

Research Article

Analysis of Supporting Factors for the Development of Tourism Destinations Based on Local Wisdom in South Lampung

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ORCIDSimon S. Hutagalung: <https://orcid.org/0000-0002-2831-3725>**Abstract.**


Cultural diversity and community identity in South Lampung have the potential to be packaged in a tourism model based on local wisdom. Based on this description, the research question can be formulated: What are the potential factors in developing a tourism model based on local wisdom in South Lampung Regency, Lampung Province? This research was conducted as R&D research, where data combines qualitative methods through direct observation, in-depth interviews with parties related to research, and quantitative methods through surveys. From the results of the study, it is known that the majority of tourists visiting South Lampung are mainly in the category of "the casual cultural tourist" or tourists who want to enjoy other cultural heritages on a limited basis as a reason for traveling and in these destinations, they only visit attractions at a glance. Meanwhile, it is also understandable if the development of tourist destinations in the district has the potential to adopt a variety of local wisdom in the various interests of tourism policies in the region.

Keywords: regional tourism, local wisdom, tourism management

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1. Introduction

Tourism can be defined as a temporary journey from one place to another, which is usually done by people who want to refresh their thoughts after work. Keep going and take advantage of the holiday by spending time with family for recreation. The reason someone travels is due to religious impulses such as recreation to religious holy places to explore knowledge about religion, which also aims to exercise or watch sports matches (1).

The tourism industry, when viewed in terms of culture, by not immediately give a role necessary for the development of Indonesian culture because the existence of something object tour so can introduce the cultural diversity of a country, such as art traditions, ceremonies, religion, or customs that attract the attention of foreign

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tourists and tourists Indonesia. Industry tourism is multiplying, providing intercultural understanding and understanding through visitor interactions (tourists) with the local community where the tourist area is. The thing that makes tourists can get to know and appreciate the culture local community and also understand the local cultural background adopted by the community (1).

Wisdom local is a set of knowledge and good practices that come from generations previous or from related experience with the environment and society, other property, something community in something the place, which is used to properly and correctly solve various problems and difficulties encountered. Local wisdom comes from traditional values, religious values, and values and culture local, which by experience, are formed in a community group to adapt to the surrounding environment (2). Local wisdom becomes a local identity that can potentially support an area's development. Artistic potential and local culture in development tourism is part of human creativity, which has a score economy. One of the efforts to develop culture-based tourism and wisdom locally is packaging local culture in the form of festivals such as festivals culture.

Based on BPS data, the population of South Lampung Regency can be broadly classified into two parts, namely, the natives of Lampung and the immigrants. Indigenous people, especially the Lampung Peminggir sub-tribe, generally live along the coast. Other sub-tribe residents are scattered throughout the South Lampung Regency. The immigrant population in South Lampung Regency consists of various ethnic groups from various regions in Indonesia, such as West Java, Central Java, East Java, Bali, Sulawesi, South Sumatra, West Sumatra, North Sumatra, and Aceh. Of all the immigrant tribes, the most significant number are immigrants from Java island. The large population originating from the island of Java was made possible by colonization during the Dutch colonial era and continued with transmigration in the post-independence period, in addition to spontaneous and spontaneous population movements. The ethnic diversity of the population in South Lampung Regency may also be because South Lampung Regency is mainly a coastal area, so many fishermen rely on and settle.

These fishermen generally inhabit the east and south coasts, most of which come from the south coast of Java and South Sulawesi. With the diverse ethnicities of the population residing in the South Lampung Regency, the customs and habits of the people also vary according to their regional origins. Indigenous customs that are still often seen today are at weddings. In their original form, the residents of South Lampung Regency have their customary law structure. The customary law differs from one another. In general, the indigenous people of Lampung in South Lampung Regency can be divided into two major groups, namely the Lampung Peminggir community,

which is the majority of the Lampung ethnic group in South Lampung Regency, and the second group, namely the Lampung Pepadun community. Cultural diversity and community identity have the potential to be packaged in a tourism model based on local wisdom. Based on this description, research questions can be formulated: What are the potential factors in developing a tourism model based on local wisdom in South Lampung Regency, Lampung Province?

2. Literature Review

2.1. Local Wisdom Overview

The term local wisdom or local culture is included in the concept of culture. Etymologically local wisdom consists of two words: wisdom (*wisdom*) and local (*local*). Local means local, and wisdom is the same as wisdom. Thus, local wisdom can be understood as local (*local*) ideas, values, and views that are wise, full of wisdom, and of suitable value, which is embedded and followed by community members (3). According to Liliweri (4), local wisdom can be interpreted as a view of life that develops in a particular social and ethnic community limited by regional, geographical, and unique historical experiences. Therefore, local culture is not seen as two opposite entities but rather as an element that forms the identity of a cultural community.

Based on the anthropological concept, local wisdom is known as local knowledge (*indigenous or local knowledge*), as well as local intelligence (*local genius*), which is the basis of cultural identity (*culture identity*). Local wisdom can be in the form of local knowledge, skills, resources, social processes, values or norms, and customs. Based on this concept, it can be understood that local wisdom is the noble values that apply in the life of the local community that is wise, full of wisdom, and value and is followed and becomes part of the community's life. Thus, local wisdom, a way of thinking and acting from the local community in the form of habits, is reflected in the daily habits of life that have lasted for a long time in people's lives. Values in the context of local wisdom are guidelines or standards of behavior and cannot be separated in every form of human activity and behavior from generation to generation.

Meanwhile, from the perspective of social philosophy, local wisdom can be understood as a physical-material human activity and moral, mental, and spiritual conditions. It starts from the process of controlling oneself as a person and awareness of togetherness in community groups so that it is entrenched in the totality of life. Local wisdom at the individual level appears as a result of the individual's cognitive work process to make

choices about the values that are considered the most appropriate for the individual. The group level views local wisdom as an effort to find shared values resulting from patterns of relationships (*settings*) that have been arranged in the same environment. It is in line with one of the main characteristics of culture, culture is a common property and is obtained through learning and biologically or genetically.

In fact, at this time, the development of local wisdom has begun to fade and experience the degradation of the legacy of noble values. Tilaar (5) states that the existence of local wisdom is felt to be fading in various community groups. It shows that moral and socio-cultural values have been degraded in society (6). The common cause of the degradation of cultural values, namely the development of science and technology (7). In line with this, Suastra (8) explains that the causes of moral degradation are the fading of indigenous culture with noble values and the entry of foreign cultures that are not following local culture. In addition, there is a lack of community support and enthusiasm to maintain, preserve, and maintain and develop local knowledge and technology. Some efforts can be made to preserve the noble values of local wisdom by internalizing them in managing the natural environment so that it remains sustainable.

2.2. Cultural Tourism Overview

The attraction of cultural tourism has not been widely explored in academic studies. Ethnic culture and historical heritage, for example, are often seen as the core attraction of cultural tourism. In academic studies, new terminology appears, such as *heritage tourism*, which in Indonesian terminology is almost no different from *cultural tourism*. Then, the experts expanded the scope of cultural tourism to include several cultural events as its main activity (9).

Tourists involved in cultural tourism have several typologies that are different from the typology of other tourist market segments, according to McKercher (9). The tourism typology can be identified into the following five typologies: 1). "*The purposeful cultural tourist*" or tourists who solely aim to enjoy attractions and learn about culture as an excuse to carry out tourist trips, 2). "*The sightseeing cultural tourist*" or tourists who want to enjoy other cultural heritages as the main reason for traveling, but he is more oriented towards seeking pleasure experiences rather than a deeper understanding of the culture, 3). "*The casual cultural tourist*" or tourists who want to enjoy other cultural heritages on a limited basis as an excuse to travel and at that destination, they only visit attractions at a glance, 4). "*The incidental cultural tourist*" or tourists who do not make culture a determinant in the travel decision process, but when they are at their

destination, they also visit cultural attractions, 5). "*The serendipitous cultural tourist*" or tourists who do not make culture a determinant in the travel decision process. However, when they are at their destination, they also visit cultural attractions and gain valuable experiences.

Cultural tourism attraction is one of the superior values the Regional Government can develop. According to Sunaryo (10), cultural tourism attraction is a tourist attraction whose development is based on the work and creations of humans, both in the form of cultural heritage and cultural values that are still alive in the life of a society. Examples of cultural tourist attractions are ceremonies, rituals, customs, and performing arts. The characteristics of cultural tourism from an area have a decisive role in absorbing the impact of an area's tourism destinations. Cultural tourism, with different characteristics than others, is a superior value that can be used to attract more tourists.

According to Damanik (9), cultural tourism as a tourist attraction must have a unique place or location that can provide a different experience and create an attractive image of the traditions, ethnic backgrounds, and landscapes of the destination. Every cultural product has the potential to be packaged according to the needs of cultural tourism development and also has a competitive and sustainable advantage value. Sustainable tourism development does not only prioritize economic growth, but the most important thing is the preservation of the environment, sustainable development, and improving the welfare of the people around the destination.

Several experts in the field of environmental impact analysis from tourism activities, such as Alister Matchieoson and Geoffrey Wall, quoted in Sunaryo (10), describe that the principles of a sustainable and environmentally sound tourism development model are cored in measuring tourism development performance with several important indicators; 1). Two aspects of physical environmental indicators require periodic observation and measurement. The first is fixed, consisting of natural/ecological resources not manufactured, such as landscapes, forests, lakes, groundwater availability, and pollution of coral reefs, flora, and fauna. Second, which is *flexible* in the form of manufactured infrastructure systems, transportation, and others 2), aspects of socio-cultural indicators that must continuously be monitored for conditions and capacities are (a) the number of tourists and types of recreational activities, as well as tourist behavior absorbed by destinations without having to affect identity, lifestyle, and socio-cultural life; (b) Community involvement in tourism development; (c) Contribute to the conservation of natural resources and *cultural heritage*; (d) Giving value to tourists on their relationship with local communities, local wisdom, local social and environmental issues; (e) Minimize the

negative economic, environmental, cultural and social impacts of tourism development;
(f) Fostering good relations between tourists and the community around the destination.

3. Research Method

This research was conducted in the form of R&D research which attempted to analyze it in a focused manner and then build a new idea design. Method data collection combines qualitative methods through direct observation and in-depth interviews with parties related to research and quantitative methods through surveys. The direct observation method records the behavior patterns of the subject (person), object (object), or recurring events without questioning or communicating with the individuals studied. In contrast, the in-depth interview method is a method of collecting primary data obtained directly from sources or can be said to be a data collection technique in a survey method that uses questions orally in depth to the research subjects. The research location is South Lampung Regency. Model development activities are carried out by identifying and analyzing several things: (1). Analysis of potential factors for developing tourism models based on local wisdom, and (2). Analysis of the strategy and mechanism for implementing the model so that it can be applied to tourism destination actors who are the target group. The Analysis used in this study is the interactive analytical model of Miles and Huberman (11) with data reduction work procedures, data presentation, data verification, and concluding, as well as several software such as QDA Miner or Nvivo, while quantitative data will be used quantitative software assistance such as SPSS or JASP.

4. Results and Discussion

4.1. Tourist Categorization in South Lampung Regency

This section describes the identification of the typology of tourists who generally visit tourist destinations in South Lampung, conceptually identified into five typologies: (1). *"The purposeful cultural tourist"* or tourists who solely aim to enjoy attractions and learn culture as a reason for carrying out tourist trips, (2). *"The sightseeing cultural tourist"* or tourists who want to enjoy other cultural heritages as the main reason for traveling, but they are more oriented towards seeking pleasure experiences rather than a deeper understanding of the culture (3). *"The casual cultural tourist"* or tourists who want to enjoy other cultural heritages in a limited way as a reason for traveling, and at that

destination, they only visit attractions at a glance (4). *"The incidental cultural tourist"* or tourists who do not make culture a determinant in the travel decision process, but when they are at their destination, they also visit cultural attractions (5). *"The serendipitous cultural tourist"* or tourists who do not make culture a determinant in the travel decision process. However, when they are at their destination, they also visit cultural attractions and gain valuable experiences. Based on the survey results, it can be seen that the typology of tourists is as follows:

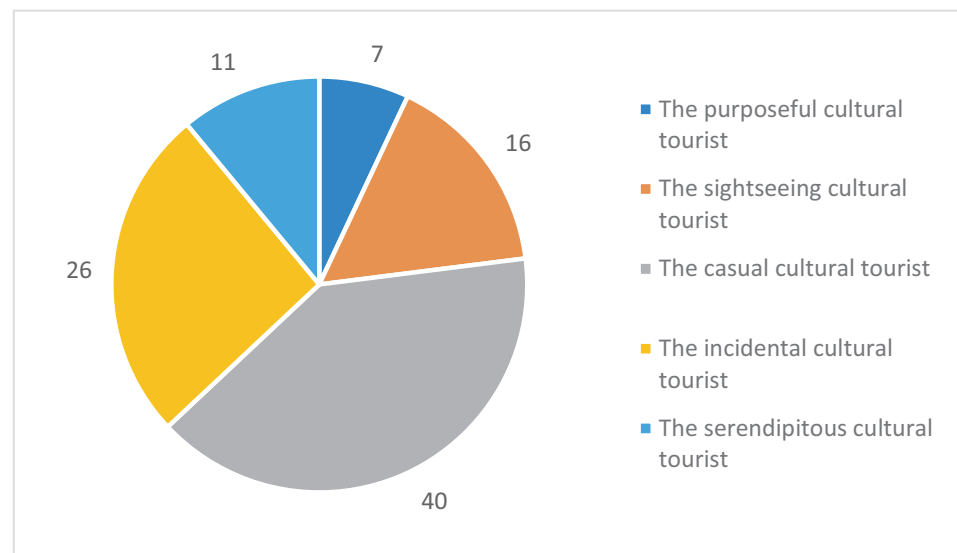


Figure 1: the typology of tourists.

From the picture, it can be seen that the majority of tourists visiting tourist destinations in South Lampung are primarily in the category of *"The casual cultural tourist"* or tourists who want to enjoy other cultural heritages on a limited basis as a reason for traveling and in these destinations, they only visit attractions individually.

4.2. Identification of potential factors in local wisdom-based tourism developmen

The following is an analysis of the potential factors in tourism development in South Lampung Regency. This Analysis is the result of open survey data, document analysis, and Analysis of media coverage texts.

The table above shows that the two determinants of tourism in South Lampung have reached a reasonably good condition, where various factors have indicated good conditions, although some other factors are not optimal. Based on this identification, it can be understood that the development of tourist destinations in this district has the

TABLE 1: The potential factors in tourism development in South Lampung Regency.

No	Factor	Identification
1	Aspects of Physical environmental indicators	
	A physical environment that is <i>fixed</i> natural/ecological resources, not manufactured,	There is a variety of tourist destinations, from mountains, beaches, islands, and traditional villages, This variation provides a choice of tourist decision orientation,
	The physical environment is <i>flexible</i> in the form of manufactured, for example, infrastructure systems, transportation, and others	There are tourist destinations that have been built intentionally with visual attractions, The carrying capacity of transportation is quite adequate, although not optimal, Supporting infrastructure for tourist destinations is adequate, although not optimal in terms of maintenance
2	Aspects of socio-cultural indicators	
	Tourist behavior, cultural identity, lifestyle, and socio-cultural life	Tourist behavior is still short-term, prioritizing pleasure and short experiences, while cultural identity tends to be heterogeneous, whereas Lampung culture coexists with Javanese, Sundanese, and others.
	Community involvement in tourism development	In terms of destination development, community involvement in managing tourist destinations still requires other parties.
	Contribution to the conservation of natural resources and <i>cultural heritage</i>	Conservation of natural resources is carried out in several unique destinations, such as turtle conservation on the Minangrua beach,
	Value to tourists concerning local communities, local wisdom, local social and environmental issues	Tourists still have tolerance and respect for local values and can maintain harmonization with local conditions,
	The minimal negative economic, environmental, cultural, and social impacts of tourism development;	Negative impacts are always kept from happening through the active involvement of Pokdarwis and government officials in the management and supervision of tourist destinations,
Good relations between tourists and the community around the destination.	Good relations between tourists and the community are still well maintained, indicated by the tendency of interest to return to their destination	

potential to adopt a variety of local wisdom in various interests of tourism policies in the region.

5. Conclusion

Based on the data analysis carried out, it can be seen that the majority of tourists visiting tourist destinations in South Lampung are primarily in the category of "The casual cultural tourist" or tourists who want to enjoy other cultural heritages on a limited basis as a reason for traveling and in these destinations, they visit attractions at a glance. Meanwhile, it is also understandable if the development of tourist destinations in the district has the potential to adopt a variety of local wisdom in the various interests of tourism policies in the region.

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