THE MYTH OF MOUNT PADANG BY COMMUNITY PERSPECTIVE
LOCAL AND ITS EFFECT ON THE POWER OF TOURISM ATTRACTIONS

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ABSTRACT

The Gunung Padang site is one of the megalithic cultural heritage sites in West Java. Precisely located in the hamlet of Gunung Padang and Panggulan, Desa Karymukti, Kecamatan Campaka, Kabupaten Cianjur. The Gunung Padang site is inseparable from myths where myths developed in the local community and referring to local wisdom in the Priangan area alleged that this site is a place of worship of ancestral spirits, gods and fulfilling spiritual needs in the past. The existence of the site and the community around the Gunung Padang site has a role to revive the myth so that it becomes a value on the Gunung Padang site. In addition to living the myth, the local community also maintains that the physical building of the site is maintained and maintained. Values related to myths and local communities are formed through perceptions about living myths that provide their own strength for the existence of Gunung Padang which makes this site as a tourist attraction.

Keywords: Tourist Visits, Myths, Gunung Padang Site

INTRODUCTION

The Gunung Padang site is one of the prehistoric cultural heritage sites Megaliths in West Java. To be precise, it is on the border of Dusun Gunung padang and Panggulan, Karyamukti Village, Campaka District, Cianjur Regency. The location can be reached 20 kilometers from the intersection of the town of Warungkondang sub-district, on the road between the City of Cianjur Regency and Sukabumi. The main complex area is approximately 900 m\textsuperscript{2}, located at an altitude of 885 m above sea level, and areal the site is about 3 ha, making it the largest punden terraced complex in Southeast Asia.

The Gunung Padang site is predicted to be one of the oldest sites in the world. This 10 thousand year old site is referred to as the era of the Göbekli Tepe site in Turkey. This site is thought to have been first built on 8000 BC. His age was even older than The pyramids in Egypt were built around 2500 BC, the 3,000 year old relics of Mahenjo Daro and Harrapa in India, and the Mesopotamian culture are in the same era. In the discussion, experts suspect that the pyramid structure holds the remains of an ancient temple hidden for thousands of years underground.

The pyramid structure located at the top of Mount Padang, West Java, was discovered for the first time in the early 19th century. Preliminary findings say site archeology holds rows of ancient stone pillars. Experts say the sloping hills that support the top of the site were created by humans in the past and were not part of the natural rocky landscape. The scattered
stones looked like they were chiseled to resemble large wooden blocks or tombstones. Even though it seems scattered, if you pay close attention, these large stones form a structured pattern resembling a terraced altar or can be called a punden berundak, which is a building structure in the form of multiple terraces leading to a single peak in the megalithic era.

Chronologically, the Gunung Padang site is the history of the nation's civilization Indonesia, which includes prehistoric times, Hinduism-Buddhism, periods of Islamic influence and periods of European influence, the parts that mark prehistoric times include the emergence of megalithic traditions. The megalithic tradition is often characterized by large stone buildings or artifacts, which are true to its name. However, there are opinions that say that megaliths which are interpreted as large stones will cause misconception, because the objects come from even small stones can be meant in the megalithic classification, if the objects are clearly made with a sacred purpose, namely there is an element of worship of ancestors or ancestors.

Various views use the term myth in different ways in a broader sense, the term can refer to a traditional story or in everyday conversation something is misunderstood in society or an imaginary entity.

The existence of Prabu Siliwangi's petilasan on Mount Padang is an interesting thing to discuss. The relationship between Mount Padang and Prabu Siliwangi has become a very close story in the communities around Mount Padang because it is evidenced by the presence of indentations in the rock that resemble a Kujang weapon and tigers' footprints. Historically, the cleaver weapon was created when Prabu Siliwangi performed a Tapa Brata tirakat to get instructions from the Creator of the Universe. The result was later inspiration he ordered an empu to made a weapon characterized by his kingdom with the nickname Kujang Pusaka. As told by a nurse named Nanang said "Traced to V, the place where Prabu Siliwangi's resting place on the Gunung Padang site is a favorite place for tourists who have certain motives. He said that in this place visitors usually perform rituals in the form of simedics, which further strengthen the perceptions of the surrounding community, as evidenced by the discovery of stones with cleaver and tapak motifs tigers and meta-physical strengthening of this place is said to be guarded by a tiger.

The results show that the perception of the myths that live around Mount Padang is that the stories have been passed down from generation to generation. From the narrative of the caretaker named Nanang said "The myth that has existed and developed is a story that was told by his grandfather, this myth is also the material that is being told now".

The existence of myth in terms of the perception of the community around Mount Padang from the results of the research also fully leads to the power of the fifth Teras energy, namely at the location of the Prabu Siliwangi petilasan, the people around Mount Padang believe that this site has a close relationship with the existence of King Siliwangi who is said to have frequently visited the site however, they basically cannot confirm whether the purpose of this site is built like a
MOUNT PADANG IS A TOURIST DESTINATION

The phenomenon of Mount Padang and the existence of myths make this site an attractive tourist destination. Tourists visit this site and encourage me to see and research directly in what locations are special interest tourism so that tourists come to visit these sites. A complaint from a caretaker named Nanang who said "That there are still many visitors to the Gunung Padang site who do not yet know the story behind this phenomenal site in terms of understanding the stories that have been published as well as the existence of myths":

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In interpreting the myth of the Gunung Padang site as an intangible tourism product, it is necessary to construct literacy about the Gunung Padang site which is packaged and narrated through the media, narrative guides, formal informal and also the community around Mount Padang so that it can be said that the myth of Mount Padang is the consumption of tourists.

The consumption of tourists in this case is that tourists come to enjoy the myth, proving the myth, although scientifically it cannot be proven its existence, at least as long as the community maintains the myth and spreads it in every generation, the myth of Mount Padang still exists and the existence of Mount Padang as a goal. travel also has an appeal.

PUBLIC PERCEPTIONS OF THE MYTHS OF MOUNT PADANG

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NUMBER OF TOURIST VISITS

A tourist is a person or behavior related to someone who makes a visit out of his / her residence for approximately one night, to get a pleasant experience in interaction with the uniqueness of the place they are visiting. According to Soekadijo (2003: 3) states that a tourist is a person who travels from his place of residence without staying where he is or only temporarily in the place he is visiting. Based on the explanation above, it can be concluded that tourists are people who carry out tourism activities without staying where they are or only temporarily for various purposes except to do work that receives wages. In general, the destination of tourists for traveling is gaining satisfaction and special pleasure in a tourist attraction that he visited.

To get information about the number of tourist visits at the time of conducting our research, first visit the relevant office, namely the Dinas Cianjur city tourism according to the Head Cianjur City Tourism Destination Sector U. Miftahurrohmat, SE regarding the data on the number of tourist visits on the Gunung Padang site, the Cianjur City Tourism Office does not have valid data on how many visitors on the site, both domestic tourists and foreign tourists. However, when we came to the location of a caretaker named Nanang, said the
number of tourist visits with various motives on the Gunung Padang site had decreased, where in the previous month there were 8000 domestic tourists coming to 5000 visitors from March to April 2018 for the number of foreign tourist visitors. The caretaker cannot confirm how many have come and visited the Gunung Padang site.

The existence of tourists on Mount Padang is divided into two types, following a story quote from the pet's keeper saying that the types of tourists who visit the Gunung Padang site are categorized into two types, namely general tourists and special interest tourists. Tourists who come and visit the Gunung Padang site are generally recreational tourists where these tourists come to enjoy whatever attracts attention regarding the Mount Padang site. On the other hand, according to Nanang caretakers, "this site is inseparable from spiritual tourists where spiritual tourists usually come from various regions, visiting once a month on a full moon night or at a certain for rituals.

MYTH EFFECTS ON TOURIST VISITS
Myth is an implicit element in Mount Padang which has been around for generations and lives in the communities around the site. Myths are part of the selling value or value of the Gunung Padang site, this myth is not just one, but tells the story of figures in West Java who are legendary from the past until now and live around Mount Padang. The local community, is the community around the Gunung Padang site, their role is to bring myths to life a value on the Gunung Padang Site. In addition to reviving the myth, the local community also maintains it so that the physical building site is maintained and maintained.

Values related to myths and local communities are shaped through perceptions. Perception is what forms an opinion about the mythical existence of the Mount Padang Stus, so that it raises the Gunung Padang site as a famous topic of conversation and can be used as a capital as a heritage tourist destination.

The Gunung Padang site stands as a destination or a heritage tourist destination and has become an icon of tourist destinations with various motives, there are pure motives for traveling, there are also motives that carry spiritual elements. The support of the local community for generations has been proven by the preservation of the Gunung Padang site to date and will be kept alive so that the myths on Mount Padang will always exist.

CONCLUSION
Based on the results of research on the Gunung Padang site, I see these myths developing in society and these myths are well known and even known from generation to generation, but the problem is that the existing myths are not disseminated extensively and only develop and live in the community around the site. It should be noted that talking about myths for the people around Mount Padang and Cianjur in general tends to have an element of caution or unethics in telling this.

This is why the myth has not been known publicly by the public at large. When viewed from the perceptions of the community around Mount Padang where it is interesting to say about the proximity of this site to the Pajajaran tenure and the character of Prabu Siliwangi is an asset that should be used to explore the potential attraction or interest of tourists who come to the Gunung Padang site. The existence of myths on the Gunung Padang site is the main thing that can be sold in literacy or as a product in the form of a tour package. The role of integrators in the field becomes the "frontliner" in conveying this myth to tourists so it was not in vain that they came because they got interesting treats from the panorama, the physical buildings and the stories that made them curious. Through literacy, myths can also be used as an effective promotional tool either through social media or through the main website about the Gunung Padang site.

REFERENCE