

CULTURAL TOURISM IN NAGA VILLAGE

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**CULTURAL TOURISM IN NAGA VILLAGE, WEST JAVA PROVINCE,
INDONESIA
(AN ACTOR NETWORK THEORY APPROACH)**

Arief Faizal Rachman and Amalia Mustika

Abstract

Cultural and environmental tourism development in Naga Village constructed by the high demand of visitors that come to Naga Village. This is a social process that contested by stakeholders, such as local community, tour operators and local government. This entire stakeholder has their own self-interest, as the elements of their stated social concept. Different values of elements between stakeholders created interest between them. The research used explorative and descriptive methodology to find out actor network theory on the physical and social transformation between stakeholders. The results of this research are local community of Naga Village open their selves on the dynamics of tourism there. Transformation happened in Naga Village, both physics and functions transformation. Nevertheless, the culture and environment of Naga Village sustain till the present time.

Keywords: actor network theory, transformation, cultural destination, sustainable tourism

INTRODUCTION

Kampung Naga is located in the area of Neglasari Village, Salawu District, Tasikmalaya Regency, West Java Province, Indonesia. It takes six hours drive from Jakarta as capital city of Indonesia. Kampung Naga is a village which is inhabited by a community in a very strong tradition of holding the remainder ancestors. The differences are visible when compared with other communities outside Kampung Naga. The community are living in the framework of an atmosphere in a traditional simplicity and environmental wisdom.

Kampung Naga is located not far from the main road that connects with the city of Garut, Tasikmalaya. Villages are located in a fertile valley, with the boundaries, in the West Village by Naga forest. The forest is sacred because it is located in the ancestral cemetery. In the south is the rice fields, and in the north and east are surrounded by river Ciwulan, which the source of water comes from Mount Cikuray in Garut. The distance from the town of Tasikmalaya to Kampung Naga is approximately 30 kilometers, while the distance from the city of Garut is 26 kilometers. To reach Kampung Naga from Garut, Tasikmalaya, people must climb down the ladder in the wall to the bank of the river Ciwulan with the slope about 45 degrees with a distance of approximately 500 meters. Then through the paths into Kampung Naga. The settlement is easier to visit than the most ancient Sundanese village in Baduy, located in Banten province, western part of Java island.

According to the data from Neglasari village, the surface soil of Kampung Naga hills with those used for land productivity can be fertile. Area of land in Kampung Naga is one of half a hectare, mostly used for housing, yards, ponds, and the rest is used for agriculture rice harvested twice a year.

The social construction of technology trying to see social processes that formed in a certain time frame. In the process, there are social groups that have an interest (self-interest), so that it can make a difference that can lead to the onset of the collision even conflict. The process of experiencing the push-pull between groups related to a series of norms, ultimately a social construction (Yuliar, 2009).

The uniqueness of the cultural life of the community of Naga Village have appeal to Naga Village grow and develop as one of the tourist attraction in Tasikmalaya Regency, West Java Province. However, the development of tourism in Naga Village result in a change of social transformation in the region. This transformation is in fact involves many social groups, namely the local communities, the tourism industry, and government.

The changes that occur in Naga Village from the first until now created due to the interaction between related groups in Naga Village. The relationship between social groups related to the Naga Village culture exists that line, but there is not. This is because of self-interest is different, so it lead to resistance

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from certain parties against the policies established. This resistance can create stabilization but on the other hand can also trigger the conflict (destabilization).

Social transformation in Naga Village basically occur stably with the agreement of the parties involved. However, on the other hand, this process is also experiencing a prolonged polemic even conflict until finally a stabilization or destabilization. To find out the social transformation of the determination in Naga Village tourism policy it is necessary to a study by the actor network theory approach.

Research question

Research question of this study is how social transformation shaped sustainable cultural destination of Naga Village

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Research objectives

The objectives of study to determine the social transformation that occurs when the tourism activity into an activity in Naga Village. Tourism destinations is an area is interconnected spatial, temporal and sociocultural, so it has a certain image, in which there are components of tourism and community elements interact.

LITERATURE REVIEW

Tourist destination

In a destination area, there are several components that must be held in the planning and development of tourism, consisting of a tourist attraction, accommodation facilities, restaurants, souvenir shops, tourist information centers, shops, roads, transport services. In tourism, these components are practically necessary elements of tourist destination (Spillane, 1991) is a tourist attraction, facilities, infrastructure, transportation, hospitality and security. In addition to physical artifacts that are required in the development of tourism destinations, there are components of the non-physical which also determines the development of tourism destinations in the region.

The attraction of Naga Village present a daily life of the village where mostly are Sundanese people. Upon arrival at the village, tourist will be welcomed by a local people that dedicated himself as a local guide. He took the tourist to the village where nature-based attraction, a Ciwulan river and a forbidden forest protected by local custom. Finally, after twenty minutes on foot, tourist will see a traditional staged house (Suhamihardja and Sariyun, 1992) as highlite of the tourist attraction.

The facilities of Naga Village is a traditional one when they make toilet and bathing shower into a bamboo shower and bamboo wall. They use a local house as tourist's accommodation and place to eat. Souvernir shops are provided by the locals. There is a function room that can be used as a meeting room for discussion with visitors (mostly students and researchers).

The infrastructure is a simple one. There is no electricity network, but locals use battery for black and white TV, radio and cellphone charging. There is only one stairs pathway for accessibility. But traditionally, there is a lot of water supply for daily needs and tourist. Tourist information is availbale by local people where they make a small business unit called *Sauyuman*.

There is no transportation on the site. But it is easy to get to the entrance gate of destination because located enroute of national road. There is also a parking lot provided by local tourism authority of Tasikmalaya Regency. The only pathway to the village is four hundreds stairs that connected parking lot to down to the village.

As it is a traditional village, it has good level hospitality and security. Warm greeting and locally type of service will welcome all the visitors to the village. Even the visitors are allowed to see their part of local house, such as kitchen, bedroom and family room. There is good interaction between host and guest at destination.

Elements of culture

Naga Village is a village that still holds the traditional Sundanese tradition Wiwitan and has lived in the region for hundreds of years. Naga Village society still holds the traditions of indigenous Sundanese culture in everyday life, which can be seen from the seven elements of culture (Koentjaraningrat, 1994). Seventh cultural elements that make a social construction in Naga Village.

The first element of culture is religion; believes religion is the religion of Sunda Wiwitan ancestors, but also run distance-teaching of Islam. The second is the language; the use of Sundanese as everyday language and can speak in Indonesian. Also known as the literature of ancient Sunda Sunda with writing that

¹ is similar to writing ancient Java. The third elements of culture is a system of kinship; lineage more dominant on paternity (paternalistic) and nuclear family consisting of a father, mother and children. Meanwhile, calls to the older man is indeed considered while the female called teteh and others.

The fourth is cultural elements livelihood systems; most are agriculture-based society that is still known their confidence in the rice goddess Dewi Sri as the Sunda public confidence, it is also known in Javanese culture. The fifth element is the culture of science and technology systems; science used is usually associated with subsistence farmers, the science of astrology is associated with a good season to start farming, and is also known by the Sundanese calendar. Meanwhile, the technology is also largely used for agricultural tools and tools for cultivating paddy harvest, such as plow rice fields and rice is a traditional cutter ani-ani. So also with the concept of environmental sustainability for local communities.

The sixth is the cultural element of leadership system, known as Kuncen or traditional leaders. Leadership in Naga Village structured not join directly from the government, so there are other functions of a formal leader (Village Head) and informal leader (Kuncen).

The seventh element is distinctively art system Sundanese people like art with a bamboo musical instrument, called the angklung, rhymes, songs Sundanese (songs).

Cultural Tourism which is a type of tourism, which motivated people to travel due to the attractiveness of the art and culture of a place or region. So the object of his visit is the ancestral heritage of ancient objects. Yoshimura and Wall (2010), Burton (1995) stated that cultural expression come in both tangible and intangible form, with associated stories and interpretations.

Actor Network Theory

Crawford (2004) describe that Actor network theory (ANT), also known as enrolment theory or the sociology of translation, emerged during the mid-1980s, primarily with the work of Bruno Latour, Michel Callon, and John Law. ANT is a conceptual frame for exploring collective *sociotechnical* processes, whose spokespersons have paid particular attention to science and technologic activity. Stemming from Science and Technologies Studies (STS) interest in the elevated status of scientific knowledge and counter to heroic accounts or innovation models, ANT suggests that the work of science is not fundamentally different from other social activities. ANT privileges neither natural (realism) nor cultural (social constructivism) accounts of scientific production, asserting instead that science is a process of heterogeneous engineering in which the social, technical, conceptual, and textual are puzzled together (or juxtaposed) and transformed (or translated).

Crawford (2004) also stated that as one of many anti-essentialist movements, ANT does not differentiate between science (knowledge) and technology (artifact). Similarly, proponents do not subscribe to the division between society and nature, truth and falsehood, agency and structure, context and content, human and non-human, microlevel phenomenon and macrolevel phenomenon, or knowledge and power. Nature and society, subjectivity and structure, and fact and fiction are all effects of collective activity. ANT advances a *relational materiality*, the material extension of semiotics, which presupposes that all entities achieve significance in relation to others. Science, then, is a network of heterogeneous elements realized within a set of diverse practices.

Law (2007) assumed that nothing has reality or form outside the enactment of those relations. Its studies explore and characterise the webs and the practices that carry them. Like other material-semiotic approaches, the actor-network approach thus describes the enactment of materially and discursively heterogeneous relations that produce and reshuffle all kinds of actors including objects, subjects, human beings, machines, animals, 'nature', ideas, organisations, inequalities, scale and sizes, and geographical arrangements.

In the study of transformation in Naga Village will collaborate between the actor network theory with the tourism sector which forms the concept of cultural tourism as a form of social construction in Naga Village. In the theory of social construction, development artifacts seen as a process that can not be predicted, according to the circumstances at the time (contingent process). According to this view, these changes can not be analyzed by following a fixed path and unidirectional (unidirectional), but refers to a number of determinants are heterogeneous. The changes are explained by reference to a number of differences which could be an obstacle even can lead to conflicts between social groups technologist. Each group has conceptual framework and the interests of each (self-interest). The social groups involved in the preparation of strategies to win the interests and goals, and forming technology in accordance with their respective plans (Yuliar, 2009).

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In the following review will describe the factors forming the social construction of determination in the study area. Identification of social groups as actors or social groups that had a role in creating an artifact of social processes that occur in an area. The social group is necessary to understand how the process of technology development). On the diagram, the relationship between social groups is illustrated as follows (Yuliar, 2009) that is relevant social groups and framework conception and conception framework elements.

METHODOLOGY

The method used is descriptive research method with explorative approach to describe and explore results of field observations. Descriptive method is a procedure of identification of problems investigated by describing circumstances (subject & object) research during the study based on the facts as they appear (Bungin, 2007). This method is not limited to data collection, but also includes the analysis and interpretation of the meaning of these data, measure the dimensions of a symptom, held a symptom classification, set standards, establish relationships between symptoms were found and others. Peterson (1987) stated that qualitative research is used to address a number of different types of objectives in the research process.

Data collection procedure

Data collection in this study consisted of primary and secondary data. In this research emphasized using snowball interview technique, a method of sampling to see a network of relationships between people/organizations. This method is also to identify a case on a network that analogy based snowball that starts with a small portion then becomes large. As for the informants are:

1. Patrick Silano, a professional tour guide, 58 years old, live in Jakarta
2. Cahyan, member of Naga Village, 48 years old, live in Naga Village
3. Local tourism authority

Data Analysis Methods

It used descriptive method to facilitate researchers in determining the unit of analysis, the type of data used, methods of data collection, analysis and desired output in this study. Results of the interviews will be discussed and analyzed as a result of research. This research was conducted on January - April 2015, held at Naga Village, Salawu, Tasikmalaya.

The analysis process begins with the identification of the social groups associated with social transformation in Naga Village. After using the snowball method in the determination of social groups are involved, then discovered several groups of stakeholders in Naga Village social groups identified as directly involved with the social transformation of the mine tour in Naga Village. In Table 1.1 can be seen in the social groups involved in the formation of the social construction of cultural tourism in Naga Village.

Table 1 Social group identification of Naga Village

Group identification of Naga Village

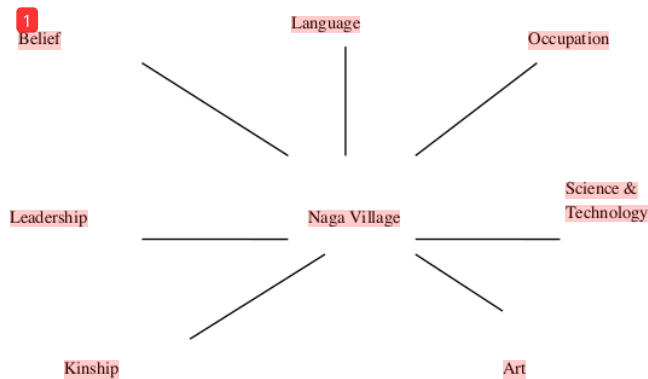
Tour Operator

Member of Naga Village

Local tourism authority

RESULT AND DISCUSSION

According to the data from Neglasari village, the surface soil of Kampung Naga hills with those used for land productivity can be fertile. Area of land in Kampung Naga is one of half a hectare, mostly used for housing, yards, ponds, and the rest is used for agriculture rice harvested twice a year.



Figur 1.1 Before tourism came to Naga Village

Figure 1.1 shows the condition of Naga Village before the arrival tourism. The village is only a traditional village with agriculture life background. The term traditional become stronger because there is still practised of ancient sundanese belief in there. The seven of elements of culture designed the village into most traditional village compared another village in the area. The leader of the village informed (Mudzakir, 2015) that there is no need for Naga Village become a tourist destination and it is never stated. Just because of the hospitality of locals which willing to welcome the visitors.

At the beginning of 1970s there visitors came, both domestics and international, to Naga Village. Artifacts/physical transformation as an attractiveness of Naga Village undergo physical changes along with the development of tourism activities in the region. Promotional efforts made by the interested parties such as local governments and travel agents in an attempt to sell a tour product. Naga Village once just a Sundanese community of civilized society today has its attraction for visitors to come.

Below the figure after tourism came to Naga Village that shape a new social construction at the destination.

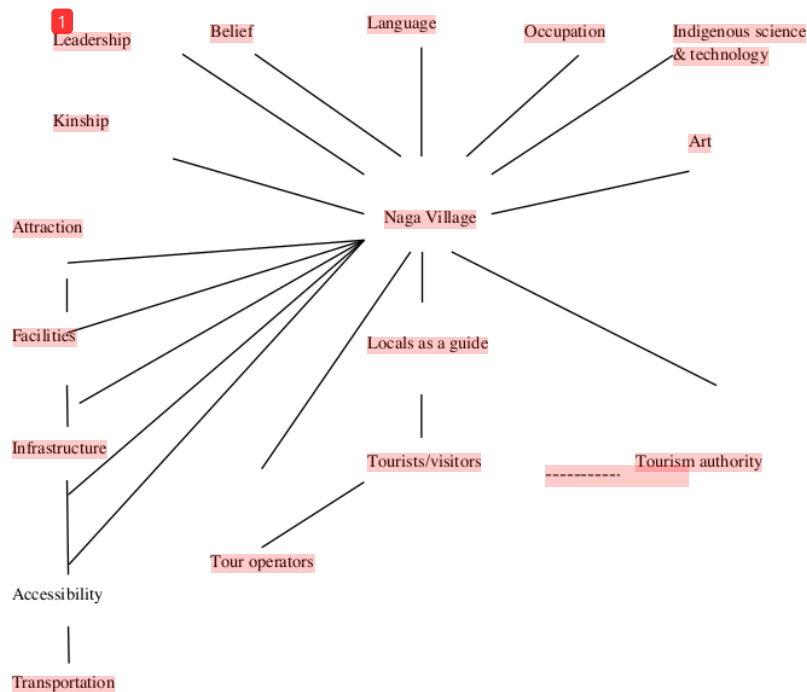


Figure 1.2 After tourism came to Naga Village, there is a transformation

The role of travel agents in bringing tourists (both foreign and domestic) to visit Naga Village has a significant impact on the positive image of the uniqueness of Naga Village. A positive image that is packaged in a tour that can be enjoyed by participants. In fact, there is the movement of people (visitors) to and from Naga Village is going on weekends or weekdays. Value increases the attractiveness of Naga Village. In the past that did the movement to and from the village of Naga are just local people only.

Interaction between the host and guest is more than just a meeting between two different cultures, but already there is a desire for the host to accommodate the needs of tourists who come. In contrast, the visitors had no hope of the added value of the purchased travel package to what is seen from a visit to Naga Village.

Interactions in this appeal is reinforced with a scenario referred to as a tourist trip itinerary (travel route). To realize the added value of the itinerary, the tour guide is also an important role in providing the interpretation of the elements of the existing culture. By relying on the authenticity of Naga Village culture that the tourism activity is referred to as cultural tourism. Tourists visiting Naga Village implications for the provision of tourism facilities in Naga Village.

Physical Transformation

This happens to support tourism activities such as the stairs to Naga Village. There are about four hundred stairs to get to Naga Village. Previously existing stairs connecting Naga Village. However, the existing stairs have not been given a touch of technology use cement materials. Physical transformation rung occurs when an existing rung repaired by providing the use of processed cement and sand. Physical transformation of rungs are used to facilitate tourists visiting Naga Village. Then the physical transformation

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¹ of the parking lot at the beginning of the Naga Village never thought to make a small parking area for vehicles and buses. Artefacts creation of parking area is intended to support the accessibility and convenience of handling the arrival of tourists who come by car. Physical transformation occurs because of the need for setting a vehicle that will be parked.

Ample parking space and made of asphalt in the construction aided by local government. Physical transformation for infrastructure mostly built by the government. Further parking area is developing into one of the local revenue for Local Tourism Authority of Tasikmalaya district which picked visitors fee through parking fees.

Physical of traditional toilet concepts in Naga Village is still a traditional form, known by the name of bamboo shower (*pancuran*). It used water resources from local natural water sources. As the name implies, this shower has no tap water, so the flow continues to fit the availability of natural water in Naga Village.

While the toilets which are in the vicinity of this parking area is provided for visitors who come. Physical transformation in the concept of using the shower toilet that had been transformed into a semi-modern toilet by using faucets and tubs. This toilet management by communities around the parking area also use the economic approach, namely with the implementation of a paid toilet Rp. 1,000, - / person.

Facilitating the transformation of food stalls and drink is one component of the tour. Therefore, the tourists who do visit also buy food and drink available around the parking lot. Factors tropical climate and high humidity cause thirst of tourists visiting Naga Village, hence the desire to buy a drink.

Physical transformations arise when the opportunity to sell food and drinks to tourists. Physical design eat and drink stalls this simple form to take advantage of available land around the parking lot. There are also food stalls and drink whose location lies on the route of travel (by foot) to and from the village of Naga.

However, the provision of food and beverages on the existing stalls can not present the characteristic of Sundanese food overall. Physical transformation with the advent of food stalls and drink is not functioning serving typical Sundanese culture.

Souvenir or gift is an interesting artifacts to be purchased as indicating that somebody had been to the area. Moreover, if the craft artifacts or souvenirs symbolically it signifies a certain culture that looks at the shape, color, writing or other symbolic meanings typical. Souvenir itself becomes a form of physical transformation of culture in tourism results were priced in dollars to benefit sales. The existence of a souvenir shop also add physical transformation in the environment Naga Village. The design and layout of the neighborhood adorn souvenir shop, in the hope something is bought by the tourists who visit.

Tourist Information Center and Guides Association Naga Village is a building construction for the management of tourism activities by the local community. Social institutions resource guides have been around a long time. Physical transformation for this building reinforces the presence of Information and Guides Association Naga Village.

Furthermore, the handling of the visitors that come staffed by officers who have the responsibility through job description (job description), standard work tools of office (for stationery, table, chair, work schedules and computer and internet networks).

Transformation in Function

Disbudpar (tourism authority) Tasikmalaya regency occurred in Naga Village travel policy formulation, the government initiated a social group, has several sections or work units directly involved with the development of the economic sector in Naga Village.

This government work units that are directly related to tourism activities in Tasikmalaya District, particularly destinations Naga Village. As the holder of tourism regulator in Tasikmalaya District, this government work unit in charge of managing the attractiveness of tourist attractions that exist in the region.

Naga Village tourism management by local governments Tasikmalaya implications for policies related to the elements forming a tourist destination, which consists of representatives from tourist attraction, facilities, infrastructure, accessibility and hospitality of the local people.

Transformation in the travel industry tourism is a major driving factor in making Naga Village into a cultural tourist attraction famous. Without the activity of a travel route of travel (itinerary) through Tasikmalaya regency then maybe Naga Village is not well known as it is today.

Naga Village was first visited by a group of foreign tourists who managed his journey by tour operator in 1978. Subsequently after developed by Pacto Tour & Travel, Naga Village become better

¹ known since packaged into an Java Bali overland tour, started from city of Jakarta, Bandung, Tasikmalaya pass, Ciamis and then headed towards the provinces of Central Java and East Java (Rachman, Hutagalung, Silano, 2013).

From interviews with fellow travel managers in Java and Bali, Naga Village obtained information that still has a good appeal and has its own uniqueness. In terms of financing, a visit to Naga Village is not too expensive, but tourists are very high satisfaction after visiting Naga Village.

Travelers is one component unit of this study because without tourists, a tourist destination will not successfully become a place that gives value to the economy, culture and environment. With the tourists there will be tourism production of capital and labor in Naga Village.

Domestic tourists are tourists who come from countries Indonesia itself. However, this could be domestic travelers have different cultural backgrounds to Naga Village culture. Thus there was a significant interaction between visitors who have different cultures (eg, tourists come from Sumatra) with the host. From interviews with domestic travelers obtained information that Naga Villagae has a unique interest because they live with their original culture, with houses that still traditional, no electricity and naturally. Most of the domestic tourists come from the students, student or university academics who are conducting research and mostly from urban area.

The society of Naga Village traditional agriculture is still practiced customs society characterized by Sundanese culture. As stated earlier discussion to determine the characteristic of the culture, it can be known through the seven elements of culture. For people who still adhere to customs Sunda this Wiwitan then the implication is to be a unique thing in the midst of the people who had entered the modern era.

At first, people in Naga Village is not created as a tourist attraction. There is no need for local communities to make Naga Village as a tourist destination in West Java. However, it is precisely the nature of authenticity is what ultimately becomes a pull factor of tourists, both domestic and foreign. At this process occurs friction values have a lot to make adjustments, both from the host society Naga Village, tourists and government.

Transformation at the local tourist services in question here is any form of service in the form of traveler handling when first come, enjoy a visit to leave Naga Village. Transformation function interesting is when the concept of service science owned by the local community in dealing with tourists.

Services is a concept of hospitality to consumers (tourists). In terms of hospitality, the people of Naga Village own soul hospitality and respect every guest who visited. But when the visit in the form of tourism, the concept of hospitality in Naga Village authenticity becomes more developed to support tourism activities through skill, knowledge and attitude required.

One of the travel services provided are guides Naga Village. One of skill owned by the guides is the ability to speak in providing information to a foreign English language. English skills must be obtained through a process of education and training. English is used when there are foreign tourists who come to Naga Village. Knowledge that is owned by a tour guide talking about the absolute Naga Village Naga Village culture. Knowledge of Naga Village obtained through information obtained from generation to generation from parents to their children.

Literature studies are also needed to enrich the knowledge gained earlier from tacit knowledge. Attitude (behavior) a guide in Naga Village governed by ethics guides available at Naga Village Guides Association. However, ethics guides at Naga Village is also strengthened by the spirit of maintaining and preserving the cultural and environmental Naga Village. As someone who deal directly with tourists during the visit, guides become the leader in providing information and positive image for Naga Village.

CONCLUSION

Naga Village has a unique tourist destination, which can be seen in terms of physical, historical relics and culture can still be found until now and serve as an asset for the development of cultural tourism. However, in addition to physical function, at Naga Village also has a non-physical attractiveness. This can be seen from the social and cultural life of society is growing. Preservation of Sundanese culture is very strong look at Naga Village.

Based on the analysis of social transformations in Naga Village as a tourist attraction, it can be concluded that formulate social transformation, both physical and functions in Naga Village used approach to the social construction of technology. This concept starts from a series of processes, namely identifying

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the social groups associated with the enforcement policy of the tourism sector by local governments Tasikmalaya.

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