

The Heritage Tourism Development As the Sustainable Development Goal of the Enclave Settlement: A Preliminary Research

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The Heritage Tourism Development As the Sustainable Development Goal of the Enclave Settlement: A Preliminary Research

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Abstract. The specific target of this research is to map the values of cultural and spiritual heritage in the enclave village, Lengkon Kyai. This research will use a qualitative case study method. Data will be collected through in-depth interviews, Focus Group Discussion (FDG), related documents, and visual interpretation. The data collected will be carried out by a three-stage triangulation process, which is the primary key in collecting qualitative data. They are data triangulation, data analysis triangulation, and triangulation by comparing it with previous studies. The preliminary results are there heritage tourism potential that is developed in the enclave village. The future research will find a branding strategy that allows the potential for cultural and spiritual-based tourism in Lengkon Kyai village to be developed and its impact on the welfare of the Lengkon Kyai settlers.

1. Introduction

The urban population explosion and rapid urbanization are faster than the government's ability to provide housing [1]. The rate of population growth and the city's density encourages the population movement from the downtown city to its surrounding areas so that new cities are formed around big cities—likewise, the Jakarta case. Jakarta's population density has encouraged residents to move to surrounding cities, such as Bogor, Depok, Tangerang, and Bekasi. The high flow of urbanization and population migration is also an opportunity for real estate companies to provide settlements around Jakarta by taking advantage of the problem of housing needs in Jakarta. The presence of real estate gave birth to new cities in Jabodetabek, such as Tangerang. Apart from urban intensification and extensification policies, the development of new cities is another way out of the high population density of large cities [2].

New problems arose along with the construction of new cities and planned settlements. As indigenous people who have lived the villages for generations, they have to be evicted after agreeing to the land and building prices offered by the developers. However, many indigenous settler communities defend their lands and settlements for various reasons. The reason for the purchase price that the natives cannot accept or for other reasons is that the settlers did not give up their land or settlement to be purchased and converted into a new city because their predecessors' historical legacy is stored. These villages later became enclave settlements surrounded by elite modern urban-style housing [2].

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LengkongKyai is one of the settlements sandwiched between luxury housing in the BSD City area. It is said that this village is believed to have existed since 1628. Prince Aria Wangsakara founded it from Sumedang, who was tasked with resolving disputes between the Mataram kingdom and the Banten kingdom. Because of his services, Prince Aria Wangsakara was given an area that was later known as the Lengkong Kyai area as his territory. Prince Aria Wangsakara is assisted by two younger siblings, namely Arya Santika and Arya Yudanegara. Lengkong Village then became the starting point for the growth of the Tangerang people's patriotic spirit under Prince Aria Wangsakara against the Dutch colonialists [3].

LengkongKyai or Lengkong Ulama is located in Hamlet 01 (RW 01), Lengkong Kulon Village, Pagedangan District, Tangerang Regency, Banten. According to the profile provided by Medtry[3], the total population of Lengkong Ulama Village is 1500 people, which are divided into three Neighbourhood (RT), namely the total population of First Neighbourhood of 608 people and occupies an area of 4.28 hectares. The total population of Second Neighbourhood is 448 people, with an area of 4.99 hectares. Then the population in Third Neighbourhood is 444 people with an area of 1.52 hectares. In the eastern part of the village, it is bordered by Cisadane River, while in the West and North, it is bordered by BSD City housing walls, while on the south side is BSD Boulevard Utara Street.

Medtry et al. [3] researched Lengkong village and saw the village's potential as a tourist village. The focus of the suggestions and recommendations of Medtry et al. [3] are river tourism and culinary delights of the archipelago along the Cisadane riverbank. However, we see that historical heritage is the wealth of Lengkong Kyai, which has great potential for the welfare of the local community in particular. This historical heritage can have the potential for cultural and religious tourism for Lengkong Kyai.

2. Theoretical Background

Ben [4] describes three attractions of tourist visits, namely: (1) the attraction of natural beauty tourism, (2) the attractiveness of cultural tourism, and (3) the attraction of spiritual tourism. Research recommendations of Medtry et al. [3] include the Lengkong tourism potential based on the attraction of natural beauty (river tourism). Even though it is possible, two other attractions, cultural tourism and spiritual tourism have great potential to be developed for the welfare of the Lengkong Kyai community. That is why this research will investigate and explore the possibility of cultural and spiritual tourism in particular, while still considering the potential for tourism in natural beauty (rivers).

Ben [4] said that the fastest growing sector in the tourism sector is visiting cultural and historical heritage tours, especially in developing countries. Music, dances, language, religion, culinary, traditional arts, festivals, and physical, cultural heritage are forms of cultural tourism objects. The daily life of indigenous rural communities can also be a cultural tourism object.

According to Ben [4], religious tourism is a form of heritage tourism in developing countries. Religious tourism can be referred to as a form of heritage tourism from three perspectives: visited sites (churches, mosques, temples, sacred mountains, and caves), historic routes that are sources of historical heritage (Holyland tourism), rituals or worship performed by these sites. Sites that are considered sacred are also cultural heritage. What distinguishes cultural and spiritual tourism is if cultural tourism is related to religion, the emphasis is on visits to sites, historical routes, and religious rituals. However, spiritual tourism means that tourists visit holy places to pray or worship and believe that they are closer to God.

Spiritual tourism is one of the dynamically developing areas in the tourism sector. Religious tourism is generally the subject of research in the business and social areas [5]. Norman [6], [7] identifies spiritual tourism experiences as follows: spiritual tourism as healing, seeking meaning, retreat – *muhasabah*, togetherness, and experience. And nowadays, religion is one of the topics that are often researched in the tourism industry, as well as the opinion of several researchers that tourism and religion are closely related, and religion is the main reason for the spiritual tourism movement [8].

Ben [4] said that tourist attractions with sacred values are the main attractions for tourist visits. Awareness of the same religious belief and identity is a stimulus for people to visit spiritual tourism. Examples of spiritual tourism objects in Java include mosques and tombs of the Wali Songo, temples, and other holy places, which are tourist destinations that can produce spiritual experiences for adherents. This spiritual tourism is referred to as tourism with sacred and secular values because its purpose is worship as well as tourism, inner tranquility, and joy at the same time.

3. Method

This research uses a qualitative approach. According to Yin [9], there are three principles of qualitative research data collection, namely: 1. Proof by using many sources; 2. Create a database, and 3. Build a chain of evidence. The point of evidence using multiple sources is that qualitative research relies on triangulation, namely the collection of data from various sources, all of which are relevant to the phenomenon being studied [10]. The multiple sources referred to include documentation, interviews, participant observation, field observations, and material/recording archives, and physical artefacts [9]. In this study, data collection will be carried out in several ways: in-depth interviews with key informants, Focus Group Discussion (FGD) with the community, documents, and visuals. As preliminary research, this paper is a result of the early step, namely field observation, physical artifacts, and unstructured interviews with one of the settlement leaders.

4. Preliminary Result

In this enclave village, there are historical sites, namely the Prince Aria Wangsakara Tomb and the Mosque. Prince Aria Wangsakara is a descendant of the king of Sumedang Larang, namely Sultan Syarif Abdulrohman. He is an *Ulama* who spread Islam religion and a pioneer of State Defense [11].

Around 1640 there was an attack on the *Pesantren* in Grendeng (Islamic Boarding School) by the Dutch. *Pesantren* in Grendeng was located west of the Cisadane River, now in Karawaci District, Tangerang City, which was located right across from the Dutch fort on the east of the river. The students who were knocked back then moved to a new residence in Lengkong and then built a new mosque and *Pesantren* under the leadership of Aria Wangsakara. With the blessing of the Sultan of Banten, Sultan Maulana Yusuf, Aria Wangsakara built a fort at Lengkong Kyai. Besides being known as an Islamic scholar (*Ulama*), Aria Wangsakara is also a combatant against the Dutch. The spirit of Aria Wangsakara has been passed down from generation to generation by the people of LengkongKyai[11].

The three princes died as patriots. Aria Santika died in war at Kebon Besar in 1717. He was buried in Batu Ceper District (Kramat Asem). Yuda Negara died in Cikokol in 1718. He was buried in Sangiang, Jatiuwung District. Meanwhile, Aria Wangsakara died in Ciledug in 1720. He was buried in Lengkong Kulon or Lengkong Kyai. The tomb of Aria Wangsakara is surrounded by the graves of many *Ulama*or*Kyai* who was influential in the spread of Islam in the Tangerang area.

According to local leaders, most of the villagers are descendants of the founder of Lengkong Kyai, namely the descendants of Prince Aria Wangsakara, Prince Arya Santika, and Prince Arya Yudanegara. Thus there is a very close connection between the site of the Prince Aria Wangsakara's Tomb and the residents of Lengkong Kyai, who are descendants of these leaders. Thus, in terms of the cultural context, the existence and identity of the Lengkong Kyai residents can become the spirit of cultural and religious tourism at the Prince Aria Wangsakara's Tomb.

The connection between Prince Aria Wangsakara's Tomb and Lengkong residents' identity can be a unique attraction for heritage tourism in itself. Reflecting on Iranian tourism, most importantly, based on socio-cultural dimensions of society, in the form of cultural heritage and religious attractions [12], LengkongUlama also has socio-cultural dimensions which are a tourist attraction. The Lengkong "*Palang Pintu*" ("Doorstop") culture is one of the attractions that can be seen on Youtube. Suppose the shrines of Shia figures such as Imam Reza in Mashhad and Fatima in Qom are the main tourist attractions for Iran's central heritage [12]. In that case, the tomb of Prince Aria Wangsakara in

Lengkong Ulama can also be an attraction for heritage tourism, especially for people who admire the figure of Prince Aria Wangsakara as *Ulama* and hero of independence of Indonesia.

According to Tubagus Nurfadil as the Deputy for History Division of the *Balai Adat Kearifan Tangerang*, the Vice President of Indonesia, KH. Maruf Amin is still a descendant of Prince Aria Wangsakara, both from his father's and mother's lineage [13]. Thus, the popularity of KH. Maruf Amin, as an Ulama and a Vice President, can be the basis for popularizing the village of Lengkong Ulama at the national level.

5. Conclusion and Recommendation for Future Research

The preliminary result shows that Lengkong Ulama village has the potential for heritage or spiritual tourism development. The relationship between Prince Aria Wangsakara's Tomb and his descents will be heritage tourism attraction. This heritage and spiritual tourism development by involving the enclave settlers will raise their welfare.

The limitation of this study is that it is the result of preliminary research. Therefore, a more in-depth study will be carried out to (1) map the cultural and spiritual heritage values in LengkongKyai. (2) To find out what are the hindering factors so that the potential for cultural and religious tourism is barely widely broadcast. (3) Finding a branding strategy that allows the potential for cultural and spiritual-based tourism in Lengkong Kyai Village to develop and impact the Lengkong Kyai community's welfare.

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