

MAPPING THE POTENTIAL OF LOCAL WISDOM IN THE DEVELOPMENT NATURAL TOURISM IN WEST BANDUNG REGENCY (KBB)

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ABSTRACT

Tourism is one of the critical sectors in West Java, especially West Bandung regency (KBB) as one of the youngest regencies in West Java. The area of West Bandung has much potential for nature tourism and cultural tourism. Besides being rich with natural and cultural tourism potential, KKB also has excellent local wisdom potency, which will significantly contribute to the progress of the area. Local wisdom is ideas, values, and conservative views, full of wisdom, embedded in the community, and value for the local community. The synergy between society, culture & nature needs to be maintained among others by strengthening local wisdom. The potential of local wisdom in KBB should still be explored so that it can be seen clearly and highlighted to develop nature and cultural tourism. The mapping of potential local wisdom that can be done includes a description of the history of tourist attractions, values and norms in society, arts and cultural artifacts, events, rituals, verbal symbols, and communication strategies. In addition,, this mapping will get an overview of the public, government, and private efforts to maintain local wisdom. The researcher chose qualitative study to get deep, holistic, integrative and thick description to get native's point of view. The main data collection techniques are in-depth interviews and observations. In addition, this mapping will get an overview of the public, government, and private efforts to maintain local wisdom. The researcher chose qualitative study to get deep, holistic, integrative and thick description to get native's point of view. The main data collection techniques are in-depth interviews and observations. In addition, this mapping will get an overview of the public, government, and private efforts to maintain local wisdom. The researcher chose qualitative study to get deep, holistic, integrative and thick description to get native's point of view. The main data collection techniques are in-depth interviews and observations.

Keywords: Forest Crossing, Cimahi Waterfall, Ancient Human, Attractions.

INTRODUCTION

Tourism is one of the critical sectors in West Java, especially West Bandung Regency (KBB), as one of the youngest districts in West Java. West Bandung region has a lot of natural tourism potential. Based on information from the official website of the West Bandung Regency Government, www.bandungbaratkab.go.id tourism potential in the West Bandung Regency (KBB) area is divided into three main tourist zones, namely: the North Bandung Zone, which includes the Lembang District, Cisarua District and Parogpong District. . This zone is famous for its beautiful panorama such as Maribaya Tourism Park, Mount Tangkuban Perahu Crater, Cikole Camping Ground, Jayagiri Forest Crossing and no less prominent are Yunghun Park and Bosscha Observatory. Meanwhile, in Cisarua District there are Cimahi Waterfall and Panganten Waterfall.

The South Bandung Zone covers the Cililin District, Rongga District, Cipongkor District and Sindangkerta District. This zone is famous for special interest tours such as the Umbrella Rock Site and the Mundinglaya Site in Cililin District. The three walilulloh sites are located in Cipongkor

District and Curug Sawyer and Curug Malela which have breathtaking, enchanting and unforgettable natural panoramas. Meanwhile the West Bandung zone covers the districts of Padalarang, Cipatat, Ngamprah, Cikalong Wetan and Cipeundeuy. In Padalarang District, there is Situ Ciburuy, Cipatat District, which has one of the ancient human sites in the world, namely Pawon Cave. In addition, Cipatat is also a class 1 karst, a national asset and even a world asset. Apart from these attractions, there are also Cismeng hot springs, Sanghiang Tikoro Cave, Java Waterfall, Saguling Reservoir and Cirata Reservoir in Cipeundeuy District. Cikalong Wetan sub-district has metered plantation tours.

Local wisdom is ideas, values, and wise views, full of wisdom, embedded in the community, and value for the local community. The synergy between society, culture & nature needs to be maintained, among others, by strengthening local wisdom (Marfai, 2013). The potential of local wisdom in KBB still needs to be explored to be seen and highlighted in the context of developing natural and cultural tourism. Therefore, mapping is required to map the potential and characteristics of local wisdom in the community in the tourist zone. This mapping can be used to reference both the government and the private sector to develop natural and cultural tourism based on local wisdom in KBB. The mapping of potential local wisdom that can be done includes historical descriptions of tourist attractions, values and norms in society, art and cultural artifacts, events, rituals and verbal symbols. In addition, through this mapping, an overview of the efforts made by the community, government and private sector will be obtained to maintain local wisdom.

The development of tourism potential into one of the supporting programs that cannot be ignored. Tourism is a prospective business industry, even Indonesia has made an important national and regional income (Bungin, 2015). In the principles of tourism development, it is stated that local wisdom and a special local sense that reflect the uniqueness of cultural heritage and environmental identity as well as the development of additional tourist attractions rooted in local cultural treasures must be displayed in an integrated manner with other tour packages. Local culture is the uniqueness of each region in Indonesia which has its own identity. For example, traditional houses, traditional clothes, dances, instruments, music, songs, or community habits. The position of local culture to preserve cultural heritage is very strategic in the framework of national cultural development (Herdiana, 2019). Efforts to protect local culture require strategic steps among implementing actors, cultural actors, policymakers, and the community, leading to strengthening the local economy. Developing cultural potential means creating economic value from superior local cultural products, this development is a continuation of exploring the cultural possibilities that exist in the area, in this case West Bandung Regency. Mapping the potential for local wisdom requires mapping implementing actors, regional apparatus, policymakers, and cultural managers as implementers of these policies. The overall process, of course, requires the support and commitment of all parties involved to achieve integrated management in the development of cultural tourism, preserving local culture while improving the welfare of local communities.

RESEARCH METHOD

Based on the research problems and objectives, this study's appropriate type of research is qualitative research. Creswell stated that qualitative research is research with natural background, place and time, the researcher is a data collection instrument, and then the data is analyzed inductively then explains the process under study expressively (Creswell, 2015). Furthermore, Bryman expressed, "... qualitative research express a commitment to viewing events and the social world through the eyes of the people that they study. The social world must be interpreted from the perspective of the people being studied" (Bryman, 2018). Meanwhile, Bogdan and Taylor stated that qualitative research methodology is a research procedure that produces a number of descriptive data, both written and oral, from the people and the observed behavior. In this case the individual or organization must be seen as part of a whole, meaning that it cannot be isolated into a variable or

hypothesis. In addition, qualitative methodology refers to research procedures that a person has or conversations that use words or observations of behavior.

Data in qualitative research is mainly obtained from human instruments through in-depth interviews and participatory observation. Data from non-human sources such as documents, photos, or even statistics can be used as supporting material. The methods used to collect data in this research are participant observation, in-depth interviews, biographical analysis and document analysis. Bogdan stated that checking the validity of qualitative research data can be done by: 1) extending the participation of researchers in the data collection process in the field, so that informants are willing to cooperate with researchers in providing the required information, even though the information involves sensitive and personal matters. This may have occurred because of the existence of a rapport between researchers and informants for a relatively long time. 2) Conduct continuous and earnest observations so that the researcher gets deeper into the social phenomena being studied as they are. 3) Peer discussion to obtain input and criticism starting from the beginning of the study until the research results are mixed. 4) Negative case studies can be used as comparison cases or even rebuttals to research results to sharpen research results. 5) The research report is described in detail (thick description) 2) Conduct continuous and earnest observations so that the researcher gets deeper into the social phenomena being studied as they are. 3) Peer discussion in order to obtain input and criticism starting from the beginning of the study until the research results are mixed. 4) Negative case studies can be used as comparison cases or even rebuttals to research results to sharpen research results. 5) The research report is described in detail (thick description) 2) Conduct continuous and earnest observations so that the researcher gets deeper into the social phenomena being studied as they are. 3) Peer discussion in order to obtain input and criticism starting from the beginning of the study until the research results are mixed. 4) Negative case studies can be used as comparison cases or even rebuttals to research results to sharpen research results. 5) The research report is described in detail (thick description), which can be used as a comparison case or even a rebuttal to the research results to sharpen the research results. 5) The research report is described in detail (thick description) which can be used as a comparison case or even a rebuttal to the research results to sharpen the research results. 5) The research report is described in detail (thick description) (Bogdan, 2016) .

Data analysis is intended to summarize the amount of data and information that the researcher has collected. The data analysis technique used in this study was to follow three stages of data analysis, namely; data reduction, data display, and drawing conclusions and verification. The location of the research was carried out in the natural tourism and cultural tourism area of West Bandung Regency with research time in the first year between February and October 2017. Based on interviews and discussions with the West Bandung Regency Culture and Tourism Office, natural and cultural tourism objects in KBB are scattered in various locations. The tourism potential in the West Bandung Regency (KBB) area is divided into three main tourist zones, namely: the North Bandung Zone which includes the Lembang District, Cisarua District and Parogpong District. The South Bandung Zone covers the Cililin District, Rongga District, Cipongkor District and Sindangkerta District. Meanwhile the West Bandung zone covers Padalarang, Cipatat, Ngamprah, Cikalong Wetan and Cipeundeuy. Based on the survey and discussion of mapping tourist locations.

RESULTS AND ANALYSIS

West Bandung Regency has a main tourist zone, namely the North Bandung zone, the South Bandung zone and the West Bandung Zone. The North Bandung Zone includes Cililin District, Rongga District, Cipongkor District and Sindang Kerta District. The West Bandung Zone includes Padalarang District, Cipatat District, Ngamprah District, Cikalong Wetan District and Cipeundeuy District. North Bandung tourism zone, Lembang, is a tourist zone with the fastest development compared to other tourist zones of West Bandung Regency. The majority of tourism ownership

supports this condition is managed by private parties whose management is very different from government-managed tourist objects, in this case the Culture and Tourism Office only manages the Ciburuy tourist attraction in Padalarang, Goa Pawon Cipatat, and Curug Malela.

Tourist objects managed by the private sector attract more tourist visits than tourist objects managed by the government. From the Department of Culture and Tourism, information about two tourism points was obtained. Information on the northern zone was managed by Perhutani. One of them is the Maribaya tourist attraction, which PT Accuracy Strong Mega Indonesia previously managed, is more developed and attracts more tourists with a total of 700 visits on weekdays and will be booming on holidays.

Attraction name	2008	2009	2010	2011	2012	2013	2014	2015	2016
Maribaya	40,200	31,207	36,021	34,676	30,009	-	-	-	-
Ciburuy Situ	2,919	3,165	4,749	4,388	4,511	5,591	5,905	6,879	7,300
Pawon Cave							27	1200	6,840
Malela waterfall							-	1400	1,800
KBB	43,119	34,207	40,770	39,059	34,611	5,618	8,505	16,849	15,940

Based on the results of the survey, the tourism management in KBB is divided into several categories, namely: (1) Tourism objects managed by the provincial government (2) Tourism objects managed by the KBB regional government (3) Tourism objects managed by the community (4) Tourism objects managed by the local government. Managed by the private sector. Tourist objects managed by the private sector always have the same religion, especially from the aspect of the tourism concept. Meanwhile, tourism objects managed by the government are relatively underdeveloped because they usually lack in funds so that they trip over the budget. Based on the research results, tourism objects can progress and develop when involving higher third parties, the public, the private sector or the government, it requires the synergy of these elements. For example, Situ Ciburuy, which has stagnated and even experienced a setback, is caused because there are other parties involved and overlapping in its management in management. As is well known Ciburuy is constrained by budget and community participation, even though there is a komperpar and pokdarwis community in Ciburuy, but the people are different, causing seizure of land / land. The tourism office, ownership of the irrigation service for irrigation is a problem for investors. Ciburuy's status condition is such a major problem. ownership of the irrigation agency for irrigation is a problem for investors. Ciburuy's status condition is such a major problem. ownership of the irrigation agency for irrigation is a problem for investors. Ciburuy's status condition is such a major problem.

Meanwhile, different conditions were found at the Stone Garden tourist attraction. This geopark tour is managed by the community, known as Pokdarwis Pasir Pawon. Curug Malela is not a tourism service that takes care of it, but some domains are not our domains, there are roads, lighting. KBB areas are the majority of Perhutani areas. This condition causes different treatments. The road has been paved to the parking lot. Have Perhutani is not paved. The facilities on the road to Curug Malela now have handrails to allow visitors to feel more secure when the road is down or uphill. In the area adjacent to Malela, there are other potential destinations to be developed, namely there is a honey farmer, Pasir Ateul (when talking sobriety / carelessly talking, the land if it hits the body will itch, although Pasir Ateul is only a few hundred meters wide) and Tangsi Holland. Perhutani has its own business entity so that management for this area has a little clash with Disbudpar. Malela is already stretching .. daily management, stalls are managed by officers who are indigenous people because they are civil servant and non civil servant tourism employees. Natural potential in KBB is easy to develop because KBB already has a very rich natural beauty capital, but related to the potential of cultural arts, the KBB government must carry out an educational process

to raise awareness and potential people. Indigenous people manage stalls because they are a civil servants and non civil servants tourism employees. Natural potential in KBB is easy to develop because KBB already has a very rich natural beauty capital, but related to the potential of cultural arts, the KBB government must carry out an educational process to raise awareness and potential of its people. stalls are managed by officers who are indigenous people because they are civil servant and non civil servant tourism employees. Natural potential in KBB is easy to develop because KBB already has a very rich natural beauty capital, but in connection with the potential of cultural arts, the KBB government must carry out an educational process to raise awareness and the potential of its people.

Social, Economic, Cultural and Environmental Impact of Tourism

Tourism is an activity that directly touches and engages the community, so that it has various impacts on the local community (Pitana, 2015). Likewise, tourism in KBB is said to have extraordinary energy to develop development. The existence of tourism objects that are quite abundant in KBB is able to make the local community experience metamorphosis in various aspects. The impact of tourism is the area of study that receives the most attention, especially the impact on local communities. Moreover, KBB is one of the youngest districts in West Java (Sociology et al., 1825). Tourism touches various aspects of people's lives such as politics, security, and so on. The following are the impacts of tourism on communities and tourist destinations: 1. Socio-economic impacts 2. Socio-cultural impacts 3. Environmental impacts

As in this area, in KBB tourism has very close economic links with many sectors, so that tourism has extraordinary effects in people's lives, this condition is called the open-loop effect and induced effect (trickledown effect) and the multiplier effect. Besides the various impacts that are considered positive, this research also shows that there are various unexpected impacts (negative impacts), such as worsening income disparities between community groups, worsening inequality between regions, loss of control of local communities over economic resources, the emergence of neo-colonialism or neoimperialism etc.,. This condition mainly arises in iwsata areas which are managed by the private sector. This study also found that tourism, which does not involve the participation of the local community, can damage or destroy local culture. Tourism is packaged in such a way as to force local cultural expressions to be modified to suit tourism needs. Cultural expressions when commodified in such a way can be sold to tourists. The government should pay attention to the aspects of arts, crafts and various aspects of local culture so that they can be revitalized to support tourism.

Tourism Resources

Resources are natural attributes that are neutral in nature until there is human intervention from outside to change them in order to meet human needs and satisfaction. In the context of tourism, resources are defined as anything that has the potential to be developed to support tourism, either directly or indirectly. Resources related to tourism development in KBB are generally in the form of natural resources, cultural resources, resources of special interest, and human resources.

Natural resources in KBB

For example, water, trees, air, mountain ranges, landscapes, Kars Citatah (geoparks), rivers, waterfalls, valleys, and so on, will not be a useful resource for tourism unless all of these elements can satisfy and meet human needs. Natural resources that can be developed into natural tourist attractions in KBB are: 1. Natural wonders and beauty (topography) such as Citatah karst (Stone Garden, Pawon Cave, Malela Waterfall, 2. Flora diversity 3. Fauna diversity 4. Natural

conservation 5. Recreational waters (lakes, rivers, waterfalls / waterfalls) 6. Traveling (trekking, hiking, etc.) 7. Object megalithic 8. Comfortable temperature and humidity 9. Normal rainfall, etc.

Human Resources

Human resources are recognized as one of the vital components in tourism development. Almost every stage and element of tourism requires human resources to drive it. Human resources determine the existence of tourism. KBB has great potential to develop its human resources, for example the human resources in Stone Garden who have succeeded in realizing their aspirations to conserve the environment by synergizing with other communities. The central government appreciated the Pokdarwis' strength, so that it won 2nd place at the national level.

Cultural resources

Culture has a very important role in tourism in KBB. One of the things that causes people to want to go on a tour is the desire to see the way of life and culture of other people in other parts of the world and the desire to learn about other people's cultures. It is possible for cultural resources to be the main factor that attracts tourists to travel in KBB. Culture is a whole way of life that is transmitted from one generation to another. In tourism, the type of tourism that uses cultural resources as the main capital in tourist attractions is often known as cultural tourism. This type of tourism provides a wide variety of cultures ranging from performing arts, fine arts, traditional food festivals, history, nostalgic experiences, and other ways of life. Cultural tourism can be seen as an opportunity for tourists to experience, understand and appreciate the character of the destination, its richness and cultural diversity. Cultural tourism provides opportunities for direct personal contact with local communities and to individuals who have special knowledge about a cultural object. The goal is to understand the meaning of a culture rather than simply describing or looking at a list of existing facts about a culture.

Cultural resources that can be developed into tourist attractions include the following: 1. Historical buildings, historical sites, monuments, ancient cultural sites 2. Arts and architecture, textiles (KBB batik), handicrafts and arts centers, design centers, 3. Performing arts, drama, ballet, folk songs, street theater, festivals and other special events. For example the Ciburuy festival, Tangkuban Perahu Festival, Cihideung Festival, tomato war, sangkuriang dance (recently launched), calung, etc. 4. Religious relics such as sites and the like. 5. The activities and way of life of the local community, the education system, the farming system, the studio, the Kabuyutan, traditional technology, the way of working and the local life system 6. local culinary (cuisine). For example: cililin wajit, gurilem, surabi, examples of potential arts and culture attractions in Rongga sub-district: calung, hornbills, pencak silat. To become a performing art, you must first look at who is the segment of visitors there, if the share is local people the spectacle is not attractive.

Meanwhile, the recording of local wisdom in all tourist attractions has not been carried out consistently, not all destinations have art performances, for example the Cihideung festival has sasakaran, helaran, tomato war, jajaten fighting in dilembang, acting, calung, pencak silat.

Special Interest Resources

One of the causes of the segmentation or specialization of the tourism market is due to the tendency of tourists with special interests in both the number of tourists and their areas of interest. This allows tourists to choose certain destinations so that they can enjoy their special interests. For example, Geopark Citatah, Pawon Cave, Batu Loceng, etc.

Potential Local Wisdom in KBB

Environmental value is identical to ecological value, where conceptually it is stated that a healthy environment is an environment that has an environmental carrying capacity that can make a positive contribution to living things that depend on that environment. KBB has values related to local wisdom. Through cultural patterns, the KBB community can interpret the natural environment with all its contents. Local communities in KBB have unwritten norms passed down from generation to generation by ancestors to regulate their behavior as individuals and in the context of customary communities to manage the environment. People in rural areas in the KBB area are generally very dependent on nature, therefore they manage the environment by carrying out ecological values.

Ethics have an important role in natural resource management and environmental conservation to prevent over-exploitation of efforts to use KBB natural resources to meet needs. Environmental ethics or what is called broad ecological sustainability is an alternative discourse to save the environment, natural resources and ecosystems. This paradigm provides an idea of understanding the growth of economic life based on ecology which simultaneously provides an increase in the quality and standard of living, not only on economic factors but also on the socio-cultural aspects of society, in order to ensure a better quality of life in a broader sense. At a practical level, Law of the Republic of Indonesia No. 32 of 2009 concerning Protection and Management of the Environment, in chapter XI concerning the role of the community, that article 70 states:

1. The community has the same and the widest possible right and opportunity to play an active role in environmental protection and management. 2. The role of the community can be in the form of: a) social surveillance; 2) giving suggestions, 3) opinions, suggestions, objections, complaints or 3) submission of information and/or reports. 3. The role of the community is carried out to: a) increase awareness in protection and management environment, b) increasing independence, community empowerment, and c) fostering community responsiveness to carry out social supervision, e) developing and maintaining local culture and wisdom in the framework of preserving environmental functions.

Nature has its own value and humans must save and protect the value that exists in every component of nature. The existing obligations exist and are organized in religion or part of the Dana tau belief which more often contains tacit knowledge that cannot be articulated, and is a value or myth of behavior. Value is a price which is also the basis of our perception of behavior. Values are determined and formed from the surrounding conditions and the behavior of both communal and individual. Thus values will be closely related to culture and influenced by cultural processes that take place in a particular area.

The struggle for perceptions of social, religious, cultural life in a broad sense and environmental conditions can influence values and shape values. Values sometimes have a very sharp conflict between individual values and social values. Thus, environmental ethics in relation to this matter can be positioned to understand and explore the values contained in each component of nature individually and to further interpret values in the framework of systems and communal frameworks, in this case within the framework of ecological value. Local wisdom is an attitude of response forms from human and environmental interactions. Local wisdom is a form of environmental ethics that exists in the life cycle of the community. At this level, local wisdom is a real part of the implementation of environmental ethics itself. Wisdom in this case is the embodiment of a set of understandings and knowledge that has undergone a development process by a local community group or community that is gathered from Long's processes and experiences in interacting in one system and in mutually beneficial relationships.

Almost every ethnic group or ethnic group has its own traditional knowledge system. It has even given birth to innovations in environmental management and utilization of unique natural resources based on local customs and culture. The closeness of humans physically and emotionally to the natural resource environment and the occurrence of interactions in a system that results in interrelated processes and processes giving and taking advantage of one another over a long period of time has given birth to knowledge about natural resources itself which in turn, this knowledge

gives birth to local wisdom. The results of the interaction process that produce deep understanding based on interdependence have encouraged humans to find a form of attitude towards nature.

Local activism has a wider scope than just traditional knowledge. Local wisdom is the embodiment, the implementation of articulation and the embodiment and form of traditional knowledge that is understood by humans or communities who interact with the surrounding nature, so that local wisdom is cultural knowledge possessed by certain community groups including models of sustainable natural resource management including how to maintain relationships with nature through wise and responsible use. Local wisdom is a system that integrates cultural and institutional knowledge and practices in managing natural resources. Local expertise is a formulation of the whole form of knowledge, belief, understanding or insight, and customs or ethics that guide human behavior in life in an ecological community. According to Keraf (2005) local wisdom also concerns knowledge, understanding and customs about humans, nature and understanding how relationships between all inhabitants of this ecological community must be built.

Local wisdom according to Keraf (2005) must be communal in terms of ownership and not individually. Local wisdom has an open nature and can be practiced in life throughout the existing community. Local wisdom is also more applicable and pragmatic with a philosophical foundation that is understood together. Local wisdom regarding how to relate well with all the contents of nature. Local wisdom is more holistic regarding the life of the microcosm and macrocosm. Local wisdom is a reflection of morality that is based on taboo principles and can only be understood in a traditional framework. Local wisdom also has local characteristics from reflecting the characteristics of local communities. According to the Law of the Republic of Indonesia number 32 of 2009 concerning Environmental Protection and Management, It is explained that local wisdom is the noble values that apply in the system of community life to, among other things, protect and manage the environment in a sustainable manner. Furthermore, local wisdom that appears in a system of life in a society is a form of environmental wisdom. Local activism is a form of values, attitudes, perceptions, behavior and responses of a local community in interacting with a living system with nature and the environment in which it lives wisely. From this understanding, local wisdom is a dynamic order of values that is responsive to developments and changes in the time dimension so that local wisdom will allow changes in different places and times and other groups of people. Local activism is not something static but changes over time, depending on the social order system and socio-cultural ties in society. Changes in modernity in today's life affect the formation and development of consumptive concepts of capitalism, which can affect the development of the local wisdom system itself. (pp. 35-36)

Local activism can be formed from the existence of a long process in the human and community relationship system because of the relationship between traditional communities and the surrounding environmental ecosystem. With a deep understanding of traditional communities about the economic and cultural dimensions and spiritual and theological beliefs in the local ecosystem, those who live in the area have a long-term interest in maintaining the sustainability of existing resources.

Local wisdom is a form of articulation and embodiment of adjustment strategies and responses in an environment oriented towards ecological balance that a long process has tested. Local wisdom does not only stop at ethical dynamics but also comes to norms and actions and behavior, so that local wisdom can become like an act of spirituality that guides humans in their behavior and actions, both in the context of daily life and in determining further human civilization.

Humans use traditional cultural approaches in environmental management. If this awareness can be raised then it will become a huge force in environmental management. In this cultural approach the strengthening of social capital such as socio-cultural institutions, local wisdom, rules and norms related to environmental preservation is an important matter which is the primary basis. To maintain a balance with the environment, the community implements norms, values or rules that have been in effect from generation to generation which are local wisdom. Practices of local

wisdom found in life in several areas in the archipelago reflect how local communities interact, process and behave with and towards the environment. Local wisdom in people's lives in the future

Based on the empirical facts in the previous sub-chapter, optimism about the role of local wisdom about environmental management and ecological sustainability can show the ability of local communities to carry out environmental management and in this case also the ability to reduce disaster risk (as part of ecological dynamics). Become an important fact in the implementation of sustainable development forms. However, local wisdom, traditions and culture that are very noble must face industrial modernity and the world's progress. Local wisdom in the future will, among other things, be influenced by policy intervention and the will of the government which is directly related to the management of natural resources and the environment in which local people live. Therefore, it is important to involve local communities in taking action in the environment in which they live to minimize social conflicts and losses both from a broad ecological and economic perspective.

In addition, it is also necessary to provide space and a climate that supports local strengths to instill enthusiasm for the development of local knowledge and knowledge in the future. In the future, it is necessary to prepare spaces for dialogue and experimentation to bring together local wisdom and other interests of the local community. Knowledge that is focused on studying people's views on the environment, its relationship with nature, funds for human life is the most essential part of democracy and local knowledge and its entire works. Seeing the vital role of local communities in preserving their environment, it is essential to maintain and protect community actions which are a form of ecological wisdom. In this case, an example can be given here. CBNRM (Community Based Nature Resource Management) or community-based natural resource management approach is a forest resource management strategy in which the community actively participates and plays a role in overcoming problems that affect forest resources. CBNRM is possible to be implemented in the KBB area.

CONCLUSION

Tourism based on local wisdom teaches us ethics and moral values such as cooperation, tolerance, preserving and preserving nature, and respecting our own culture by keeping, transmitting and transforming that culture. Cultural traditions as ancestral heritage contain local wisdom that can be utilized in community empowerment to form peace and increase empowerment. The communication strategy is not a passive, resource-oriented process that aims to convey the most appropriate message to the public or inform the public, but an active communication process involving the public. The communication strategy aims to ensure that public opinion also shapes people's attitudes and behavior. Potential of natural and human resources in KBB's natural and cultural tourism spots. Resources are natural attributes that are neutral in nature until there is human intervention from outside to change them in order to meet human needs and satisfaction. In the context of tourism, resources are defined as anything that has the potential to be developed to support tourism, either directly or indirectly. Resources related to tourism development in KBB are generally in the form of natural resources, cultural resources, resources of special interest in addition to human resources. Resources are defined as anything that has the potential to be developed to support tourism, either directly or indirectly. Resources related to tourism development in KBB are generally in the form of natural resources, cultural resources, resources of special interest, and human resources. Resources are defined as anything that has the potential to be developed to support tourism, either directly or indirectly. Resources related to tourism development in KBB are generally in the form of natural resources, cultural resources, resources of special interest, and human resources.

Values and norms that apply in the community at KBB's natural and cultural tourism sites. Environmental value is identical to ecological value, where conceptually it is stated that a healthy environment is an environment that has an environmental carrying capacity that can make a

positive contribution to living things that depend on that environment. KBB has values related to local wisdom. Through cultural patterns, the KBB community can interpret the natural environment with all its contents. Local communities in KBB have unwritten norms passed down from generation to generation by ancestors to regulate their behavior as individuals and in the context of customary communities to manage the environment. People in rural areas in the KBB area are generally very dependent on nature. Therefore they control the environment by carrying out ecological values.

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