



## Exploration of Cultural Heritage for the Development of Kawasen Village as a Tourist Village in Ciamis District

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### **Abstract**

This study aims to explore and identify cultural heritage in Kawasen Village, Ciamis Regency, West Java Province. Ciamis Regency has many historical heritages, but until now there are still many that have not been recorded and recorded by the Regional Government. Community-based tourism is one of the principles of sustainable development and local communities can be directly involved in tourism management in the village. A tourism village is a development that unites various attractions in, including natural, cultural, and artificial attractions supported by tourism attributes consisting of attractions, amenities, accessibility, and ancillaries. The research method uses descriptive qualitative methods, with inductive data analysis. This research has three stages, namely the cultural heritage tracing stage, the FGD stage and data analysis, and the third stage is making integrated tourism-based maps and reports. Under the leadership of the famous Mataram and became the center of government, Kawasen village experienced various polemics that led to rebellions, regional expansions, and leadership changes.

**Keywords:** *Cultural Heritage; Tourism; Tourist Villages*

### **Introduction**

The Republic of Indonesia is a sovereign state rich in cultural diversity that is owned through a long series of historical events. This of course should be appreciated by the community and must also be known as the identity of the nation. One of the historical and cultural evidence of the Indonesian nation can be seen from various relics of the past that we can find or see today. Evidence of Indonesia's very rich cultural heritage can be seen from its nature and form, both in the form of tangible cultural heritage *such as sites, buildings, and man-made historical monuments to heirlooms, or* intangible cultural heritage such as oral traditions, performing arts, community customs, rites, and celebrations, knowledge and behavioral habits about nature and universe, and traditional craft proficiency (Yulianty, 2020).

Conceptually, eight external potentials can be explored and developed from material cultural heritage into values related to (1) scientific research for all disciplines; (2) creative *arts* or a source of inspiration for artists, literati, writers, and photographers; (3) education to instill a sense of love and pride for the greatness of the nation and its homeland; (4) recreation and tourism, cultural attractions and at the same time as a positive recreation place; (5) symbolic *representation*, which can give a symbolic picture

of the "lesson" for human life; (6) *legitimation of action*, which can be used for political purposes; (7) social solidarity and integrity, which can realize forms of *solidarity and social* integration in society; (8) monetary and economic *gains*, which can bring economic benefits, both local and national (Darvill, 1995). But in fact, there are many problems that arise and occur currently where the condition of the surrounding environment and physical cultural heritage objects as a national heritage condition is very poor and even tends to be less noticed.

Juridically, the matter governing the preservation of cultural heritage already exists and is mandated in the Law of the Republic of Indonesia Number 11 of 2010 concerning Cultural Heritage and is reinforced by the issuance of Government Regulation Number 1 of 2022 concerning the National Register and Preservation of Cultural Heritage stipulated by President Joko Widodo, promulgated by Minister of Law and Human Rights Yasonna H. Laoly in Jakarta on January 3, 2022. So, in this case, of course, the government must be present directly for the preservation of the existence of cultural heritage in each region.

Ciamis Regency is one of the regencies in West Java Province which is directly adjacent to Central Java Province and is one of the areas that has a lot of cultural heritage and tourist destinations that are the destination of visitors, both tourists, researchers or people who have other destinations. Based on information submitted by the Ciamis Regency Government, in 2017 there were 11 cultural heritage data under the Tourism Office and 22 cultural heritage data under the Education, Culture, Youth and Sports Office. Apart from these data, there are several cultural heritages that are being developed and data collection is carried out so that it can be paid more attention to by local governments. This is done by the local government so that the area that has cultural heritage can be one of the driving factors in the development of Ciamis Regency in the future which is not only developing culturally but also advanced in the economic sector and cultural tourism. After Pangandaran became an autonomous region or blossomed into a separate regency, practically Ciamis Regency in terms of income from Regional Original Revenue (PAD) was drastically reduced. So, to encourage economic growth in Ciamis Regency, a stimulus is needed to develop the potential of the existing area and including through the development of village potential in Ciamis Regency which is in line with the strategic plan and IKU of the Ciamis Regency Tourism Office.

One of the potentials developed by villages in Ciamis Regency is in the field of tourism based on cultural history and is one of the assets that has the potential to be developed by each region (Adi, et al., 2013 and 2014). This is not only related to the importance of being able to spur regional revenue but also the urgency of regional economic development. Ciamis Regency which has many historical relics or cultural heritage and is almost spread in each region makes an underlying argument that the tourism chain tends to be very complex, and each region has different characteristics so that this becomes the uniqueness that distinguishes it from other regions. Therefore, regions that can develop tourism potential, including cultural-historical tourism, will benefit from tourism.

Kawasen Village is one of the villages administratively located in Banjarsari District, Ciamis Regency. Kawasen Village is known as an area that has a variety of historical stories in the past, one of which is quite popular is the existence of the Kawasen Kedaleman Cultural Heritage, which is still widely visited, both by the surrounding community and from outside the area. Several sites in the Kawasen Village area have been recorded as cultural heritage but some have not. Kawasen Village also has several other destinations, not only cultural heritage but there are natural attractions and various other destinations even though they have not been managed properly. In its management, Cultural Heritage and other destinations in Kawasen Village are managed by the village government and the people of Kawasen Village.

There is a potential that can be pursued by the village government and the community to make the area into a tourist village. In addition to the potential of the area that can be developed, trying to

become a tourist village can be a solution to support the development of the village area and will also participate in supporting the sustainability and existence of local government. Community-based tourism is one of the principles of sustainable development and local communities can be directly involved in tourism management in the village. A tourism village is a development that unites various attractions in it, including natural, cultural, and artificial attractions supported by tourism attributes consisting of attractions, amenities, accessibility, and ancillaries (Tomas, 2017).

Based on the explanation above, this study tries to conduct Cultural Heritage Exploration for the development of Kawasen Village as a Tourism Village in Ciamis Regency so that it can be a reference for the Ciamis Regency government in developing tourism.

### ***Methodology***

This research was conducted in Kawasen Village, Banjarsari District, Ciamis Regency. The initial observations showed that there is still various cultural heritage that the Ciamis Regency government has not explored.

The research method is a way used to obtain and process scientific data with certain purposes and uses. This is aimed to simplify the researchers to carry out a scientific activity to achieve the specified goals. In addition to the use of research methods, it must also be understood the techniques that support the method itself. According to Sudaryanto (2015), a method is a way that must be implemented, while a technique is a way to implement a method. From this context, it can be said that the method is a basic concept, then the technique acts as the implementation of the methods that have been compiled in the concept of the method. To obtain data on cultural heritage in the Kawasen Village area, this research employed the exploratory and the qualitative methods. In addition to this, it is used to explore cultural heritage areas in Kawasen Village, and then analyze and describe them using qualitative methods. This method is implemented due to analyze and describe deeply phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals and groups (Mulyana, 2006).

In conducting data collection techniques, the information or data used in this study is primary data and secondary data, primary data is obtained from interviews and observations, while secondary data is obtained from document analysis that supports primary data. The data collection techniques used in this study were interviews and observations. Interviews were conducted with resource persons around the cultural heritage area, historians, and Ciamis Regency Tourism Office officers. The observation was made by visiting cultural heritage in Kawasen Village. Furthermore, the data obtained were tested for validity using source triangulation techniques and method triangulation techniques. The source/data triangulation technique directs researchers so that in collecting data it is mandatory to use a variety of available data sources. That is, the same or similar data, will be more stable if it is extracted from several different data sources. According to Sutopo (2006), this triangulation technique can be done by a researcher by collecting similar data but with different techniques or data collection methods and even more clearly trying to lead to the same data source to test the stability of the information.

The analysis carried out in this study uses interactive model analysis, which is an analytical technique whose activities are carried out in an interactive form with the data collection process as a cyclical process. After data collection, researchers move into only three components of analysis. These activities are carried out, both in the analysis of each case unit and between cases to understand the differences and similarities. In carrying out this process, the researcher's activities move between the components of analysis and data collection, if the data collection has not been completed (Armiyati, 2017).

Furthermore, after data collection is complete, researchers only move in three components of analysis in each unit of case. For more details see the following image.

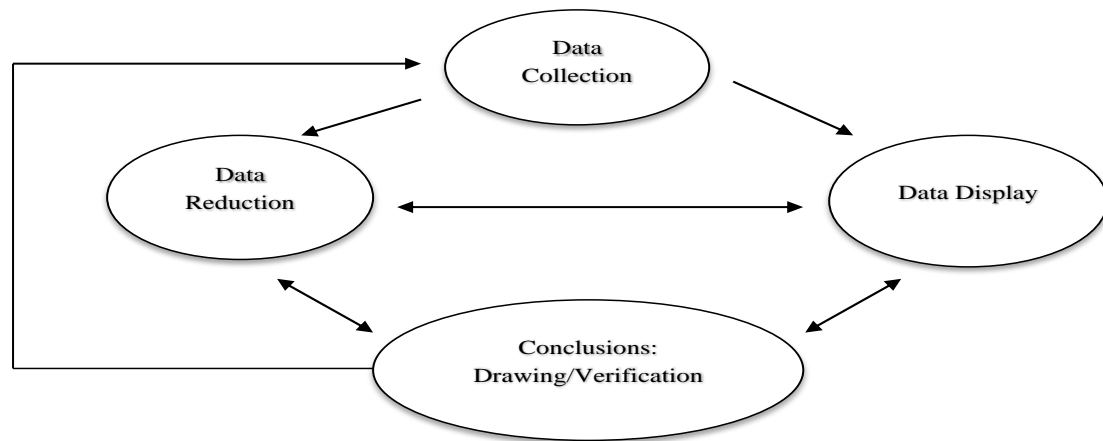


Figure 3.1 Interactive Model Analysis Process  
Source: Sutopo (2006)

The important step in this study is inductive, where all conclusions are formed from all data and information obtained from the field. The qualitative analysis process has three main steps developed and is always involved in the analysis process, both temporary and conclusions because of the final analysis. The three components are data reduction, data presentation, and conclusion drawing. Data reduction is the first component in analysis which is the process of selecting, focusing, simplifying, and abstracting from all types of information written completely in field *notes*. This process continues throughout the study, meaning that data reduction has been ongoing since the researcher planned, made a case selection, compiled research questions that emphasized a particular focus, on the conceptual framework, and even the time to determine the way of data collection to be used.

The presentation of research data is an assembly of information organization and description in the form of a complete narrative that further allows research conclusions. This data presentation is based on the points contained in data reduction and is presented using sentences and researcher language, which is a logical and systematic sentence preparation, so that when read, it will be better understood.

Concluding is making conclusions from data that have been obtained since the beginning of the study. Until the time the data collection process ends, the conclusions still need to be verified so that they can be accounted for. Verification is a repetition activity to stabilize, and trace data back quickly. Verification can also be in the form of activities carried out by further developing accuracy, for example by discussing or checking each other between friends, or in the form of replicating in other data units.

The data collected from the data collection is analyzed and then interpreted specifically, logically, and systematically. Interpretation is done by giving deep meaning to the phenomena found in learning. The conclusion in qualitative research is a new finding that has never existed before, which after research becomes clear.

## ***Results and Discussion***

The finding stated that Kawasen village area and its surroundings have a long and very deep history that is connected to the Mataram Sultanate. In the past, it was once one of the areas under the leadership of the famous Mataram and became the center of government.

During the time Sultan Agung led Mataram, there was a rebellion in the East Periangan (Galuh) region led by Dipati Ukur (1628-1632 AD). In response to this, Sultan Agung asked Cirebon to arrest Dipati Ukur, and then Bagus Sutapura (son of the Kawasen leader) was sent to arrest Dipati Ukur. Eventually, Bagus Sutapura managed to capture Dipati Ukur.

Due to the rebellion of Dipati Ukur, in the Charter of Sultan Agung dated 9 Muharam year Alip (according to F. de Haan, the year of Alip is the same as 1641 AD, but there is some other information that states that the year of Alip is identical to 1633), the area of Priangan outside Galuh is further divided into four districts: Sumedang (Rangga Gempol II, as well as Wedana Regent of Priangan), Sukapura (Ki Wirawangsa Umbul Sukakarta, titled Tumenggung Wiradadaha), Bandung (Ki Astamanggala Umbul Cihaurbeuti, titled Tumenggung Wiraangun-angun), Parakan Muncang (Ki Somahita Umbul Sindangkasih, titled Tumenggung Tanubaya).

The Priangan region was then divided into an independent district, while the Galuh (East Priangan) region was divided into four districts: The main district (Priangan, Bojonglopang (Kertabumi), Imbanagara, and Kawasen.

The regency or Duchy of Kawasen was then led by Adipati Bagus Sutapura. Then the Duchy of Kawasen changed to Kedaleman Kawasen, Adipati Bagus Sutapura was appointed Tumenggung with the title Sutanangga. The researcher found out these spiritual sites that became the major interests for visitors:

### **A. The Tomb of Sheikh Bagus Sutapura**

The tomb of Dalem Kawasen is Eyang Dalem Bagus Sutapura Panembahan Pamulihan. He is the son of Mas Ngabei Nastanagara entitled Dalem Waru di Leuwi flea. Dalem Bagus Sutapura is also the grandson of King Balaneksa the ruler of Galuh Kawasen. Dalem Bagus Sutapura was the first Regent of Kawasen to be recognized by Mataram. Around 1630 Sultan Agung Raja of Mataram his territory covered the Parahyangan region, he split the Priangan residency area outside Sumedang into several regencies including Galuh. The Galuh region was also divided into several small centers of power called Kedaleman and led by a dalem. The main factor in the division of this region was due to the rebellion of Dipati Ukur from 1628 to 1632. Dalem Bagus Sutapura was designated as Dalem Kawasen at that time whose area included Pamotan, Kalipucang, Pangandaran Regency to Mojong Malang Cimaragas. His title was Tumenggung Sutanangga in 1634 and the center of government was in Kawasen. Dalem Bagus Sutapura was buried in Batu kurung Hamlet, Kawasen Village, RT 8, RW 3, Banjarsari District, Ciamis Regency, West Java Province. He was instrumental in the capture of Dipati Ukur who was considered a rebel by Mataram.

In 1628, Sultan Agung assigned Dipati Ukur to help the Mataram troops attack the invaders in Batavia. At that time the Mataram troops were led by Temanggung Bahureksa. However, Bahureksa apparently did not communicate with Dipati Ukur at the specified time. Dipati Ukur attacked the invaders to Batavia but when he arrived in Batavia, the Mataram troops led by Bahureksa had not arrived. Therefore, Dipati Ukur failed to expel the invaders. This was due to the imbalance of armaments and support from the Mataram forces. For this failure, Dipati Ukur thought that instead of accepting punishment, he would no longer be loyal to Mataram. Dipati Ukur and his followers ignored the power of Mataram and carried out a rebellion movement against Mataram. His rebellion lasted for approximately 4 years from 1628 to 1632. Dipati Ukur was soon known by Mataram, the Mataram party tried hard to suppress the Dipatiukur rebellion. Finally, a meeting was held by the regents who were given the task of arresting this Dipati Ukur . Then Kyai Galuh Bandanagara suggested Senopati from Kawasen or Bagus Sutapura to arrest Dipati Ukur. Finally, Dipati Ukur was caught by Bagus Sutapura and tied up and then taken to Galuh because of his services in capturing Dipati Ukur. The Kedaleman Kawasen area was given by Sultan Agung to Bagus Sutapura with the title Tumenggung Sutanangga. This was given as a reward for his loyalty to capture Dipati Ukur who had been considered rebellious to Mataram. so that the depths of Kawasen run a system of government under the kingdom of Mataram.

Bagus Sutapura's tomb is in a whitewashed room, his tomb is cared for and by the third kuncen, the first and second Kuncen are on the outside of Eyang Sutapura's tomb. According to Kuncen, in this tomb, it is also common to purify relics in Sutapura at certain times. We are only allowed to enter the

outside of the tomb because only at certain times the tomb can be opened. Around the tomb is given a wall signifying a very high respect for the owner of this tomb. Kawasen's tenure ended in 1810 by decree of Governor-General Herman Daendels. The only remaining relics are the tombs of the courtiers and powerful officials.

The condition of the tomb is very poor because it is only cared for by kuncen. The absence of involvement from other communities and local governments makes the management of the tomb as a place for spiritual tourism or pilgrimage not good. The tomb until now is always visited by pilgrims from various cities.

## **B. Tomb of Sheikh Haji Abdullah**

The tomb of Eyang Sheikh H. Abdullah is located across the river Tomb Bagus Sutapura. To get to the tomb of Sheikh Haji Abdullah it is necessary to cross the river. The tomb can only be visited when the river is receding. But if the river is in a flood state, we cannot possibly visit then him. According to Kuncen he was a religious advisor from within Kawasen.

## **Conclusion**

Every region has to offer the hidden treasure that might surprise people, especially related to cultural and tourism sites. In this case, the researcher found out that there is still various cultural heritage that have not been explored by the Ciamis Regency government. The result revealed that there was a rebellion in the East Periang (Galuh) region led by Dipati Ukur (1628-1632 AD). Moreover, the Priangan region was then divided into an independent district, while the Galuh (East Priangan) region was divided into the main district, Bojonglopang (Kertabumi) Imbanagara and Kawasen. The major interests that attracted the researcher are the tomb of Sheikh Bagus Saputra which was around 1630 Sultan Agung Raja of Mataram covered the Parahyangan region. The last site was the tomb of Sheikh Haji Abdullah, in which located in located across the river Tomb Bagus Sutapura and the visitors are only allowed to visit it when the river is receding.

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