

“Local tourism values in the Gunung Padang area include washing hands and feet before entering the site. When in the site area, hitting, sitting on, or defacing the existing stones is prohibited to preserve the site. In terms of clothing, tourists should dress modestly.” (Z. Arifin, personal communication, July 7, 2022)

As for local skills found at the Gunung Padang Cultural Heritage Site include musical arts like *karinding* and *kecapi suling*, traditional martial arts (*pencak silat*), and the annual *sakabenda* ceremony. From the interviews and observations conducted by the researcher, it is evident that the local resources at the Gunung Padang Cultural Heritage Site are utilized by the local community to support tourism activities and create culinary products such as “*gula semut*” (ant sugar), “*gula bonjor*”, various coffee products, and craft items like souvenirs and other crafts. Regarding the local decision-making mechanism at the Gunung Padang Cultural Heritage Site, it involves all stakeholders. The Department of Culture and Tourism makes decisions and policies based on input from the community, as do the tourism managers. The group solidarity at the Gunung Padang Cultural Heritage Site is quite strong, and the Department of Culture and Tourism recognizes the high enthusiasm of the community in helping to develop tourism based on local wisdom.

The local wisdom-based tourism communication model at the Gunung Padang Cultural Heritage Site refers to previous research, particularly the model discussed by Nugraha et al. (2017). The difference between this research and previous studies lies in the specific communication situation at the Gunung Padang Cultural Heritage Site. In the model of local wisdom-based tourism communication described in previous research, communication at the community level is well-established, and the government and tourism interest groups have divided the tourism zones to facilitate information access and monitoring by relevant stakeholders.

Meanwhile, tourism communication at the Gunung Padang Cultural Heritage Site at the community level, as explained by the fifth informant, still relies on the decision-making mechanisms of individual business groups. This is due to the suboptimal performance of local tourism associations (*pokdarwis*) and Village-Owned Enterprises (BUMDES) as coordinating bodies that can manage the various community groups involved in locally based tourism at the Gunung Padang Cultural Heritage Site. The local community groups and the local government have not yet conducted mapping or zoning of the existing local wisdom potentials, as stated directly by the fifth informant. The model of local wisdom-based tourism communication at the Gunung Padang Cultural Heritage Site can be seen in Figure 2.

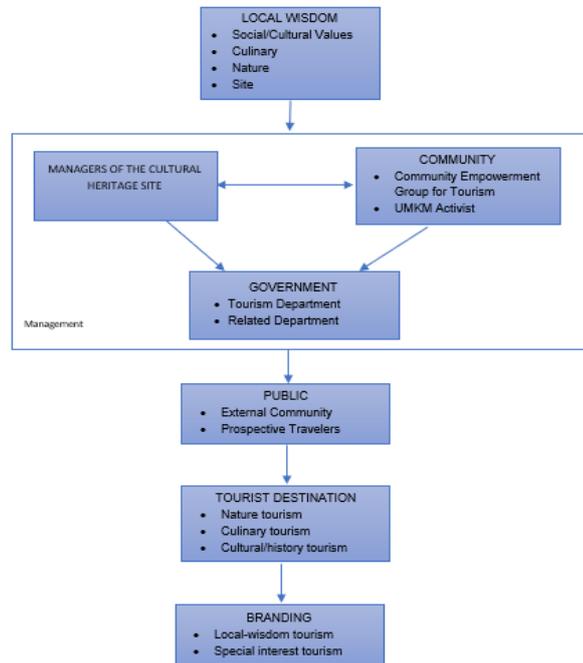


Figure 2. Model of Local Wisdom-Based Tourism Communication at the Gunung Padang Cultural Heritage Site

Source: Researcher's finding

This research's sources of tourism communication are human resources and institutions, particularly the Cianjur District Government, specifically the Department of Culture and Tourism, tourism investors or operators, and the local community in the tourist destination area. The message conveyed is the tourism destination itself. Both traditional and modern media are used as channels for delivering this message. The expected effects include the audience or potential tourists becoming aware of the branding of Gunung Padang Cultural Heritage Site, leading to visits to the tourist area, which in turn has positive impacts such as contributing to the local economy, generating revenue, and increasing the prosperity of the surrounding community. This aligns with Bungin's (2015) explanation that the components of tourism communication include communication, human resources and institutions, destination, marketing, accessibility, investors, and tourists. Additionally, Lasswell's model (Rohim, 2009) explains that the elements of communication involve the message, source, channel, receiver, and effect. The various forms of relationships between two or more people, whether formal or informal, can be interpreted as communication patterns between the Tourism Department of a region and the local community. Cultural activities based on local wisdom need to be continuously preserved and developed as part of the tourism vision of a region (Prastowo & Budiana, 2016).

Based on the information provided by the informants, it is known that several communicators use various communication channels, including the Cianjur District Department of Culture and Tourism and other relevant departments in the development of tourism based on local wisdom. The audience consists of the local community living in and around the tourist destination area. The presence of this regional tourism, especially in the villages, becomes a destination and choice for tourists, thereby boosting the local economy.

With tourism based on local wisdom, the expected effect is that the audience becomes aware of changes in attitudes and behaviors, as mentioned by Rohim (2009). For the Department of Culture and Tourism, the effect of having Gunung Padang Cultural Heritage Site is an increase in local revenue through levies, as stated by the first informant. Furthermore, the tourist destination can enhance the local economy and become an alternative for nature, cultural, historical, and religious tourism in West Java. In addition to the mentioned positive effects, there are also negative effects felt by both the operators and the local community, such as the issue of litter left behind by visitors and cultural differences in dress and behavior around the tourist area. This aligns with the statements made by the second and fifth informants.

Cultural activities that exist at the Gunung Padang Cultural Heritage Site include practices such as washing one's feet before entering the site, prohibiting visitors from sitting, stepping on, or defacing the site's stones based on the concept of "*pamali*" (taboos), specifying dress codes, offering various culinary experiences, and more. These cultural activities are now being integrated as part of the tourism experience at the Gunung Padang Cultural Heritage Site. The Gunung Padang Cultural Heritage Site is an area with significant tourism potential, offering various types of tourist destinations. In addition to the tourism potential within the site itself, the supporting tourism activities in the vicinity of the Gunung Padang Cultural Heritage Site also have the potential to be developed further, enhancing the overall appeal of the cultural heritage site. The branding of the Gunung Padang Cultural Heritage Site, grounded in its unique regional characteristics and attractions, has the potential for collaboration with relevant institutions, including government departments, site managers, and the local community. This collaborative effort involves tourism stakeholders and local authorities working together to develop the branding of the Gunung Padang Cultural Heritage Site. While branding processes have been initiated, they have not been officially launched yet. However, both stakeholders agree that the Gunung Padang Cultural Heritage Site falls under the category of special interest tourism. This collaborative approach in developing the Gunung Padang Cultural Heritage Site's branding is further supported by the statement made by the fifth informant.

Tourism communication in the Gunung Padang Cultural Heritage Site area has effectively reached the second and third information sources. They have stated that coordination with relevant institutions is proceeding smoothly, and the Department of Culture and Tourism consistently involves both site managers and the local community in decision-making processes. This collaborative approach has proven to be a key factor in developing a destination with local distinctiveness. The active participation of the community, along with the continuous involvement of the Department of Culture and Tourism, ensures that local voices are heard and considered in decision-making processes related to tourism development.

CONCLUSIONS

The involvement of stakeholders in their efforts to develop locally based tourism has shaped the tourism communication model at the Gunung Padang Cultural Heritage Site. Commitment and support from relevant stakeholders in the tourism sector are directed

toward preserving the unique culture and heritage of the area, as well as conserving the site as the foundation of a tourist destination. Site managers, the local community, and the Department of Culture and Tourism all agree that the Gunung Padang Cultural Heritage Site can be categorized as special interest tourism, catering to tourists interested in culture, history, and religion. Branding efforts by the Department of Culture and Tourism and the site managers are still in the development stage.

The tourism communication of the Department of Culture and Tourism is closely connected with the Banten Cultural Heritage Preservation Center. There is cooperation and coordination with other departments or functions for the purpose of information dissemination and decision-making in the development of locally-based tourism at the Gunung Padang Cultural Heritage Site. The Department of Culture and Tourism always seeks input from site managers and the local community in formulating policies for tourism development at the Gunung Padang Cultural Heritage Site to ensure that programs are well-implemented. At present, the local community continues to uphold their customs and traditions, as evidenced by the efforts of various community groups, such as conducting annual cultural rituals known as “*Sakabenda*”, utilizing local arts found around the tourist area like “*karinding*” and “*kecapi suling*”, and utilizing local natural resources like palm trees, bamboo, and honey for processing into culinary tourism products. The impact of the media on the tourist destination can be seen in the visitors it attracts and its effects on site managers, the local community, and the Department of Culture and Tourism. Decision-making among community groups is still limited to each SME group, and no official organization is coordinating these groups. However, each group coordinates and assists one another.

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