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# Spatial Planning with Local Wisdom for Rural Tourism Development

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**Abstract.** Rural area has a natural potential in terms of its agricultural sector development. In addition to this, this area can also be developed based on its tourism potential. The potential of the latter sector can be utilized based on its beautiful natural scenery, its cool mountain weather, and its unique local custom and culture. This paper particularly discusses the relevance of spatial planning and local wisdom in the development of rural tourism through a literature review approach. The results of this study indicate that rural tourism and its further development needs the support of spatial planning that appreciates the specific local wisdom of the village(s).

**Keywords:** spatial planning, local wisdom, rural tourism

## 1. Introduction

Development can be broadly defined as a process of (social) change and (economic) growth of society [1]. Based on this understanding, agricultural development, thus, does not solely entails activities related to agricultural production, but also those that deal with social change in terms of values, norms, behavior, institutions, social and so on. Agricultural development has been generally viewed to occur in rural areas. As noted by ESCAP [2] that rural development aims to promote agriculture, improve people's lives, reduce urban-rural disparities and prepare rural sectors for further development.

There is also a general understanding that rural development should also consider the embedded local wisdom, such as demographic structure of society, socio-cultural characteristics, physical / geographical characteristics, patterns of agricultural business activities, patterns of rural-urban economic linkages, village institutional sectors, and characteristics of residential areas. Rural areas in general are facing a variety of problems, from the socio-economic condition of the community, to the absence of a special spatial planning that could prevent rural areas from receiving various kind of negative externalities of urban development [3].

While rural economy is still dominated by the agricultural sector, there has also been a gradual economic shift to the tertiary sector, including tourism. Tourism itself is seen as a potential economic sector that may improve regional economy as well as human well-being. Tourism development comprises the management of natural resources, human resources, and other supporting resources, as



well as the involvement and participation of stakeholders and the integration of other economic sub-sectors.

The tourism potential in rural areas can be further developed based on these areas' beautiful natural scenery, cool mountain air as well as unique local customs and culture. The integration of agricultural activities, natural landscape, and local culture is indeed a potential that can be developed as what [4] calls as 'rural tourism'.

Rural tourism is, however, not a completely new idea. It already grew in the nineteenth century partly as a reaction of the citizen dealing with the growing industrial cities. Railroad companies in particular saw this as an opportunity by making countryside as an attractive location for releasing stress. The Alps and the American and Canadian Rockies were one of the earliest rural tourist attractions in this regard [4].

Previous studies on rural tourism have mainly focused on the use of natural resources, culture, and local customs as tourist attractions [5, 6, 7], educational recreation [8], community participation [9], community participation in the development of rural tourism [6], and cultural tourism attractions [10]. Limited attention has been given to investigate the spatial arrangement of tourist village. Of these limited studies, some have used spatial factors as variables or basic considerations not as outputs or results. For instance [11] conducted a visibility analysis in the rural areas of Bumiaji, Batu to see the village landscape and [12] identify and classify villages according to their spatial centrality, taking into account the ease of rural resources, for integrated tourism management. Meanwhile, [13] saw the arrangement of village space from the perspective of traditional settlement planning based on environmental factors and community habits (local wisdom).

This paper discusses the development of tourism in rural areas (rural tourism) by explicating rural spatial planning and local wisdom in spatial planning. It also discusses the relationship between tourism in the countryside and spatial planning with local wisdom.

## **2. Methodology**

This study employs a systematic literature review approach to identify, assess, and interpret the findings of all relevant studies [14]. Literature review is a search and research of literature by reading various books, journals, and other publications related to the research topic under study [15]. Literature review contains a description of the theories, findings, and other research material obtained from reference material to be used as the basis of research activities [16] and to find out where the knowledge related to research has developed, to what conclusion and generalization have ever been created so that the necessary situation is obtained [17]. To obtain research data the writer used sources of literature from relevant journals and books and applicable laws and regulations in Indonesia. Limitation of library emphasize village tourism, local wisdom and spatial planning. Data analysis is done by collaborating the literature that has been collected so that the research objectives can be achieved.

## **3. Results and Discussion**

### *3.1. Rural Tourism*

Village is an area dominated by agricultural activities where farmers live [3, 18] being the center of all activities [18], adheres to the norms and customs [19] at the lowest level. Meanwhile, the definition of village according to the national regulation is a legal community unit that has a regional boundary that is authorized to regulate and manage government affairs, the interests of the local community based on community initiatives, the right of origin, and / or traditional rights that are recognized and respected in the system of government of the Unitary State of the Republic of Indonesia [20] or an area that is dominated by agricultural activities, including management of natural resources with the composition of regional functions as a place for rural settlements, government services, social services and economic activities.

A village typology can be classified based on its geographical location or position, economic activities or production, its development and specificity and lay out [21, 18, 3]. In particular, the typology of village based on economic or production activities can be further broken down into agricultural village, wetland, dry land, plantation village, fishing village, livestock village, forest village, mining village, and tourism village. Following a continuous physical and socio-economic of rural areas, the rural economy has experienced a gradual to shift from the primary sector (agriculture) to the tertiary sector, including tourism. Tourism itself is seen as a potential economic sector that may improve regional economy as well as human well-being. Tourism development comprises the management of natural resources, human resources, and other supporting resources, as well as the involvement and participation of stakeholders and the integration of other economic sub-sectors.

Rural area has a natural potential in terms of its agricultural sector development. In addition to this, this area can also be developed based on its tourism potential. The potential of the latter sector can be utilized based on its beautiful natural scenery, its cool mountain weather, and its unique local custom and culture. According to Government Regulation No. 50 of 2011 on Master Plan for National Tourism Development 2010-2025 [22], the development of local resource potential through tourism villages is one of the strategies to increase the potential and capacity of local resources.

As rural area endowed with a variety of historic, natural and social potentials it is common that tourism related activities are integrated with agricultural activities. This phenomenon is referred to as rural tourism or agricultural tourism. Tourism village can be defined as a form of integration between attractions, accommodations, and supporting facilities that are presented in a structure of community life that integrates with the prevailing procedures and traditions [23]. Tourism village is a place that offers certain localized characteristics and values that may be attractive for tourists who have particular interest in rural life. Put differently, the main attraction of a tourism village is the unique life of the villagers that cannot be found in urban areas.

The tourist village is, however, not a completely new phenomenon. It already grew in the nineteenth century partly as a reaction of the citizen dealing with the growing industrial cities. Railroad companies in particular saw this as an opportunity by making countryside as an attractive location for releasing stress. The Alps and the American and Canadian Rockies were one of the earliest rural tourist attractions in this regard [4]. In general, tourism village is a village that can utilize its different kind of potentials without involving (big) investors. There are two notions of village tourism: it is called as "tourism villages" if the guests stay and as "village tourism" if the guests only make a short visit [24]. Tourism village refers to a village in which a small group of tourists stays for one or more days with the intention to feel the traditional atmosphere as well as to learn about rural life and the local environment [25]. According to the General Guidelines for Cirangkong Tourism Village Development, village tourism components include attractions, facilities, tourism activities and general development. The main tourist attraction of tourism village is the daily life of the village community and its physical condition. Meanwhile, there is also a need to provide different kind of facilities supporting tourism village development, such as camping facilities, dining-drinking facilities, souvenir center and visitor center. Activities in tourism village can continuously be developed in such a way that these may become more interesting for tourists. Physical and socio-economic development within tourism villages should be conducted based on planning, such by zoning / area division, visitor management and services. According to [24], there are several things that must be prepared in order to become a tourist village: identification of tourism potential villages, activities that can be developed into tourist attractions, maintenance of the village's indigenous culture, typical village food along with the selection of food menus, lodging, tour guides and security. Not less importantly is to actively educating the community so that the preparation process is carried out together with the community, for instance by using participatory mapping methods. Previous studies on rural tourism have mainly focused on the use of natural resources, culture, and local customs as tourist attractions [5, 6, 7], educational recreation [8], community participation (Prabhakaran et al., 2014), community participation in the development of rural

tourism [6], and cultural tourism attractions [10]. Limited attention has been given to investigate the relation between spatial planning and tourism village.

### 3.2. Rural Spatial Planning

Spatial planning has the meaning of managing space efficiently or the process of arranging space [25] or the utilization and control of space in a certain area [26]. Spatial planning is important because the amount of land is not be possible to increase. With the increase in population, there is an increasing need for land. Spatial planning is not only related to the arrangement of spatial structures and patterns of space but also reflects the characteristics of the environment, space, culture and community traditions [27]. Land use is defined as current land use in an area, both in urban and rural areas. Land use is classified as a place of activity [28, 29], such as (a) residential land, including housing, yard and sports field; (b) service land, including government and private offices, schools, health centers and places of worship; (c) company land, including markets, shops, kiosks and entertainment places; and (d) industrial land, including factories and printing.

Previous researchers made spatial factors as variables or basic considerations not as outputs or results. [11] conducted a visibility analysis in the rural area of Bumiaji, Batu that aims to study the village landscape. [12] identify and classify villages according to their spatial centrality, taking into account the ease of rural resources, for integrated tourism management. Meanwhile [13] saw the arrangement of village space from the perspective of traditional settlement planning based on environmental factors and community habits (local wisdom). However, almost nothing is said about the arrangement of tourist village spaces.

### 3.3. Local Wisdom in Spatial Planning

According to [30] local wisdom is the noble values that are embedded in the life of community with the intention to protect and manage the environment in a sustainable manner. In general, local wisdom arises through internal processes and passes for a long time as a result of the interaction between humans and their environment. Thus, local wisdom is the norm practiced by a certain society and is used as a reference in their daily lives. Indeed, as [31] points out that local knowledge is a very important entity for human dignity in society. Participatory approach or community-based development is one strategy that can bridge development interests that emphasize the economic paradigm based on sustainable development (Socio-ecological based) [32]. The rural human environment is built, is an order of life forms containing spatial physical elements as an activity space and non-physical elements in the form of values and accumulation of community activities [6].

Local wisdom is part of a society's culture that cannot be separated from the language of the community itself. Local wisdom is usually passed down from generation to generation through word of mouth. Local wisdom as a knowledge has been developed by certain local communities through an accumulation of experiences dealing with different kind of situations local and nationally in which these communities are situated [33]. Local wisdom can be categorized into two aspects, namely local wisdom that is tangible and intangible.

1. Tangible local wisdom covers:
  - a. Textual: several types of local wisdom such as value systems, procedures, special provisions which are poured into written notes as found in *primbon* (traditional books), calendars, and *prasi* (written culture on palm leaves).
  - b. Building / Architecture.
  - c. Cultural / traditional objects (artwork), for example keris, batik.
2. Intangible local wisdom covers advice that is delivered verbally across generations, such as songs that contain traditional teaching values.

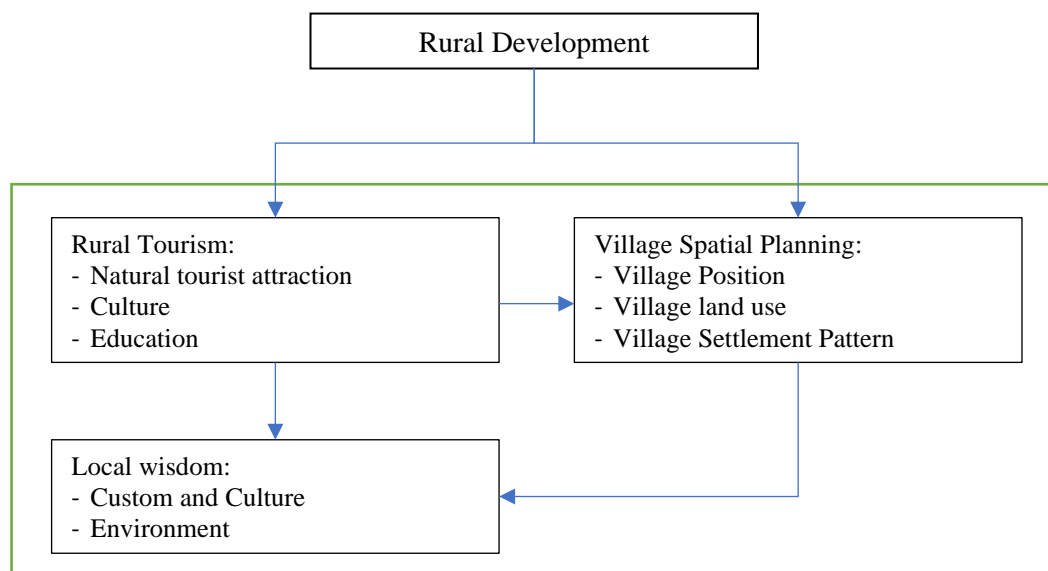
Local wisdom mostly talks about culture, buildings and works of art. Few have discussed the value or procedure of land users. Land use rule in Minangkabau [34, 35], for instance' is based on the principle of so-called "nan rato kaparumahan, taboo tumbuhan dinan lumpur" (how come it interferes with burial,

which is planted with rice fields) which means that flat land is used for housing, sloping land is covered with taboo (plantation), dry land is used for burial and wetlands for rice fields. From this saying it can be seen that the pattern of land use is done by dividing the function group based on the condition of the land. This saying is used in the land use pattern in each village located in *Darek* (the core area of Minangkabau), which is the *luhak* (area of origin) of the Minangkabau tribe which consists of Tanah Datar, Agam and Lima Puluh Kota Regencies.

Another Minangkabau's well-known principle, particularly as the basic requirements of a *Nagari*, is "basosok bajurami, bapandan bakuburan, balabuah batapian, bakorong bakampung, barumah batanggo, basawah baladang and babalai bamusajik" [34, 35]. This proverb can be literally translated as "having a border, having a burial place, having road and connecting road infrastructure and the edge of a bath, having a rope that connects groups with one another, having a place to live, having a field rice field as an economic symbol of the community and having a traditional hall and mosque as consensus place and place of worship".

### 3.4. Spatial Planning with Local Wisdom for Rural Tourism Development

Previous research on rural tourism have largely discussed the utilizing of village resources (nature, culture and tourist attractions) as well as community participation in developing tourism villages. In the development of tourism villages, local wisdom is quite influential because it is the identity or indicator of a tourist village. On the other hand, spatial planning mostly focuses on the use of urban space, and few have discussed the arrangement of village space. While village spatial planning is increasingly acknowledged in Indonesia, it only covers village land use and village position through the lens of settlement patterns. Still, little attention has been given to discuss spatial planning in tourist villages. So, it can be concluded that in the development of rural tourism it is necessary to pay attention to aspects of spatial planning with local wisdom. Because in developing rural tourism, it is necessary to organize an efficient arrangement to accommodate the tourism village activities. Land use regulation in tourism village should pay attention to the philosophy of local wisdom that usually upholds environmental sustainability. The link between rural tourism and village spatial planning with local wisdom to support rural development can be shown in the following figure.



**Figure 1.** Linkage of Rural Tourism with Spatial Planning with Local Wisdom in Rural Development.

#### 4. Conclusion

This paper is based on literature studies that aims to relate tourism villages or rural tourism with spatial planning and local wisdom. This paper is positioned to fill the gap in the literature on the development of rural tourism related to spatial planning. From the above discussion, it can be concluded that agricultural development requires spatial planning. D travel esa is a manifestation of the spatial planning. In addition, there are still few or rare studies that discuss the arrangement of tourism village spaces by paying attention to local wisdom in the area. Based on the results of the study above, it shows that agricultural development through rural tourism requires spatial planning with local wisdom.

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