

Local Wisdom in Supporting Sustainable Tourism in the Mandeh Region, Pesisir Selatan, West Sumatra

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Abstract: Local wisdom is one part of efforts to manage sustainable tourism. Almost every region has local wisdom preserved to maintain its potential. Sustainable tourism is a new concept commonly used by managers to balance economic aspects with the environmental and social aspects of society. One form of local wisdom in managing tourism is in the form of tradition. The Mandeh community has a tradition of managing the environment that has existed since time immemorial, but in the present time the tradition has begun to fade. Communities tend to exploit the environment to obtain economic benefits from the tourism sector, without considering the environmental and social sustainability of their communities. This research was conducted using qualitative data collection methods, data sources derived from interviews with community leaders and stakeholders related to tourism management. The fading of the tradition of preserving local wisdom can be overcome by re-raising the role of community leaders in managing tourism. Local wisdom in protecting the environment is re-appointed as a priority in the community, so that its sustainability is measurable and benefits the community.

1 INTRODUCTION

Tourism is an activity that has been carried out by the community since ancient times, through various forms of activities. The community travels to explore various places around where they live to go abroad to find new experiences or just gain new knowledge. Different environments are one of the factors driving people to travel. This is the background of the development of tourism in various regions. The development of tourism is supported by the growth of people's welfare, demands for self-activation, and most prominent is the ease of transportation.

Tourism today is far more than just developing products. Tourism is more about quality, what tourists can do and the experience they can have. What is then done is the promotion of tourism is to facilitate the needs of tourists who come from various cultural backgrounds. From the perspective of historians, tourism is the study of factors that play a role in achieving certain goals. These factors lead to the development of tourism in the order of time. One example when tourists visit Borobudur Temple in Central Java, historians can see the factors that bring tourists to visit. From an economic perspective,

tourism is the main source of foreign exchange income, private and corporate income earners, job creation and contributors to government revenue. Tourism is a dominant global activity that even exceeds the trade in oil and manufactured goods. Economists study the influence of the tourism industry on the economy.

At present, tourism is becoming more and more developed due to higher community incomes, increased leisure time and lower travel costs. The tourism industry is showing very high growth and includes physical elements such as transportation systems - air, railroad, road, water and space; hospitality services - accommodation, food and drinks, tours, souvenirs; and related services such as banking, insurance and safety, and security. Tourism also consists of non-physical (intangible) elements including: rest and relaxation, culture, escape, adventure, new and different experiences.

Increasing tourism is starting to lead to special interests, which are not consumed by all tourists. One of them is tourism activities related to historical sites from the past. Special interest tourism is in contrast to mass tourism that has the opportunity to damage the

environment, special interest tourism can help managers maintain and preserve their environment.

1.1 Sustainable Tourism

The term sustainability is used to describe the effects of tourism on the environment and life that surrounds it. Tourism is vulnerable to environmental damage and negative impacts on people's lives and the economy. Tourism should be planned in such a way that it benefits the community and optimizes the expectations of tourists as well as preserving the environment. Tourism emerged as a global phenomenon in 1960 and developed into the potential to produce economic development for each party involved. Tourism provides income, creates employment and brings economic benefits to the region and becomes an alternative source of the economy. The problem that then develops is a decrease in environmental awareness, social and cultural impacts due to tourism. Tourism presents opportunities to develop entrepreneurship and help diversify other sectors. Community participation in tourism development can result in increased employment and growth in complementary products. These benefits can then be maximized through partnerships at the destination level, for example hotels and tour operators in collaboration with local communities, local governments and other involved institutions. Tourism can help reduce poverty and add experience for domestic and international tourists through community involvement.

At the same time tourism managers must understand that tourism development must pay attention to the impact of its sustainability. Sustainability is a popular trend in life today, however, there is confusion about its meaning in tourism, does sustainable development apply to tourism? The purpose of this article is to express the need for sustainable development in tourism due to limited resources and significant environmental concerns. Ethnographic and descriptive methods are applied in this paper.

The principles of sustainable development in tourism are relatively rarely applied. This is due to the fact that tourism businesses in economic calculations do not include (or are included in certain limits) the social costs and costs associated with environmental protection. Things that need to be done in the tourism industry such as reducing costs (energy savings in hotels, recycling), are often overlooked (Sharpley and Telfer, 2008).

The principles of sustainability are the best way to preserve tourism destinations from social, cultural and

environmental degradation. However, it takes more quality people, human resources who understand the environment. The sure thing is that reputation as a sustainable industry will add value to tourism companies and strengthen their market position. Tourists are beginning to be sensitive to sustainability, especially in terms of the environment. The principles of sustainable development need to continue to be applied, but this process requires a large investment, but can be profitable in a long-term perspective.

Local wisdom in sustainable tourism is basically based on community participation. This will bring benefits to tourists and the local community. Tourists can learn about local culture and can also generate tourism revenue for the community at the same time. Community participation is one of the many key factors that contribute to the success of community-based tourism in local wisdom (Raktida, et al., 2017).

1.2 Local Wisdom

Local wisdom means a harmonious relationship between humans, nature and the environment that is built in an area that is also influenced by culture. Today's local wisdom is reinforced, especially in an environment built as a result of human culture. Local wisdom related to the environment in the current era of globalization has a big challenge. Culture and local wisdom need to be re-appointed because nature, humans, and the environment have a close relationship. Past stories show that nature is not understood by humans, the traditional community which then collects a system of knowledge which is then used to manage nature. Knowledge systems that are oriented to specific natural languages are called local wisdom (Antaryama, 2009).

Local wisdom is positive human behavior that is connected with nature and the surrounding environment. Local wisdom functions as the preservation of meaningful traditions and values, for the survival and welfare of the community by maintaining existing culture (Permana, et al., 2011). Local wisdom is cultural values as well as knowledge and experience, being an identity in a group of people that is used by the community itself in interacting between other people and between humans and nature (Mitchell et al., 2003).

Local wisdom has a community knowledge system based on the use of the community's own resources such as integrating economic, social, and cultural values in life. Then there is cooperation, diverse ownership of resources, but there is always a shared ownership system, depending on local

knowledge and experience of the community (Ayatrohaedi, 1986).

Local wisdom has cultural values in saving the environment and caring more. Several studies have proven like existing studies that traditional knowledge of Aboriginal tribes can preserve the environment in Canada. Then the traditional local wisdom of Mount Salak, Anak Dalam Tribe in Jambi Province, Timor Community of Timor Island has a belief in protecting and preserving the environment. Most local wisdom has traditional knowledge in increasing environmental knowledge (Surtikanti, 2017).

Building designs from other countries are quickly imitated to produce architecture that is not rooted in local culture (Kusliansjah, et al., 2013), one of which is to fulfill tourism needs. The globalization process causes cultural homogeneity (Zarzar, 2008; Berry, 2008). The dominance of Western culture has an impact on local culture, this results in loss of cultural diversity (Sartini, 2004; Bhawuk, 2008).

The concept of local wisdom in environmental management is explained by Berkes (1993) with the terminology of traditional ecological knowledge. This term means the collection of knowledge, practices, and beliefs that develop through an adaptive process (adjustment) which is passed down from generation to generation through culture, related to the relationship between living things (including humans) and the surrounding environment. Traditional ecological knowledge is owned collectively and can be conveyed in the form of stories, songs, cultural values, beliefs, rituals, customary laws, local languages, and the use of natural resources. Ellen, Parker & Bicker (2005) call it local knowledge (local wisdom), which consists of: 1) knowledge related to the place, and a set of experiences, and developed by the local community; 2) knowledge acquired through mimicry, imitation, and experimentation; daily practical knowledge gained from trial and error; empirical knowledge that is not theoretical; 5) comprehensive and integrated knowledge in the fields of tradition and culture. Social expressions such as kinship, family structure, social roles, social networks, status, identity, and institutions are part of local wisdom. Rapoport (2005) asserts that cultural embodiments in the built environment can form an organization of space and time, goals and communication, systems of activity and regulation, cultural landscapes and fixed, semi-permanent and non-permanent landscapes.

Local wisdom is one part of people's trust. Danandjaja, (1984) classifies people's trust into four groups namely; (1) superstitions or beliefs around the

circle of human life, (2) superstitions or beliefs about the supernatural, (3) superstitions or beliefs about the universe or the world, and (4) other types of superstitions. Superstitions or beliefs around the circle of human life are divided into seven categories, namely (1) birth, infancy, and childhood, (2) human body and folk medicine, (3) home and household work, (4) eyes livelihoods and social relations, (5) travel and transportation, (6) love, courtship, and marriage, and (7) death and funeral customs. Beliefs about the creation of the universe are divided into four sub-categories, namely (1) cosmic phenomena (natural phenomena), (2) weather, (3) animals and livestock, (4) fishing and hunting, (5) plants and agriculture.

2 METHOD

This research was conducted with qualitative data collection methods sourced from interviews, field observations, and secondary data from various parties who have information related to the research theme. The research process begins by collecting primary and secondary data, classifying findings data, and making reports. The tools used in this study were interview guides, recorders, and cameras to obtain documentation.

The informants in this study consisted of several people representing sources of information related to tourism and local wisdom of Mandeh. The informant criteria used in the study are based on the information provided, including: key information and supporting information. The main information was obtained from community leaders who are members of Kerapatan Adat Nagari, guardian nagari, and the community. Supporting information was obtained from the tourism office, tourists, and tourism stakeholders.

The study was conducted in Nagari Mandeh, Koto XI Tarusan Subdistrict, Pesisir Selatan District, West Sumatra Province. Nagari Mandeh is divided into 2 parts, which are directly adjacent to the beach (coastal area) and directly adjacent to the hill (mainland). The distance from the Provincial Capital (Padang City) is around 60 km and can be taken for approximately 1-1.5 hours by two-wheeled transportation mode to the tourist bus.

Population in the Mandeh area is still relatively low when compared to other nagari in Koto XI Tarusan subdistrict, one of the underlying factors is the location which is still isolated. The main livelihoods of the community are fishermen and farmers, but after the opening of the main road of

Mandeh-Padang the community's livelihoods have become tourism service providers.

3 RESULTS AND DISCUSSION

The principle of sustainable development stipulates that the level of development does not exceed the carrying capacity of the region. Government policies can be made to ensure compliance with these limits through appropriate planning instruments, guidelines and supporting regulations and their enforcement. Efforts will be made to diversify tourism products in a way that complements the main stream of tourism culture. The development of sustainable tourism aims to protect tourists from temporary products. Special forms of tourism development such as ecotourism, adventure tourism, or heritage tourism are alternatives to the development of sustainable tourism.

3.1 Local Wisdom of the Mandeh Community

Local wisdom can be defined as local cultural property, which contains a life policy; view of life (*way of life*) that accommodates policy (wisdom) and life wisdom. Indonesia as an archipelago has a local wisdom that does not only apply locally to a particular ethnicity or culture, but can be said to cross across cultures or ethnicities that shape national cultural values. For example, almost every local culture in the archipelago knows local wisdom that teaches mutual tolerance, work ethics, and so on. In general, ethics and moral values contained in local wisdom taught from generation to generation, passed down from generation to generation through oral literature (among other things in the form of maxims and maxim, folklore), and manuscripts.

Globalization is happening today only causing new lifestyle trends that are not rooted in tradition. One tradition in the form of art still survives until now and is still maintained by the community because it has a high philosophical value. For example, shadow puppets in Java that have survived to the present day, are even recognized as world cultural wealth because at best they are aesthetic (ethical) values that give birth to public wisdom. Local wisdom in today's society has actually been adapted in accordance with the interests of the perpetrators, but the core value is maintained. Not a few young people who have forgotten even do not know the local wisdom in their environment.

The local wisdom of the Mandeh community in the field of environment is very closely related to the

belief that nature takambang becomes a teacher (nature is developed into a teacher), that nature is the main key to learning for humans. Nature is a real teacher, meaning that humans need to respect nature, and at the same time understand the signs. Phrases such as "*cawang di langik tando ka paneh, gabak di ulo tando ka hujan*" which means that the bright nature of nature is a sign of the coming of heat, and the black clouds upstream are a sign of rain coming. Natural phenomena that occur everywhere and show a habit that has a different meaning for the people of Mandeh. Through local wisdom seeing these natural phenomena, fishing communities can predict their activities, prepare themselves when going to sail or farm.

The Mandeh community understands that nature teaches humans to be wise and wise in acting related to the environment. One example is the expression "*karuah aie di muaro, dijaniahkan ka ulu*" meaning, when the water in the estuary is cloudy, it needs to be clear upstream. That is, when there is a problem, the community needs to introspect, look back at the origin of the problem, so that an effective solution is obtained. Other expressions related to the environment are "*Hati-hati nan di ateh, nan di bawah kok maimpok, hati-hati di daratan, galodo kok datang dari laui*" means caution at the top, below can be fall, beware on the mainland, *galodo* (flash flood) could have come from the sea (tsunami). West Sumatra has experienced an earthquake and tsunami, both disasters are still threatening and can come back, so people need to be aware of every possibility.

3.2 The Role of Mandeh's Local Wisdom in Achieving Sustainable Tourism

The development of an area as a tourist attraction provides economic benefits that are felt directly or indirectly by the local community. The development of tourism areas needs to involve the participation of local communities. The readiness of the community to receive a strong commitment to activities and tourism will create interaction between the local community as a host and tourists as guests so as to foster mutual respect and further benefit from beneficial forms to maintain a sustainable culture.

The development of tourism areas requires a strong spirit and motivation from the community in maintaining the character of the natural physical environment typical of rural areas and the cultural life that lives and grows in the local community. The development of Mandeh as a tourist area provides socio-economic benefits for the community and

surrounding areas by opening employment opportunities, and even making the community economically independent. Local people maintain resources in their area such as socio-cultural resources and cultural heritage resources. One effort to preserve it is that the local community must be actively involved in identifying assets that will be used in all forms of tourism development. Public participation is a real and positive contribution to society towards the preparation of development planning and implementation in the regions. The community contributes in identifying regional development programs according to local needs, potentials and desires of community groups.

The principles of sustainable tourism must underlie tourism development. Local wisdom that develops in the community is not just a culture that is considered primitive by the wider community (Farhan, 2016). Local wisdom also has the power to maintain the balance of nature and manage natural resources and the environment wisely. Exploring and understanding local wisdom in order to know how to manage and conserve natural resources and the environment. This understanding is important to be the basis of wise management of natural resources and the environment. Excavation of the noble cultural wealth of the nation needs to be done to criticize its existence related to the inevitability of the existence of cultural change.

Understanding natural language, human and architecture as a way to explore the potential of indigenous knowledge and as a form of local wisdom that has been proven to be able to maintain a balanced life in a harmonious, long-lasting and sustainable way. As a concept with various forms of spatial implementation, the local wisdom of a community will continue to grow in public awareness. This affects the public's perception as a subject to protect their environment which acts as an object. The environment has unique characteristics that can be understood by the local community. Finally, this uniqueness is translated into natural language that can be understood by humans to be maintained because humans communicate.

4 CONCLUSION

Local wisdom in today's society has actually been adapted according to the interests of the actors, but its core value is maintained. Not a few young people who have forgotten even do not know the local wisdom in their environment. The local wisdom of the Mandeh community in the field of environment is

very closely related to the belief that nature takambang becomes a teacher (nature is developed into a teacher), that nature is the main key to learning for humans. The principles of sustainable tourism must underlie the development of rural tourism.

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