

Cultural preservation as a catalyst for sustainable tourism: Challenges and potentials in Cimande tourism village, Indonesia

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Article History

Received on 8 October 2024

1st Revision on 24 October 2024

2nd Revision on 31 October 2024

3rd Revision on 18 November 2024

Accepted on 21 November 2024

Abstract

Purpose: This study aimed to investigate the cultural potential and challenges of preserving the intangible cultural heritage and living culture of Cimande Tourism Village to enhance its development as a sustainable tourism destination.

Research Methodology: A qualitative approach was used, with data collected through Focus Group Discussions (FGDs) and in-depth interviews involving cultural practitioners, POKDARWIS (tourism committees), local residents, and government officials.

Results: The study identified nine key cultural elements, including *Pencak Silat*, traditional medicine, and local rituals, while highlighting 11 major challenges, including insufficient stakeholder support, low community participation, limited human resource capacity, and minimal use of digital marketing.

Limitations: This study focuses on cultural preservation efforts, specifically in Cimande Tourism Village, using qualitative methods such as thematic analysis and CAQDAS NVivo, limiting its scope.

Contribution: This study deepens the understanding of how local culture can promote sustainable tourism, particularly in rural areas rich in cultural traditions such as Cimande. These findings provide valuable insights for tourism village managers and local governments to balance cultural preservation with economic growth through tourism.

Novelty: This study offers a comprehensive exploration of the integration of local culture with sustainable tourism development in Cimande Village, an area that has not been extensively studied.

Keywords: *Sustainable tourism, ICH, Living culture, Cultural preservation, Pencak Silat*

How to Cite: Soeswoyo, D. M., Arafah, W., Oktadiana, H., & Budiman, S. F. (2025). Cultural preservation as a catalyst for sustainable tourism: Challenges and potentials in Cimande tourism village, Indonesia. *Journal of Sustainable Tourism and Entrepreneurship*, 6(2), 161-178.

1. Introduction

In global tourism, cultural potential plays a crucial role in defining a destination's unique appeal and in advancing sustainable tourism development. Cultural tourism encompasses Intangible Cultural Heritage (ICH) and living culture, which embody the identity and historical continuity of communities. When effectively leveraged, these elements are foundational to the development of meaningful tourism destinations (Ardiwidjaja, 2018; Ardiwidjaja and Antariksa, 2022; Giampiccoli et al., 2023; Partal and Dunphy, 2016). In Indonesia, diverse cultural practices are deeply rooted in local communities and present immense potential for supporting sustainable tourism.

Cimande Tourism Village exemplifies how a community's rich ICH can lay the groundwork for sustainable tourism, offering visitors authentic experiences while preserving and promoting local culture. Known for Pencak Silat Cimande, a martial art reflecting the community's spiritual and philosophical values, and the traditional healing practice, which incorporates herbal treatments and bone-setting massage, Cimande offers a holistic traditional knowledge system passed down through generations.

Despite this cultural wealth, integrating Cimande's heritage into sustainable tourism faces numerous challenges, including limited human resources, insufficient infrastructure, and declining interest in cultural traditions among the younger generations (Qiu et al., 2022; Soeswoyo & Dewantara, 2022). Rapid modernization and digital technology have increasingly distanced younger residents from traditional practices, thereby putting their continuity at risk. Government support for promoting and preserving Cimande's culture has also been limited, reducing the village's visibility in the tourism market (Djunaid and Mikhael, 2022).

UNESCO's recognition of Pencak Silat as an ICH in 2019 emphasizes its cultural significance. Although this recognition offers opportunities for cultural and tourism development, the Cimande community faces considerable obstacles in translating its potential into a sustainable tourism initiative. Proactive policies and community-centered tourism plans are needed to bridge the gap between cultural preservation and tourism growth, ensuring Cimande's rich heritage benefits in both the local community and tourism sector.

This study investigates Cimande's cultural and living heritage as a foundation for strengthening its development as a sustainable tourism destination. By identifying key cultural elements, this study provides insights into preserving and promoting local culture in alignment with sustainable tourism principles, while also analyzing the challenges that hinder its potential. Finally, it offers strategic recommendations to overcome these challenges and foster village growth as a model for culturally sustainable tourism.

The specific objectives of this study were as follows:

1. Identifying the local cultural elements of Cimande Village contributes to its unique identity as a cultural tourism destination.
2. To analyze the challenges and barriers faced in preserving and promoting these cultural elements, with a focus on community engagement, governmental support, and the impact of modernization, to inform recommendations for enhancing cultural preservation in sustainable tourism.

The novelty of this research lies in its comprehensive approach to examining the integration of local cultural and sustainable tourism development in the specific context of Cimande Tourism Village, which has not been extensively explored in previous studies. Although numerous studies have been conducted on *Pencak Silat* as a martial art and its role in cultural identity, few have focused on how this particular heritage, along with other cultural practices in Cimande, can be utilized as a foundation for sustainable tourism. This study also highlights the living culture of the community, encompassing not only martial arts, but also traditional therapy practices, rituals, and culinary traditions that form a holistic cultural experience for tourists. This study also offers new insights into the role of local stakeholders, including village governments, cultural leaders, local communities, and academic institutions, in supporting sustainable tourism. This highlights the need for proactive policies and collaborative efforts involving both community members and external partners, such as tourism practitioners and government agencies. By addressing these gaps, the research adds to the growing body of literature on sustainable tourism and the preservation of local cultural

The significance of this research is multifaceted, contributing to both the academic discourse on cultural heritage and living culture as well as the practical field of tourism development. First, it contributes to a deeper understanding of how local culture can be utilized to promote sustainable tourism in rural communities, particularly those with rich cultural traditions, such as Cimande. The findings of this

research have implications for tourism village managers and local governments tasked with balancing the need for cultural preservation with economic opportunities provided by tourism. Second, this study emphasizes the role of local communities in the preservation of intangible cultural heritage. Focusing on Cimande Village, this study offers insights into how community engagement and empowerment can play a central role in sustainable tourism development. It also underscores the importance of the intergenerational transmission of cultural knowledge, particularly in the face of modernization and technological change, which pose significant threats to traditional practices. Additionally, this study provides practical recommendations for stakeholder collaboration. This study calls for more proactive policies from local governments, particularly in integrating cultural heritage into education systems and tourism marketing strategies.

2. Literature review

2.1. Sustainable Tourism

The sustainable tourism development model is widely regarded as ideal, particularly for developing countries. This approach goes beyond purely economic benefits, incorporating social, environmental, and cultural dimensions, which positions it to effectively address the complexities of globalization. Consequently, planning sustainable tourism requires thorough consideration of its potential challenges and opportunities as well as strategies to address and mitigate these factors (Lichauco, 2023; Mentansan et al., 2023; Sardaro et al., 2021; Stefani & Priatmodjo, 2021; Xu et al., 2020; Yorganci & Emin, 2022). The United Nations World Tourism Organization defines sustainable tourism as tourism that considers its present and future economic, social, and environmental effects while addressing the needs of tourists, tourism industry, environment, and local communities (World Tourism Organization (UNWTO), 2013). Giampiccoli et al. (2021). The sustainable tourism concept declared by the UNWTO reflects a form of development that seeks to satisfy current visitors, while also considering long-term benefits. This includes resource management aimed at delivering economic, social, and aesthetic advantages, while simultaneously preserving the environment and cultural heritage. Sustainable tourism products must be implemented holistically, considering the economic, social, environmental, and cultural dimensions to maximize benefits, particularly for local communities and stakeholders. The UNWTO's sustainable tourism concept revolves around three main principles: (1). Ecological sustainability, which emphasizes long-term resource benefits and efforts to reduce negative impacts, includes managing the carrying capacity of natural resources, (2). Economic sustainability aims to enhance the long-term welfare of local communities and ensure equitable benefits for tourists and tourism businesses, (3). Social and cultural sustainability encourages active participation of local communities in sustainable development planning, implementation, and monitoring. This ensures that communities have a say in social governance and preservation of customs, traditions, and cultural practices.

Following the UNWTO guidelines, Indonesia's Ministry of Tourism and Creative Economy formulated Sustainable Tourism Destination Guidelines, which included several key criteria from the sustainable tourism concept (1). Long-term operational sustainability provides social and economic benefits to all tourism stakeholders, including the creation of job opportunities for local communities, income generation, social services, and poverty alleviation, (2). Environmental resource optimization prioritizes the conservation of natural wealth and biodiversity (3). Respect for the social and cultural authenticity of local communities, preserve cultural heritage and living culture and traditional values, and promote intercultural understanding and tolerance (4). Economic sustainability of the welfare of local communities (Pedoman Destinasi Pariwisata Berkelanjutan 2016).

2.2. Culture

According to Koentjaraningrat (2009) and Sumarto (2019), culture refers to a comprehensive system of ideas, inspirations, actions, and human creation in social life. It encompasses thoughts, customs, habits, and values that are collectively inherited and practised by individuals or groups. Culture also involves the processes of adaptation and learning from one generation to the next, as well as the way of life that characterizes a particular community or society. The term culture is derived from the Sanskrit word *buddhayaḥ*, the plural form of *buddhi*, which means intellect or reason. Hence, culture can be defined

as the power of intellect, which includes *Cipta* (creation), *Karsa* (willpower or determination) and *Rasa* (feeling). Culture is a product of human intellect, encompassing the capacity to think, create, and feel.

Culture is shaped by human interactions with social environments, historical contexts, and values held by a community. It includes thoughts, attitudes, norms, customs, language, arts, religion, technology, and social institutions, which are part of society's daily lives. Culture is not only inherited from previous generations, but also evolves and changes over time. It can influence the behavior, perceptions, and identity of individuals or groups, shaping diverse patterns of life within society. This definition highlights various essential aspects of culture as complex ways of life. Culture includes elements such as knowledge, beliefs, arts, morals, laws, and customs that are learned and acquired through social interactions. This implies that culture encompasses both material aspects such as art and technology, and immaterial elements such as values, norms, and beliefs. These views are reinforced by the Indonesian Ministry of Education and Culture, which states that Indonesia's national culture reflects the creativity, efforts, and determination of its people. It is cultivated to elevate human dignity, promote the nation's civilization, and reinforce a sense of national identity, all unified by the principle of *Bhinneka Tunggal Ika* (Unity in Diversity) and grounded in Pancasila and the 1945 Constitution of the Republic of Indonesia (Undang-Undang Republik Indonesia Nomor 5 Tahun, 2017, 2017).

According to Ardiwidjaja (2018, 2022), cultural elements within a cultural system that can be promoted as tourism attractions include both tangible and intangible elements, from past cultural heritage to living culture still practiced today. Cultural heritage is divided into tangible and intangible (TCH) and Intangible Cultural Heritage (ICH, respectively). Living culture encompasses life, language, religion, aesthetics and sociocultural aspects. UNESCO categorizes ICH into five main domains: (1). Oral traditions and expressions, including language, are vehicles of intangible cultural heritage (2). Performing Arts (3). Social practices, rituals, and festive events (4). knowledge and practices concerning nature and the universe, and (5). Traditional craftsmanship.

According to Indonesia's Regulation of the Minister of Education and Culture No. 106 of 2013, the criteria for determining Intangible Cultural Heritage in Indonesia include representing the cultural identity of a community, having significant value for the nation, being accepted by all Indonesians, embodying cultural values that enhance national identity and unity, and holding diplomatic values. Refer UNESCO (2013), with proper management, intangible cultural heritage can be preserved, passed on to younger generations, and maintained as an essential part of a nation's identity and cultural richness.

2.3 Preservation

According to Indonesian Law No. 15 of 2017 on Cultural Advancement, one of the efforts to promote culture can be achieved through preservation. Cultural preservation involves three main aspects: Protection, Development, and Utilization of culture. Protection refers to efforts to safeguard the continuity of culture through activities, such as inventorying, heritage transmission, recognition of world cultural heritage, maintenance in daily life, preservation, security, cultural diversification, and publicizing efforts related to its protection and preservation. Development aims to enrich and disseminate culture by revitalizing the cultural ecosystem and ensuring that traditions and cultural expressions thrive and evolve. The utilization of culture involves leveraging cultural objects to strengthen ideology, politics, the economy, society, culture, defense, and security in achieving national goals. This can be achieved through the internalization of cultural values, innovation, adaptation to changes, cross-cultural communication, and intercultural collaboration (Undang-Undang Republik Indonesia Nomor 5 Tahun, 2017, 2017).

Cultural management in Indonesia not only focuses on preserving cultural heritage passed down from previous generations but also takes into account the diversity of cultures, religions, and traditions that are significant to society. It recognizes the dynamic nature of social life in Indonesia as a part of the global community. Local communities that are most familiar with their unique cultural potential must be involved in the governance of culture. This participation is crucial for sustainable tourism because culture can showcase a region's identity and uniqueness, enhance local pride and wisdom, increase

interactions with the community, and ensure the preservation of culture for future generations. Lajçi et al. (202); Su et al., (2019) have mentioned that in terms of cultural preservation, priority should be given to the involvement of local communities in determining which cultural components are most suitable for tourism purposes. Therefore, cultural preservation should be implemented through careful planning, execution, and management to advance the nation's civilization and improve the well-being of society.



Figure 1. Conceptual framework of the study

3. Research methodology

3.1. Design & Strategy

The research design involved systematically determining the specific elements of a study (Saunders et al., 2019). This research employs a qualitative and naturalistic design, as the researcher needs to operate within the natural environment of the research context to build trust and participation, and gain access to deeper meanings and understanding. In qualitative research, the design is more flexible than that in quantitative research, prioritizing the process over the outcome. This flexibility also highlights the researcher's dominant role in determining the study stages, although they must adhere to scientific principles and be responsible for setting research directions.

This study begins with a deductive approach that aims to test existing theories using qualitative procedures (Xiang et al., 2020; Yin, 2018). The strategy employed was a case study designed to perform an in-depth exploration of a topic or phenomenon within a real-life context (Yin, 2018). The 'case' in this study refers to a community in Cimande Tourism Village, Caringin Subdistrict, Bogor Regency. A case study strategy can provide insights through intensive and detailed research into phenomena in real-life contexts, leading to rich empirical descriptions and contributing to theory development (Saunders et al., 2019).

3.2. Data Collection Techniques and Participant Scheme

This study was conducted from September 2023 to July 2024, employing both primary and secondary data collection methods including repeated observations, literature reviews, documentation, Focus Group Discussions (FGD), and in-depth interviews. The literature review draws from scientific publications in international and national academic journals, as well as authoritative sources such as the UNWTO and official websites of the Ministry of Tourism and Creative Economy (Kemenparekraf) and the Indonesian Ministry of Education and Culture.

Selecting the right participants or informants is crucial, as they provide the necessary data to address the research questions (Saunders et al., 2019). Participants in this study were drawn from various subjects or actors involved in cultural preservation to strengthen sustainable tourism development in the Cimande Tourism Village. The participants included local community members and officials from Bogor Regency.

The sampling technique for FGD participants employed purposive sampling, selecting 14 representatives from Cimande Village across various sectors, including heads of neighborhood units (RT), village elders, Pokdarwis (Tourism Awareness Group) administrators, cultural figures, Cimande *Pencak Silat* trainers (PPSAC), traditional healers, farmer groups, MSME operators, and homestay owners. For in-depth interviews, purposive and snowball sampling methods were used to identify key informants capable of providing detailed insights into the research questions. These interview participants included three individuals representing regional government entities, specifically policymakers from the Bogor Regency Culture and Tourism Office and Education Service as well as the Cimande cultural leader.

3.3 Data Analysis and Organization

This study employs a thematic analysis technique, which is a combination of thematic and interpretive approaches, considered highly appropriate for research aimed at deeply exploring underlying phenomena. Thematic analysis was used to identify patterns in the phenomenon under study. This method allows for a detailed examination of qualitative data to uncover the relationships between patterns and explain the extent of the phenomenon through a researcher's lens (Heriyanto, 2018). NVivo 12 Plus, a Computer-Assisted Qualitative Data Analysis Software (CAQDAS), was used to assist in the detailed and structured analysis of qualitative data. The CAQDAS has improved the efficiency of qualitative research, with some arguing that it has made qualitative data analysis more precise, dependable, and transparent (Kim et al. 2016).

The study began with preliminary observations conducted during the community outreach of Cimande Village's tourism development programme. These observations were repeated four times to obtain comprehensive data. Throughout these observations, additional significant data were documented as field notes, including insights into cultural inscriptions, performance, and brief community comments. Audio recordings were taken during FGDs and in-depth interviews, which were later transcribed and analyzed using NVivo software for accurate data processing.

The data management stage involved coding concepts and themes and categorizing words, sentences, ideas, and images from the transcripts to obtain meaningful results. Data from the literature review, observation, documentation, FGD, and in-depth interviews were collected, classified into groups for easier coding, and organized into a specific format. All the data were read repeatedly and thoroughly to gain a clear understanding before beginning the interpretation. Coding was then carried out based on predetermined themes and sub-themes, followed by analysis and drawing of conclusions to answer the research questions.

4. Results and discussions

4.1. Result

4.1.1 Cimande Tourism Village, Bogor Regency

Cimande Village is located in the Caringin District of Bogor Regency in the West Java Province. Covering an area of 335 hectares, the village has a population of 7,165 as of 2023, divided into two community units (RW) and 17 neighborhood units (RT). To the north, Cimande Village borders Gunung Gede Pangrango National Park, which is designated as a buffer zone. Situated at an elevation of approximately 500 m above sea level and flanked by Mount Pangrango and Mount Salak, Cimande experiences a cool climate, particularly during mornings and evenings. The scenic landscapes of mountains, rice fields, and plantations offer a charm that attracts tourists seeking natural rural beauty.

The Cimande is derived from the Cimande River, which flows west of Mount Pangrango. The village is comprised of two hamlets: Tarikolot and Nanggoh. The Tarikolot hamlet is home to many traditional elders (Kasepuhan), who are highly respected by the community. This area retains many cultural norms and ancestral heritage such as the tradition of *Pencak Silat*, knowledge of traditional bone-setting practices, and various religious rituals and ceremonies. Tarikolot is recognized as the cultural heart of Cimande. Cimande Village is easily accessible through both private and public transportation. It is

located 42 km from the center of Bogor Regency and approximately 70 km from Jakarta, making it reachable within 45 minutes to an hour via the Jagorawi-Bocimi toll road.

Table 1 provides an overview of the participants' profiles for both the FGD and the interview processes. Among the 17 participants, 82% were male.

Table 1. Profile of Research Participants

No	Code	Gender	Participant	Capacity
1	FGD-JA1	L	FGD	POKDARWIS
2	FGD-DD2	L	FGD	Cultural
3	FGD-AG3	L	FGD	Farmer Group
4	FGD-AB4	L	FGD	Traditional Elder
5	FGD-DH5	L	FGD	Coordinator of Pencak Silat Training Centre
6	FGD-HN6	L	FGD	Farmer Group
7	FGD-JY7	L	FGD	Neighborhood Association Head
8	FGD-BR8	L	FGD	Traditional therapy & medicine
9	FGD-HE9	L	FGD	Traditional therapy & medicine
10	FGD-NL10	P	FGD	Homestay
11	FGD -AD11	P	FGD	Homestay
12	FGD-NU12	P	FGD	SMEs
13	FGD-YA13	P	FGD	SMEs
14	FGD AC14	L	FGD	POKDARWIS
15	INT-RH 1	L	Interview	Local Goof Cultural & Tourism
16	INT-SI2	L	Interview	Local Government of Education
17	INT-DD2	L	interview	Coordinator of Cultural

Source: FGD & In-depth interview (2024)

4.1.2. Cultural Potential of Cimande Tourism Village

The various unique aspects of the cultural potential of Cimande Tourism Village are outlined in Table 2, encompassing intangible cultural heritage (ICH) and living culture.

Table 2. Cultural Potential

No	Cultural	Description
1	Tradition of <i>Pencak Silat</i> martial art	An Indonesian culture recognized as a world ICH and national ICH, rich in philosophy, customary norms, and noble values
2	Tradition of Bone Setting and Balur Cimande	Knowledge and skills in traditional healing techniques and remedies, passed down through generations, containing specific philosophies and customary norms.
3	Ngabungbang	A special tradition to commemorate the birthday of the Prophet Muhammad, involving specific bathing rituals, the cleansing of heirlooms, group prayers, pilgrimages, and other rituals, rich in philosophy and customary norms, carried out over 14 days.
4	Local food	A traditional West Java dish called Nasi Liwet, unique in its communal eating method, and possessing a specific philosophy

5	Norms	Various ancestral norms for safety, happiness, and other aspects
7	Religion	Haul, a major celebration by the Cimande community to commemorate the Maulid of the Prophet Muhammad.
8	Traditional children games	Children's games that provide numerous benefits and need to be passed down.
9	Local craft	The craft of kite-making

Figure 2 illustrates several types of cultural elements from Cimande Tourism Village, which include *Parebut Seeng*, a component of Pencak Silat martial art; kite-making, a local craft; *Nasi Liwet*, one of the local dishes; knowledge and skills in traditional bone settings; and the religious ritual of Ngabungbang.



Figure 2. Cimande's Culture

Source: Documentation POKDARWIS (2023); Observation (2023;2024)

4.1.3 Challenges in the Cultural Preservation of Cimande Tourism Village

All data obtained from observations, documentation, Focus Group Discussions (FGDs), and in-depth interviews were conducted to facilitate the NVivo coding process. The data were then analyzed thematically; each key quote was understood and coded to determine appropriate themes and subthemes based on the grouping of Parent Nodes and Child Nodes. The coding themes were aligned with the research question. The results presented in the tree map in Figure 3 illustrate the most frequently quoted or mentioned words in the research data, which aids in the interpretation of quotes and the determination of coding.

even if they cannot actively participate, at least they can help create a clean, comfortable, and beautiful environment... changing habits... for example, not placing chicken coops or goat pens by the roadside... they should be arranged so as not to disturb tourists' comfort.” (INT RH1, 2024)

“..the human resources for publicity are not yet optimal; each art environment or padepokan already has social media... it just depends on whether they are active or not...” (FGD JA1, 2024)

The challenges faced by Cimande Tourism Village in marketing management are reflected in the following key quotes from the FGDs and in-depth interviews:

“...We have obstacles... there are limitations and customary norms... we do not yet have written regulations or promotions to invite people to learn Cimande Silat. But compared to other silat styles that aggressively promote training... because Cimande Silat is somewhat different; it is not just a martial art... but there are many moral prohibitions... so those who want to learn Cimande Silat are truly sincere in their desire to learn and abide by Cimande Silat regulations... this is both an advantage and a disadvantage...” (FGD AG3, 2024)

“...in Cimande Silat culture, there should also be socialization or education through social media, like TikTok, which is easily accessible to everyone... What is Cimande Silat? What does it look like? What are its unique features? And so on... the most visible information is about Cimande traditional bone healing.” (INTS12, 2024)

Another challenge faced by Cimande Village is the issue of ICT in the development of culture, especially regarding the dissemination of culture and innovation in cultural utilization. This is implied in several key quotes obtained from FGDs and in-depth interviews, including the following.

“...the interest of young people is starting to decline... one of the causes is the influence of smartphones...” (FGD JA1, 2024)

Today, we know that young people are very modern and digital, which poses a challenge, especially for the development of Cimande martial arts. I emphasize that they must be able to adapt to the present era; if they want to advance Cimande martial arts, it should be tailored to current trends... there are many digital children nowadays... in the culture of Cimande martial arts, it should also be possible to socialize or educate through social media, like TikTok, which is easily seen by everyone...” (INT SI2, 2024)

“Socialize the cultures of Cimande through social media so that young people know that there is something amazing in Bogor that is on par with other places... Cimande is already well known; we only need to polish it, but among young people. I think we need to be open and welcoming...” (INT SI2, 2024)

Challenges in the financial aspect of cultural utilization innovation can be understood from several key quotes obtained from FGDs and in-depth interviews, as follows:

“Financial support was also limited. Funds for cultural infrastructure and transportation are needed to offer services to schools and other places. There should also be study visits to open the community's ideas and insights.” (FGD, 2024)

“The department usually assists in the form of training and not cash. Previously, there was a program from PNPM for independent tourism to support homestays by providing mattresses, blankets, and even toilet supplies... but now the assistance focuses on improving human resource capacity.” (INT-RH1, 2024)

The element of cultural management is also a challenge that Cimande Tourism Village must face in its efforts to preserve culture toward sustainable tourism destinations. This can be interpreted from several key quotes from observations and in-depth interviews, as follows:

“...The crops managed by the community include Salak Slebor, Aloe Vera, Gajah ginger, and cassava... these use superior seeds and are planted with organic Bokashi compost. P4S, the Cimande Agricultural Center, is well known and often used as a place for internships or training for farmers and students from outside the region, even from Japan. Currently, aloe vera is sold in stalks, but those that do not meet supermarket standards are not well-processed... they should be turned into something useful and marketable. The skin of aloe vera has been processed into aloe-vera capsules, a remedy for stomach issues... but it has not yet been packaged and marketed properly” (Observation, 2023)

“..The oldest Pencak Silat, which belongs to the oldest category, should truly not lag behind the martial arts cultures that exist outside... there are many that come to us, starting from Karate, Taekwondo, and so on, because they are active on social media, participating in Pencak Silat events and higher-level competitions. Perhaps Cimande also participated in such events, but it seems that we need to amplify it... it should be developed... perhaps through schools. I am proud that the people of Bogor must preserve their culture, especially since Cimande can be recognized again. They hold the Cimande festival every year, but perhaps the promotion is lacking, and they should invite relevant parties.” (INT SI2, 2024)

Another challenge is ICH Recognition from the Bogor Regency Government, which can be understood from the following key quote from the FGD:

“What needs to be strengthened from the local/regency government... I have previously proposed the Cimande Icon as one of the characteristics of Bogor Regency... but it has not been implemented... there is no Regional Regulation for the recognition of Cimande Pencak Silat... If the city and West Java have the Kujang icon... the regency does not have one... even... people are asking why Cimande Pencak Silat seems not to be recognized by Bogor Regency.” (FGD DD2, 2024)

Another challenge faced by Cimande Village in preserving its culture, which is now nearly extinct, is the traditional games. Therefore, there is a need to revive and develop such games to strengthen sustainable tourism. Additionally, the element of policy can be interpreted from several key quotes obtained from FGDs and in-depth interviews as follows:

“..Interest among young people is declining owing to the influence of smartphones. However, the popularity of many traditional games has disappeared. There is a traditional games competition held by the local government of Bogor Regency... but the information does not spread to all villages” (FGD JY7, 2024)

“Cimande culture seems to need to be promoted more... it should be developed... perhaps through schools... Therefore, recommendations can be made for schools. I am proud that the people of Bogor must preserve their culture, especially since Cimande can be recognized again. Every year, the people of Cimande Village hold the Cimande festival, but perhaps the promotion is lacking, and they should invite relevant parties...” (INT SI2, 2024)

Another equally important challenge is cleanliness, which is one of the components of Sapta Pesona in utilizing culture to create sustainable tourism destinations.

“...Another factor is cleanliness, which should be evenly distributed among the community... some areas are already clean and nice... but others are less so” (FGD JA1, 2024)

“ Sometimes, when we or tourists visit, there are still members of the community who hang clothes inappropriately... this is a challenge... even though they cannot actively participate, they should at least help to create a clean, comfortable, and beautiful environment. Changing habits... making chicken or goat pens not on the roadside... it should be organized so as not to disturb the comfort of tourists ” (INT RH1, 2024)

Figure 4 illustrates the various challenges faced by Cimande Tourism Village in its efforts to preserve its culture and strengthen its sustainable tourism destinations.

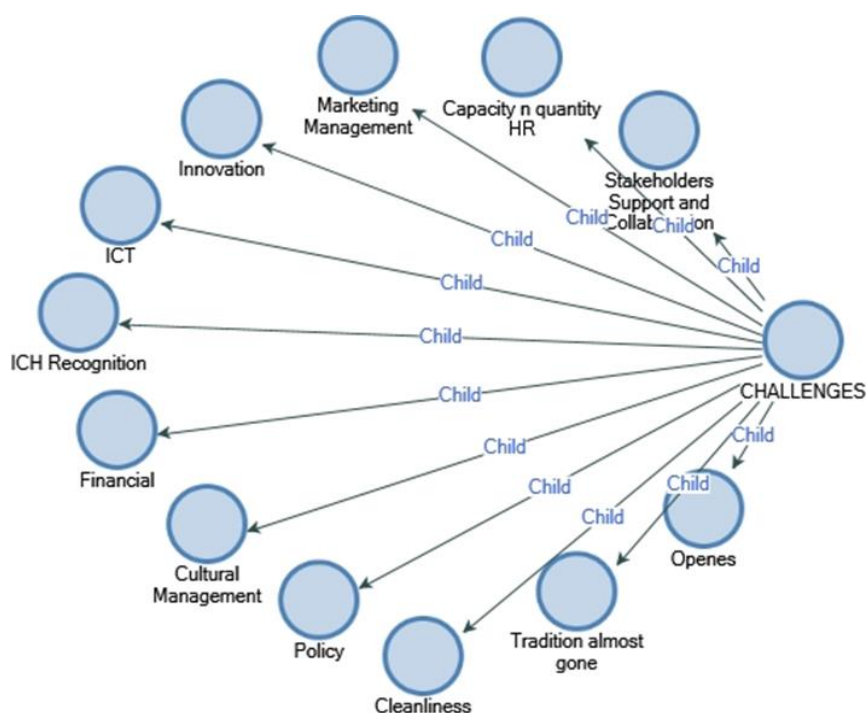


Figure 4. Project Map
Source: NVivo Analysis (2024)

4.2. Discussion

The challenges faced by Cimande Tourism Village in terms of cultural preservation to Strengthen Sustainable Tourism Destinations include Stakeholder Support. While some members of the Tourism Awareness Group (POKDARWIS) appear to be actively involved and even show prominent potential, the group is composed of various representatives from farmer groups, cultural practitioners, neighborhood chiefs (RT), BUMDES (Village-Owned Enterprises), and members of the Family Welfare Program (PKK). However, it is not yet fully supported by all community sectors, especially younger generations. As a result, community participation in the development of Cimande Tourism Village seems disjointed, with minimal active involvement from the youth or local youth organizations. Special efforts are needed to raise awareness and encourage greater engagement among the millennial generations. Support from stakeholders such as the village government, part of the local community, and the private sector is a crucial factor that can foster sustainable tourism, particularly in promoting and introducing Cimande’s *Pencak Silat* traditions and other cultural heritage sites to a broader audience (Lee & Hsieh, 2016).

Government support is required to develop infrastructure to support tourism, such as widening narrow roads, providing parking facilities, and ensuring cleanliness with access to clean water, public toilets, and waste disposal sites (Adi et al., 2017; Coroş et al., 2017; Soeswoyo & Ingkadijaya, 2023; Xu et al., 2020). Some locals still view certain Cimande cultural practices as sacred, limiting their dissemination outside of Cimande adherents or restricting them to individuals of genuine Cimande lineage.

Additionally, there has been no collaboration with private travel agencies to support cultural tourism in Cimande. Stakeholder support, whether from the local community, government, private sector, academics, or mass media, is vital for accelerating tourism development, improving, and maintaining its quality towards sustainability (Ashartono et al., 2018; Birendra et al., 2021; Elgammal, 2022; Manaf, 2018; Pham Hong et al., 2021).

The marketing management of Cimande Tourism Village remains weak, requiring more effective strategies to promote the uniqueness of Cimande's culture at both the national and international levels. Sustainable marketing management is necessary, particularly for the promotion of digital technology. Given that the Pencak Silat tradition has been designated as a UNESCO Intangible Cultural Heritage, digital promotion should also be developed to attract international tourists by implementing collaborative marketing (Dung et al., 2022; Falak et al., 2016; Ngo et al., 2019). For this, Cimande Tourism Village could collaborate with academics in tourism, communication, and information systems to enhance human resource capacity in marketing and ICT.

The Human Resource Capacity in managing and developing Cimande Tourism Village remains limited in terms of both quantity and quality. While collaboration with academics has begun for human resource capacity development in the tourism sector, further partnerships with experts in fields such as information technology, communication, and cultural arts are required. Improving human resource capacity also requires enhancing quality through professional certification programs such as certifications for professional tour guides. Government support is crucial for recommending and facilitating various training and certification programmes (Dai et al. 2021; K. M. et al. 2022; Nova et al. 2022; Zhang et al. 2022).

Limited access to and utilization of information technology hampers the dissemination of information about the activities and programs related to Cimande's unique culture. Currently, Cimande Tourism Village has its own dedicated website developed with the support of academics. However, the community's ability to utilize it remains limited. Similarly, social media are still underutilized to promote Cimande's cultural heritage. The active role of Cimande's younger generation is needed to promote their culture, both within schools and on social media. The use of information and communication technology is now crucial in making various changes that support tourism marketing and the sustainability of tourism businesses (Dung et al., 2022; Navío-Marco et al., 2018; Rudwiarti et al., 2021). Advertising campaigns and social media promotion can increase the positive image of the destination (Mohamed et al., 2022), brand awareness (Albutra et al., 2024), opportunities for engagement with people in rural areas, and opportunities to improve the community's economy (Kosasih & Sulaiman, 2024; Uchinlayen et al., 2023).

Information, activities, and programs related to Cimande culture need to be more open and inclusive so that they can be accessed and participated in by the public, including tourists. Cimande Village should also collaborate to create a Cimande festival that can attract both domestic and international tourists because current festival activities are mainly limited to internal village communities and Cimande martial arts schools. Other attractive programs, such as traditional culinary exhibitions or village tourism packages, could be developed in conjunction with the festival (Agbabiaka et al., 2017; Holmes & Ali-Knight, 2017). Attractive tourism packages can also be developed by combining cultural and natural attractions (Yuliari and Riyadi 2019).

Folk games, which are part of Cimande's cultural heritage, are increasingly being abandoned by the younger generation owing to the influence of modern technology. One of the remaining traditional games is *Egrang*, where participants walk on tall bamboo stilts, a game that trains agility and balance, and is still used in martial arts schools. Efforts to preserve traditional games should be intensified and revived as a unique tourist attraction while also promoting social interactions within the community (Jamaludin et al., 2012; Nurfaizah et al., 2023).

Efforts to recognize other cultural elements, such as Intangible Cultural Heritage (ICH), face various challenges, including a lack of administrative and political support. Some cultural assets worthy of nomination include traditional bone-setting knowledge, *Balur Cimande*, and martial art from *Parebut Seeng*, which showcases combat techniques in a contest to seize a cooking pot (*Seeng*). As depicted in Figure 2, *Parebut Seeng* is a tradition performed during marriage proposals, where the suitor must defeat the woman's party to win the *seeng*, which not only displays martial arts skills but also carries philosophical wisdom about honoring women and struggling to achieve their desires.

Cimande's traditional bone-setting practice, rooted in traditional health knowledge and herbal remedies crafted according to customary norms, serves the community with the intent to help others. This practice is rich in local wisdom and is increasingly in demand because many believe it is an effective and economical treatment that is closer to home and more practical as it does not require complex administrative processes (Djunaid & Mikhael, 2022; Jamaludin et al., 2024; Rasyida & Fikarwin Zuska, 2022).

Some Cimande cultural traditions are becoming endangered because of a lack of successors and declining interest among the younger generation. Contributing factors include the decreasing availability of space for *Pencak Silat* practice, which in the past could take place in individual yards but now requires traveling to formal training centers (*padepokan*). Another factor is the development of technology, whereby many children today prefer to play games on gadgets (Lou et al., 2022; Soeswoyo et al., 2018).

Policies supporting the development of *Cimande Pencak Silat* have remained suboptimal. More proactive policies are needed by the local government, particularly the Department of Education and Culture, to integrate *Pencak Silat Cimande* into the school curricula and extracurricular activities. The village government's role is vital in encouraging the Cimande community to be more active and open in promoting its traditional culture and local wisdom (Kavita, 2016; Lichauco, 2023; M. Ghoochani et al., 2020; M. Mayaka et al., 2018; M. A. Mayaka & Prasad, 2012). Community solidarity in this village will be stronger if there are regulations set by the government, in line with the third principle of *Ta'leq Cimande*, which emphasizes "Do not Oppose Teachers and Leaders."

Based on the data analysis, several challenges in preserving the culture of Cimande Tourism Village to strengthen sustainable tourism destinations, as identified in this study, can be grouped into Social, Political, Management, Cultural, Economic, and Environmental aspects, each of which is a critical component of tourism sustainability.

5. Conclusion

5.1. Conclusion

This study explores the cultural potential and challenges of preserving the heritage of the Cimande Tourism Village as part of its transformation into a sustainable tourism destination. The findings revealed nine key cultural elements encompassing both Intangible Cultural Heritage (ICH) and living cultural practices, along with 11 primary challenges in the social, political, management, cultural, economic, and environmental realms. Cimande's distinct cultural assets, notably *Pencak Silat*, recognized globally by UNESCO, underscore its potential for unique, culturally immersive tourism. However, realizing sustainable tourism growth relies on the active engagement of local stakeholders, including youth, cultural leaders, and village authorities, to effectively address barriers and leverage cultural resources.

To support effective cultural preservation in Cimande, practical strategies should include engaging youth through educational programs and social media; fostering partnerships between the government, community, and private sectors; and improving infrastructure to enhance accessibility. Additionally, expanding digital marketing through academic collaboration can elevate Cimande's international profile by leveraging the global recognition of *pencak silats* to attract cultural tourists. Finally,

government policies that incorporate traditional practices into school curricula and community guidelines will further strengthen cultural continuity and respect for Cimande's heritage

5.2. Limitation

This study examines cultural preservation efforts aimed at strengthening sustainable tourism destinations, with a specific focus on the Cimande Tourism Village. The methodology employed in this research was also limited to qualitative methods, utilizing thematic analysis techniques, and CAQDAS NVivo for data analysis.

5.3 Suggestion

Future research could broaden its geographical scope to regional or national levels and examine Cimande Tourism Village's attractions from the perspective of tourism practitioners such as travel agencies. Additionally, assessing the long-term effectiveness of cultural preservation strategies, analyzing youth engagement outcomes, and evaluating visitor perceptions of Cimande's cultural authenticity and sustainability would provide valuable insights for sustainable tourism development.

Acknowledgment

The authors extend their sincere gratitude to POKDARWIS and the community of Cimande Tourism Village for generously dedicating their time and support to this study.

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