

# **Cultural Village Jalawastu as a manifestation of multicultural tourism in Javanese and Sundanese society (Jasun): literature review**

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**Abstract.** This research aims to map the tourism potential in Jalawastu Cultural Village and develop sustainable community-based tourism. Historical information is needed to understand the values of local wisdom and to inventory the potentials and tourist attractions in Jalawastu Cultural Village. The urgency of this research lies in the conservation and development of cultural heritage. By identifying the cultural tourism potentials in Jalawastu Cultural Village, this research will also assist in the efforts to conserve and develop local cultural heritage. This is crucial for preserving unique cultural identities and preventing the loss of traditional knowledge and practices. The development of multicultural community-based tourism is a concept that combines cultural richness, local wisdom, and active community participation in managing tourist destinations. In the context of Javanese and Sundanese (Jasun), Jalawastu Cultural Village represents a particularly interesting potential. Located on the border between the Javanese and Sundanese regions, this village showcases rich cultural diversity and can attract both local and international tourists. The research method to be used is qualitative with an literature review. The results of this study indicate that Jalawastu Cultural Village has great potential to be developed into a community-based multicultural tourism destination. The role of the local government is crucial in promoting Jalawastu Cultural Village to be more widely recognized internationally.

**Keywords:** cultural village; multicultural; jasun (Javanese and Sundanese)

## **INTRODUCTION**

Indonesia has diverse ethnic groups and cultures in each of its regions. Each ethnic group has its own traditions that influence their lives, forming a culture that must be preserved and become the identity of the Indonesian people. This cultural identity, in practice, influences the self-assessment and perception of each community member, providing them with guidelines for behavior and conduct (Marsan, Nur Sekreningsih, Siregar, MJ. 2021).

The cultural richness of Jasun boasts a diverse and rich heritage, including traditions, arts, customs, and beliefs. The cultural interaction between Java and Sunda over centuries has created a unique and fascinating cultural wealth. Jalawastu Cultural Village is identified as a location rich in Jasun's cultural diversity. Located on the border between the Javanese and Sundanese regions, this village serves as a convergence point for various cultural aspects of both areas. In an era of globalization and increased human mobility, the development of community-based tourism has become a primary focus in efforts to promote cultural diversity and enhance the well-being of local communities.

In the context of tourism development, a deep understanding of local culture is crucial to avoid excessive commercialization and to preserve the

authenticity and integration of the culture. The development of multicultural community-based tourism in Jasun at Jalawastu Cultural Village has the potential to provide significant economic benefits to the local community through increased income, job creation, and the development of small and medium enterprises. Despite its great potential, tourism development in the village also faces various challenges, including social and economic changes, the influence of globalization, and environmental sustainability issues. Culturally, in traditional societies, attitudes, values, and culture are not only symbolically meaningful but have also become beliefs and daily practices (Birsyada and Permana, 2019).

The Sundanese people or the Sundanese ethnic group are part of the wider ethnic communities living in the archipelago. Anthropologically, those referred to as Sundanese are people who have been descended from generation to generation. The Sundanese dialect is the everyday language used by the Sundanese people. Typically, the Sundanese reside in the West Java region, also known as the land of Pasundan (Koentjaraningrat, 2004).

In the multicultural country of Indonesia, positive forms of interaction among individuals in society will strengthen the existence and survival

of the nation. Conversely, negative interactions will threaten national unity and integration. To anticipate these threats, a deep understanding of multicultural life is necessary. It is hoped that this understanding will create individuals with a multicultural spirit who view differences as natural rather than as obstacles to the unity of the Indonesian nation.

The research results by the researcher in 2018 titled "Implementation of Multicultural Values in Multi-Ethnic Schools in Tegal City (A Study of Social Interaction at Pius Elementary School in Tegal City)" published in the *DIALEKTIKA Research Journal* indicate that the understanding of multicultural values is obtained both from classroom learning and direct practice in daily social interactions (Setiyoko and Budiana, 2018).

The questions that arise in this research are What is the potential of Jalawastu Cultural Village as a manifestation of multicultural tourism in the Javanese and Sundanese (Jasun) community?

**Management of Cultural Destinations.** Previous research has explored various aspects of cultural destination management, including cultural preservation strategies, tourism infrastructure development, and cultural destination marketing.

**Multiculturalism and Cultural Interaction.** Studies on multiculturalism and cultural interaction have revealed the complexity of intercultural dynamics, as well as the importance of intercultural dialogue in appreciating and enriching cultural diversity.

Community-based tourism is an approach to tourism development that places local communities at the center of tourism activities, both as providers of tourism services and key stakeholders in destination management. This approach aims to empower local communities, preserve culture and the environment, and enhance their economic well-being.

The process of planning, developing, and managing tourism destinations that primarily rely on cultural wealth as their main attraction. The main goal of cultural destination management is to sustainably preserve, promote, and utilize cultural heritage, while ensuring meaningful tourist experiences and economic benefits for local communities.

Multiculturalism fosters dialogue, exchange, and mutual understanding among various cultural groups. It creates space for discussion, exchange of ideas, and better understanding among people from different cultural backgrounds. Cultural interaction provides opportunities for

collaboration, inspiration, and cross-cultural innovation. The exchange of ideas, techniques, and cultural practices can lead to new and unique works of art, music, literature, and discoveries.

## METHODS

This research employs a qualitative literature review method should be used consistently with methodological assumptions. This means it should be used inductively so as not to predetermine the questions posed by the researcher. One of the main reasons for conducting qualitative research is its exploratory nature (Agung and Yuesti, 2019). The following are the steps or methods that can be utilized:

- a) **Source Identification:** Identifying and selecting relevant literature sources related to the research topic, including academic journals, books, research reports, conference papers, and official documents related to community-based tourism, Javanese and Sundanese cultures, and sustainable tourism destination development.
- b) **Literature Search:** Systematically conducting literature searches using academic databases such as Google Scholar, JSTOR, ProQuest, and other digital library platforms. Keywords may include "community-based tourism," "multicultural tourism," "Javanese culture," "Sundanese culture," "cultural heritage tourism," among others.
- c) **Literature Selection:** Establishing inclusion criteria to select relevant literature, such as recent publication years, relevance to the context of Jalawastu Cultural Village, focus on community-based tourism, and aspects of Javanese and Sundanese cultures. This includes excluding irrelevant or lower-quality literature.
- d) **Literature Analysis:** Analyzing the selected literature content using a qualitative approach. This involves in-depth reading and understanding of relevant texts, identifying main themes, findings, and approaches used by previous researchers related to the research topic.
- e) **Synthesis and Interpretation:** Synthesizing the main findings identified in the literature. Understanding how concepts such as community participation, cultural preservation, local economic development, and cultural-based tourism management are applied in the context of Jasun at Jalawastu Cultural Village.

This research method uses a literature review. The literature guide in this study includes relevant journals in both Indonesian and English on the topic of "Cultural Village Jalawastu as a manifestation of multicultural tourism in Javanese and Sundanese society (Jasun)." There are 11 articles reviewed in this research.

The inclusion criteria in this research are publications that have been published within the last 10 years to ensure that the data and information obtained are still relevant and up-to-date.

The exclusion criteria in this research are publications that were published more than 10 years ago, unless they are considered classic literature or important references in the field.

## RESULTS AND DISCUSSION

The Ngasa Traditional Ceremony in Jalawastu Cultural Village demonstrates (1) The ritual form accompanying the existence of Ngasa tradition includes the village's clean traditions, ciprat suci rituals, Centong Wars, Gunungan procession, Ngasa prayer ritual, and the tradition of Ngasa dishes; (2) Ngasa tradition has four functions for their supporting community, namely religious function, social and culture function, education function, and entertainment function; (3) The meaning of the ceremony of Tradisi Ngasa is in every procession of the tradition (Fadlillah and Supriyanto, 2020).

The Tradition of the ngasa traditional service in the social construction of the Community of Jalawastu : (1) The Ngasa traditional ceremony in Jalawa was originally in the form of mountain alms as a form of gratitude to God Almighty that the people of Jalawastu have been given salvation, harvest results, and sustenance; (2) The Ngasa tradition procession in Jalawastu includes several stages, namely preparing gunungan from harvest to the ngasa procession at Pasarean Gedong; (3) Community social construction of the Ngasa tradition as a form of gratitude for the blessings and gifts of God Almighty and the Jalawastu community taking care of each other, guarding, protecting ancestors, mutual cooperation, mutual assistance. accept, and follow the orders of the ancestors (Permata and Birsyada, 2022).

The research findings conducted by Pramudya and Marwanti (2021) indicate that the Jalawastu Indigenous Community still has a fairly good social resilience in responding to social changes. Aspects of coping abilities are marked by still holding high traditional values in deliberation and

family solidarity. The aspect of adaptability in responding to social change is carried out while maintaining customary values and accepting social changes that are beneficial to the community. Regarding the aspect of transformational capacity, the Jalawastu Indigenous Community is still in the process of making changes for the better to maximize the available local potential. The Jalawastu Indigenous Community still has good social resilience in facing social changes in Ciseureuh Village, Keanggunan District, Brebes Regency.

The Ngasa Traditional Ceremony at Jalawastu Cultural Village from a theological perspective includes : First, the Ngasa traditional ceremony existed hundreds of years ago before Islam entered a group of followers of the Sunda Wiwitan teachings. At first the Ngasa traditional ceremony was carried out by hamlets or villages located on the slopes of Mount Kumbang. Second, the existence of theological values contained in the Ngasa Traditional Ceremony, namely: 1) Divine values; 2) Human Values; 3) Social values; 4) Value Rituals; 5) Value of life; 6) Spiritual Values. Third, from a theological perspective, especially the theological, Ngasa traditional ceremonies are not in line with Islamic creed in praying and burning incense and offerings. The conclusion of this study is that the teachings and rules of the ancestors still apply and they are afraid that if they violate these rules, their ancestors are angry, so that a disaster occurs and it is believed now, even though Islam has entered the village of Jalawastu. This proves that Sunda Wiwitan's belief is still strong and still maintains (Adawiyah, 2022).

The research conducted by Sahrozat and Munawarah (2018) shows that wooden houses are still maintained due to the community's belief in myths. The concept and philosophy of wooden houses held firmly by the community reflect the identity of Jalawastu's people as communal, close to nature, and influenced by beliefs formed from a blend of Islam with animism and dynamism. This study also demonstrates that the worldview of Jalawastu's community, as reflected in the local wisdom of wooden houses, exhibits qualities that could serve as an example for Indonesian society as a whole.

The structure of Centong War Dance was identified based on dance form which includes the form of presentation, choreography, make-up, and properties. While the content of the dance includes the background story, theme, name of the dance, characters, and philosophical element in it. The form of choreographic data presentation is

completed by Laban notation. Through this article, it is hoped that an interest will be achieved, namely growing an understanding of traditional values and concern for cultural preservation through Ngasa ritual in Jalawastu Cultural Village, Brebes (Turyati and Azizah, 2023).

The Ngasa ceremony serves as an effort to personify the Jalawastu community as a group that preserves traces of Hinduism blended with Islamic traditions. Ngasa also represents an attempt by the Jalawastu community to compromise and adopt aspects of other cultures, such as Islamic and Sundanese cultures (Wijanarto, 2018).

It appears necessary to initiate efforts to develop an environmentally-friendly model of customary village and cultural customs. What exists within the Jalawastu community as living culture may face challenges both now and in the future. The effectiveness of taboos (pamali) in Jalawastu community's social life should involve efforts as a *raison d'être* for ecological conservation around the hamlet of Jalawastu.

The research findings of Rokhman (2020) are the people in Jalawastu Hamlet are those who still carry out mountain alms with the term ngasa ceremony. The ngasa ceremony is an ancestral inheritance which is a symbol of knowledge, beliefs, customs, and life guidelines that guide individual behavior in life in Jalawastu Hamlet. Almost the entire Jalawastu community, even other than the Jalawastu community, participated in this annual ceremony. The ceremony is still held as a symbol of gratitude to God Almighty for all the sustenance provided in earlier periods. Jalawastu people continue to maintain the existing tradition even though many aspects have changed due to the impact of globalization. The ceremony contains social aspects, which means that life must co-exist with others, as well as psychological aspects, namely fostering a sense of brotherhood among people and fostering the belief that nature and the environment have positive and negative magical powers.

The research findings by Khumaeroh (2022) indicate that: (1) the actualization of religious values in the Ngasa ceremony at Jalawastu Cultural Village contains religious values influenced by beliefs such as Animism-Dynamism, Sunda Wiwitan, Hindu-Buddhist, and Islam. (2) This actualization of religious values is manifested in five aspects: the timing of the Ngasa ceremony, the location where the Ngasa ceremony takes place, the equipment used in the Ngasa ceremony, the food served during the Ngasa ceremony, and the attire worn during the Ngasa

ceremony.

There are several efforts to enhance peace education through the Ngasa Ceremony, including prioritizing dialogue in conflict resolution, regenerating the management of local wisdom, increasing the role of the government in supporting peace, and involving a broader community in the implementation of the Ngasa Ceremony as a means of multicultural education (Muhaemin, 2021).

The Jalawastu community is a society that upholds customary law and ancestral teachings. They always practice values of peace, such as tolerance, togetherness, and mutual cooperation in their daily lives. These positive characteristics are reflected in the Ngasa Ceremony, making it a model for multicultural education for both the Jalawastu community and others.

One of the tourism destinations being developed and promoted in Brebes Regency is Jalawastu Cultural Village. Its presence is not yet widely known among the people of Brebes and its surrounding areas due to low tourist visits, both educational and non-educational. This is a result of insufficient development planning, limited human resources, and low technological competitiveness (Ramdhan, 2023).

The results of this study indicate that Jalawastu Cultural Village has great potential to be developed into a community-based multicultural tourism destination. The role of the local government is crucial in promoting Jalawastu Cultural Village to be more widely recognized internationally.

Increasing the capacity of human resources in harnessing available resources is one form of social transformation activity in the Jalawastu Customary Community. This has a positive impact on developing economically valuable local wisdom and generating additional income for the community. In other words, the Jalawastu community can continue to preserve customary values and traditions amidst evolving social changes, while maximizing natural and social potential for local development efforts aimed at enhancing social welfare.

## CONCLUSION

Most of the Jalawastu Customary Community members are unable to engage in transformative activities to respond to the potential of multicultural community-based tourism. The Jalawastu Customary Community finds it challenging to progress positively due to clashes

with inherited traditional values up to the present day. Some community members wish to break free from customary regulations in this increasingly modern era by relocating to other hamlets or moving away. This population movement behavior impacts the declining human resource participation in upholding values and traditions within the Jalawastu Customary Community.

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