
DESIGNING EDUCATIONAL ATTRACTIONS BASED ON LOCAL WISDOM

Ellyn Normelani¹, Selamat Riadi², Muhammad Efendi³, Rendya Adi Kurniawan⁴,
Rizky Nur Hakimah⁵

e-mail: ellynormelani@ulm.ac.id

^{1, 2, 3, 4}Geography Department, Universitas Lambung Mangkurat

⁵Institut Seni Indonesia Surakarta

Abstract

This study aims to identify the natural and cultural potential of the Dayak Loksado indigenous people and to design environmental and educational tourism activities that are synergized with the values of local community wisdom. Data were collected through field observations, interviews, and document reviews. The results of this study reveal that Loksado has natural and cultural potential to be packaged as an educational and ecotourism destination. Natural potential includes panoramas in the form of waterfalls, protected forests, hills, cultivation areas, rivers, and the Dayak Loksado indigenous people's culture.

Keywords: Development; Ecotourism; Rainforest; Conservation; Indigenous People.

Preliminary

Natural and cultural resources have been identified as part of an essential strategy for the Indonesian tourism sector (Kodir et al., 2020; wijaya, 2019; Normelani, 2016). Tourism is an industry that can accelerate economic growth and provide jobs in sectors such as handicrafts and souvenirs, lodging, and transportation (Siah & Chan, 2022; Suwendra et al., 2020; Jeyacheya & Hampton, 2020).

Tourism-led growth is backed by evidence from around the globe, indicating that it is a significant source of foreign exchange earnings (Naseem, 2021; Shaheen et al., 2019; Cannonier & Burke, 2019; Sharma & Punjab, 2018; Chiu & Yeh, 2017). Data show that national income has increased significantly because of tourism (Lee, 2021; Nyasha et al., 2021; Erkan & Bozduman, 2019; Puah et al., 2018).

The increase in the number of visitors is related to feelings of satisfaction among these visitors (displeasure results in decreased numbers) (Al-Msallam, 2020; Pestana et al., 2020; Leri & Theodoridis, 2019; Christou et al., 2018). Satisfied tourists are essential for the success of companies in the sector and for their products and services, which should match expectations (Anabila et al., 2022; Crespi-Vallbona & Mascarilla-Miró, 2020; Hong et al., 2020; Teixeira et al., 2019; Rathnayake, 2015; Lu et al., 2014; Lee et al., 2011; Loureiro and Kastenholtz, 2011 Campo-Martínez and Garau-Vadell, 2010; Chen and Chen, 2010; Kandampully, 2000).

The rich biodiversity of Kalimantan in Indonesia provides opportunities for educational programs through tourism (Willard et al., 2022; Rhama, 2019; Nugraha et al., 2018; Setiawan, 2017; Normelani, 2016). Recent studies on tourists who visit recreational areas show that there

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is an increase in their motivation and desire to visit places with natural and cultural value (Jiang et al, 2019; Wen et al., 2019; Kim et al., 2015).

This provides opportunities to promote ecotourism in areas with rich cultural and natural resources. Ecotourism is responsible for preserving the natural environment and empowering existing cultures through conservation and the education of the local community. It helps to generate income, conserves biodiversity, and preserves local culture. The local people, who are the hosts, should be trained to address tourism's negative impacts and develop skills for engaging in tourism (Ghosh et al., 2017; Junaid & d'Hautesserre, 2017; Normelani, 2017). Of late, there has been an increase in the number of tourists who want to interact directly with nature and seek a more personal and transformational experience (Kirillova et al., 2016).

Central and local governments in Indonesia have formulated five basic principles of ecotourism development in the country: (1) Preservation: The principle of sustainability in ecotourism is that it does not cause damage, pollute the environment, or negatively affect local culture; (2) Education: Tourism activities should include an educational element; (3) Tourism: This includes activities that contain elements of fun with motivation for tourists to visit a location; (4) Economy: Tourism-related services must provide income and show a profit so that they can be sustainable; and (5) Local community participation: Community participation will increase when nature and culture provide direct and indirect benefits to the community (Mahdayani, 2009).

Forest resources can potentially become a source of education for tourists through ecotourism development. (Zoysa, 2021; Dahal, 2020; Anup, 2017; Zacarias & Loyola, 2017). In Hulu Sungai Selatan Regency in South Kalimantan Province, tropical forests have numerous natural resources that are important for tourism development. According to the official documents of the Hulu Sungai Selatan Regency, culture and nature-based tourism are one of the development priorities for the region. Tourism is growing significantly in the Regency, with Loksado District being a hot spot for tourism and development. There is potential to develop several types of tourism, including nature-based, eco, religious, culinary, and historical and cultural tourism (Arifin, 2017; Normelani, 2017). Sustainability was initially developed as a management concept (Hall, 2012).

Loksado, one of the leading tourist destinations in South Kalimantan, is mainly inhabited by the Dayak Meratus or the Dayak Loksado Indigenous People. They live in the Meratus Mountains, which stretch south to north across Kalimantan. As indigenous people have their own norms and societal rules, those involved in the development of Loksado must

consider the indigenous Dayak Loksado community and synergize with them as the main actors, without changing the values of local wisdom.

The objectives of this study are to (1) identify the tourism potential and perceptions of the public and tourists in the Loksado tourist area; and (2) Identify community-based tourist attractions in Loksado's tourist area.

Method

This research is descriptive research using qualitative and quantitative methods. The research location is Loksado Village, Loksado District, South Hulu Sungai Regency, South Kalimantan Province. Interviews with the Loksado leaders and the community and questionnaires distributed to tourists were used to collect primary data. And secondary data was obtained from documents that matched the research theme. Research problems include: (1) finding out how the public and tourists feel about tourism in the Loksado tourist area; and (2) designing community-based tourist attractions in the Loksado tourist area.

Data were collected using survey methods, interviews, and questionnaires to answer the first objective, which is to identify and describe tourism potential and community and tourist perceptions in the Loksado tourist area. namely: observation by conducting direct observations and inventory of the Loksado tourist area accompanied by a checklist of tourism potential documents and visual documentation. The second technique uses in-depth interviews with the traditional leaders of the Loksado community and the people in the research area. The third strategy employs a questionnaire consisting of items connected to indicators and given to the general public and tourists, utilizing incidental sampling.

The analytical technique used for the first problem formulation is descriptive qualitative analysis. The collected data was compiled, presented, evaluated, and reported in accordance with the research problem. The analysis is in accordance with the required data, including data on natural potential and cultural potential, as well as the behavior of community participation in supporting the Loksado tourist area by using the percentage formula. While the study of the potential of tourism objects from the point of view of tourists, the analysis is carried out using descriptive analysis, which categorizes the results of respondents' answers with an assessment of the modification of the 4A analysis model (attractions, activities, accessibility, and amenities).

To answer the second objective: identifying and describing community-based tourist attractions in the Loksado tourist area, data was collected by interviewing the Loksado community involved in tourism activities. The analytical technique used for the second problem formulation is descriptive qualitative analysis. The acquired data was compiled,

presented, evaluated, and reported in accordance with the research problem. The data analysis is based on the needed information, including information about community-built tourist attractions.

Results and Discussion

The Natural Potential of Loksado

Loksado is located at south latitude $2^{\circ}29'59''$ – $2^{\circ}56'10''$ and east longitude $114^{\circ}51'19''$ – $115^{\circ}36'19''$. Administratively, it is located in the Loksado sub-regency, with a total area of 1,804.92 km². People from various communities live in Loksado, including Muslims (4,967), Protestants (1,003) and those with traditional beliefs (3,095; BPS, 2017) (Picture 1).

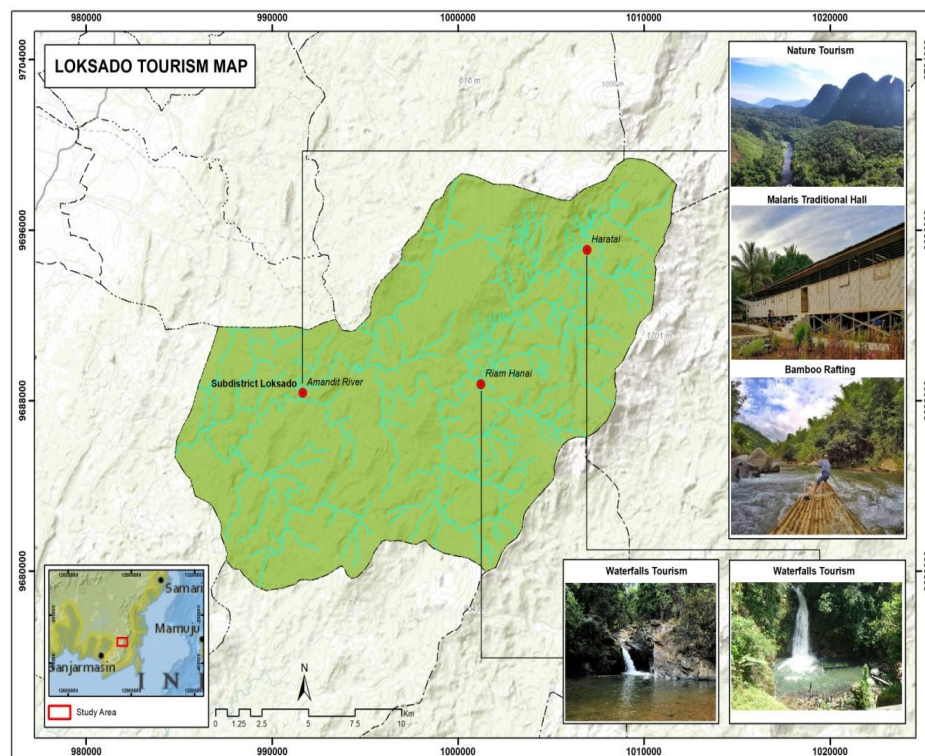


Figure 1. Loksado Tourism Map

Social and Cultural Potential of The DAYAK Loksado Community

The Dayak community is limited to an agreed-upon area to manage natural resources. This division of territory was done by their ancestors, who had made a collective agreement. The ancestors swore they would not interfere with or seize territory that was not theirs. If any of them or their descendants violated the rules, it is believed that they would receive a curse from the Almighty.

The community has divided its territory into designated areas, namely:

1. Production area
2. Protected forest area
3. Sacred and wooden areas

Some of the areas can change their functions, except for the sacred and wooden areas. These must be maintained and may not be converted to any other use.

Most of the local people were farmers in the wet rice fields, while some others worked as farmers in the upland rice fields, plantations, and in the fisheries sector. The educational level was elementary school. Before tourism developed in Loksado, most of the local people were generally farmers practicing slash-and-burn agriculture. This is widely practiced by members of the Dayak community who live in the Meratus Mountains range. The agricultural commodities raised in the Loksado sub-regency include rice, cassava, sweet potato, green beans, soybeans, and peanuts. From the plantation sector, the main commodities include rubber, coconut, clove, pepper, coffee, cacao, cinnamon, and candlenut, while the fisheries include fish domestication in ponds. From this data, it is clear that the local community in Loksado has a variety of agriculture-based activities to support their economic earnings. The government and the community should now be more interested in developing local food and drinks. This kind of culinary tourism experience will reflect the authenticity of local destinations and culture. Some countries have requested local food to be included in the tourist market segment (Boniface, 2017; Burusnukul et al., 2011; Kim et al., 2009; Robinson and Getz, 2014).

The majority of the communities in Loksado include Banjarese and Bukit Dayaknese. The preserved culture in Hulu Sungai Selatan was of Loksado Dayaknese. These community groups inhabited the area in the Meratus Mountains in the Loksado sub-regency from the border of the Hulu Sungai Tengah regency to Tapin and Kotabaru.

Attraction

There are two important tourism resources in Loksado, namely nature and culture (spirituality), which can contribute to the development of new experiences and also boost social, cultural, and economic growth. These two resources are essential and must be organized integrally and supported by regional regulations issued by provincial and district officials (Fonneland, 2013; Gezon, 2017; Normelani, 2016). As the area is quite mountainous, tourists are attracted by waterfalls, which have been recognized globally as a natural tourism attraction (Hudson, 1998).

Loksado has numerous potential tourism attractions. It has 25 natural recreation sites, including Kudai Hill, Liang Kuyan Hill, Haratai Waterfall, Kilat Api Waterfall, Riam Hanai Waterfall, Rampah Lambin Waterfall, Rampah Menjangan Waterfall, Pamandin Anggang Waterfall, Tinggiran Hayam Waterfall, Rampah Jelatang Waterfall, Riam Barajang Waterfall, Mandin Tangkaramin Waterfall, Malinau Waterfall, Kalangisan Hill, Kradai Hill, Langara

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Hill, Paku Tadung Hill, Panipulungan Hill, Tariban Hill, Tatapan Hill, Mt. Kentawan Camping Ground, Ranuan Cave, and others



Figure 2. Waterfalls-Natural Tourism Potential

The homes of the indigenous Dayak Loksado indigenous people are called balai. There is a central building in the middle, surrounded by other buildings called umbun, where all the residents live. The central building is also a gathering place to carry out traditional ceremonies, known as the aruh. Small bridges are attached to each of the umbuns (see Picture 3).



Figure 3. The Customary Hall of The Dayak Meratus adat community

Culturally, there are three significant cultural events (spirituality), known as *aruh ganal* or *pesta adat besar*; these events are conducted by each village every year. *Aruh ganalis* are conducted at night. The *aruh* celebration features traditional dancing for a period of 3–9 days. It includes Batandik, Kanjar, and Bangsai dances. Some traditional Dayaknese dances and rites are still performed: (1) *Naik dari Manau*; (2) *Tari kurung-kurung*; (3) *Basambui* (traditional medical practices); and (4) *Sumbiyang* (magical practices related to sickness and wellness treatment).

Spirituality is linked to subjective and personal experiences and is usually linked to concepts such as personal transcendence, meaningfulness, the search for meaning in life, and a need to understand and experience the world or God (Ivtzan et al., 2013).

Accessibility

The accessibility of Loksado has been identified as easy and well-supported by public transportation; this infrastructure network can support ecotourism development. Local residents also assist in the preservation of the attractions for tourists (Allard, 1945; Rahu et al., 2014; Said and Aziz, 2019).

Amenities/Facilities

Facilities in urban areas play an essential role in supporting the development of tourism and recreational facilities, which are significantly correlated with their overall importance (Mandić et al., 2018). Loksado has some infrastructure facilities to support the tourism industry, including hotels, homestays, villas, other forms of accommodation, and restaurants. Prominent hotels include Wisma Loksado, Graha Amandit, and Villa Tanuhi. Restaurants serve local cuisine, focusing on the efforts of the community to preserve local food traditions and promote them among tourists. Social, cultural, and religious factors, environmental sensitivity, and exploration strongly influence culinary tourism. Various experiences emerge as themes of culinary preferences. Essential aspects of cooking skills are understood as a cultural component that distinguishes ethnic groups and nationalities (Alonso, 2010; Alonso and Krajsic, 2013; Coughlan and Saayman, 2018; Henderson, 2009; Lee and Scott, 2015).

Educational tourism model design

Attractive tourist destinations draw tourists. Educational tourism is one such attraction that directly encourages tourists to experience interacting directly with residents (Lee et al., 2010; Vengesai et al., 2009; Prentice, 1993; Cooper and Latham, 1986).

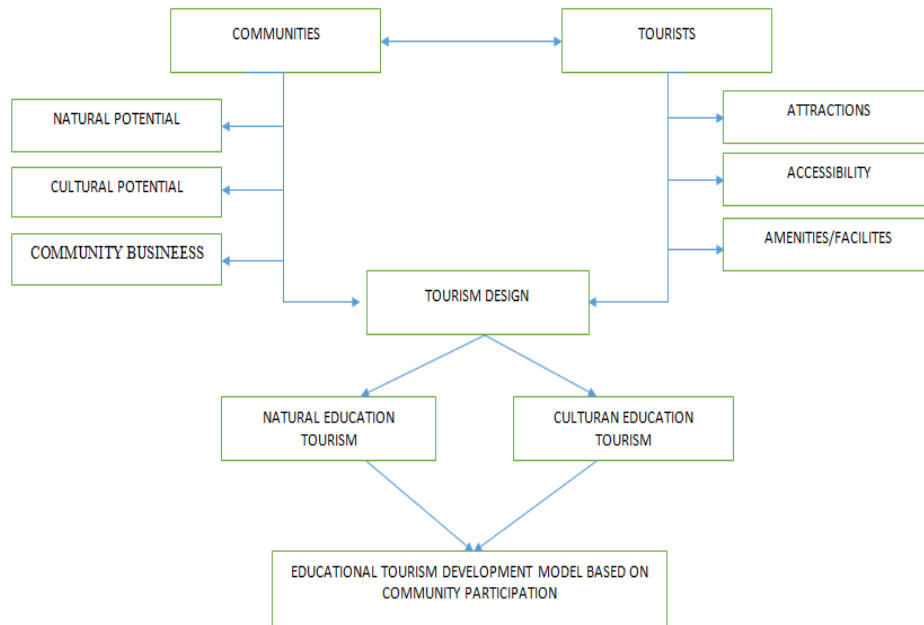


Figure 4. Educational Tourism Development Model Based On Community Participation

Nature tourism educational model design

Special packages can be offered for the development of nature tourism to obtain the active participation of the community and tourists directly. The key features of nature tourism attraction include: designing tourism activities for plantations with a focus on agriculture, livestock, and fisheries; it can also have an environmental education (ecotourism) approach. For example:

1. Activities developed by cinnamon smallholder plantations include: 1. Tourists are introduced to the shapes, local names, and properties of superior cinnamon seeds based on local ideas; and 2. tourists are directly involved in planting activities, maintenance, harvest, and processing methods, where they feel and enjoy agricultural products directly.
2. Fisheries, which include fish farming in the form of pond fish, karamba, mina padi, and catch. Tourists are introduced to local fish seeds, including the area's shape, type, name, and properties. Traditional fishing gear can also be introduced. Tourists are also directly involved in seed selection activities, maintenance methods, feeding, harvesting / catching fish, processing fishery products, and tasting the processed products directly.
3. Agriculture and animal husbandry can be developed to package tourist attractions according to the natural potential that exists in each location by involving the community through active community empowerment.

Design of cultural tourism education model

Attraction packages that can be offered for the development of cultural tourism, designed with a cultural education approach where people and tourists can interact directly in daily activities, including:

1. Discover and learn the language and traditional dances
2. Discover and learn about people's daily traditions
3. Get to know, learn, and enjoy regional specialties such as *lamang* and *pakasam*.
4. Get to know and learn about industry/folk crafts such as *dodol*, metal/brass handicrafts, shipbuilding, jewelry accessories, and Mandau crafts (traditional machetes).
5. Know and learn about the *balai* (traditional home), including the traditional Banjar house, the traditional Banjar Gajah house, the Banjar Bumbungan high traditional house, the floating shop house, and the Bukit/Dayak traditional house.
6. Know and learn about the *Aruh ganal* (traditional Dayak ceremony), which is held at night and includes *Aruh Basambu*, held in February, when the Dayak people finish planting rice; *Aruh Bawanang Lalaya*, which is usually held in June, when the Dayak community harvests rice; and *Aruh Bawang Banih Halin*, a ceremony held in September. This is a closing ceremony when the Loksado Dayak community has finished its rice harvest. *Aruh ganal* is celebrated with various traditional dances for 3 to 9 days. The traditional dances that are presented include *Batandik*, *Kanjar*, and *Bangsai*.
7. Get to know, learn, and participate in *Balanting* bridal festivals/events, *lanting* festivals, *aruh ganal* ceremonies, traditional arts, traditional *jukung*, dragon boats, and traditional sports such as *kalang hadangan*.
8. Get to know, learn, and participate in implementing the *Balanting* bridal festival/event.

The recent development of tourism has provided new jobs. Efforts and overall improvements have been made by destination management, and all stakeholders have contributed to higher levels of tourist satisfaction (Frleta, 2018). The new job vacancies are for traders, guides, and bamboo rafting jockeys. Rafting is one of the favorite tourism programs (Aulia and Hakim, 2017). There are also opportunities to open restaurants, guesthouses, other accommodation outfits, and souvenir shops. The major reason that guests choose small hotels is their wish to establish closer contact with the local people, friendlier staff, and reasonable prices. Staff friendliness, professionalism, and service quality are attributes that most guests at small hotels appreciate, and food is the key element for restaurants to be assessed (Korze and Lebe, 2019; Yousaf and Amin, 2017). The involvement of tourism agents who know more about nature and local culture holds great potential and promises good selling value in tourism services (Hardiwijoyo, 2012). Basically, the local community agrees with ecotourism development and should pay attention to several things, including:

1. Tourism development should facilitate environmental education, support biodiversity, and preserve local culture.
2. The forest is a sacred area; therefore, its appreciation is crucial in tourism development. The local belief of *kaharingan* allows forests to be used on sustainable principles, protection of forests from destructive activities, and preservation of forests, which is home to the Dayak community in Loksado.
3. Community members argue that development should involve local communities in every development area, including planning. This is important to benefit the local community and ensure that development provides economic benefits to them.

Based on the research findings, our recommendation for the development of Loksado as an eco-tourism area is as follows:

1. Development should ensure natural conservation and preserve the local culture of the community, especially the Dayak community in Loksado.
2. Development should enhance understanding among communities and stakeholders and ensure a similar perception of ecotourism development.
3. It should promote community development and involve communities in planning, implementation, management, and evaluation.
4. Development involves the community's ability to manage tourism programs through local community working groups known as tourism awareness groups.
5. Development should be able to increase product diversity, ensure good quality and utilize local people's creativity.
6. Ecotourism should be promoted in Loksado.
7. Other facilities should be improved, and environmental and conservation education should be undertaken.

Conclusion

Loksado has the natural and cultural potential to be packaged as an educational tourism attraction for ecotourism. The natural potential is in the form of panoramas, including waterfalls, protected forests, hills, cultivation areas, rivers, and the Dayak Loksado indigenous people's culture. The socio-cultural and educational potential available in the Loksado ecotourism area is in the form of all activities of the local Dayak Loksado community, such as belief systems, livelihoods, language, traditional ceremonies, and local wisdom values, which can be packaged into educational tourism attractions. However, this high potential is currently not being developed optimally because it is still in the planning and development stages. In the framework of developing ecotourism in Loksado, there are several recommendations. This research concludes with a suggestion for seven important strategies to develop the Loksado recreation area. It includes: (1) Strengthening nature conservation and the preservation of local culture; (2) enhancing understanding among community and stakeholders and ensuring similar perception of ecotourism development; (3) promoting community development and involving communities in planning, implementation, management, and evaluation; (4) involving and strengthening the community's ability to manage tourism programs through local community working groups, known locally as tourism awareness groups; (5) enhancing product diversity with good quality and the creativity of local people; and (6) improving facilities, and environmental and conservation education.

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