

MOUNT PADANG CIANJUR WEST JAVA AS A TOURISM

Tri Agustini Gandaresmi¹, Yayat Sudaryat², Nunuy Nurjanah³

^{1,2,3}Universitas Pendidikan Indonesia

Email: gandaresmi@gmail.com

Abstract

Mount Padang is one of the mountains in Cianjur, West Java. The purpose of this research is to get to know Mount Padang from the point of view of various aspects. This type of research is qualitative research using library research methods. The type of data used is secondary data which is in the form of journals from previous research. The result of this research is that the tours offered at the Gunung Padang Megalithic Site are the beauty of the terraced punden building composed of volcanic rock columns. The strategy for developing the Gunung Padang cultural heritage site is by: utilizing vacant land around the site area; using promotional media; socialization regarding the preservation of cultural heritage objects; establishing good coordination with management parties regarding aspects of the development of the Gunung Padang cultural heritage site as a tourist destination; regular maintenance of facilities.

Keywords: Mount Padang, Strategy, Tourism, Culture.

Abstrak

Gunung Padang merupakan salah satu gunung yang ada di Cianjur, Jawa Barat. Tujuan dari penelitian ini adalah untuk mengenal Gunung Padang dari sudut pandang berbagai aspek. Adapun jenis penelitian ini adalah penelitian kualitatif dengan menggunakan metode studi kepustakaan. Adapun jenis data yang digunakan adalah data sekunder yang mana berupa jurnal dari penelitian terdahulu. Hasil dari penelitian ini adalah wisata yang ditawarkan di Situs Megalitikum Gunung Padang adalah keindahan bangunan punden berundak-undak yang tersusun dari kolom-kolom batuan vulkanik. Adapun strategi pengembangan situs cagar budaya Gunung Padang adalah dengan: pemanfaatan lahan kosong disekitar kawasan situs; menggunakan media promosi; sosialisasi tentang pelestarian benda cagar budaya; menjalin koordinasi yang baik bersama pihak-pihak pengelola terkait aspek pengembangan situs cagar budaya Gunung Padang sebagai destinasi wisata; pemeliharaan fasilitas secara berkala.

Kata Kunci: Gunung Padang, Strategi, Wisata, Budaya.

A. INTRODUCTION

Mount Padang is one of the mountains in Cianjur, West Java (Nafila, 2013). Mount Padang does not lean towards one aspect or point of view only because it contains history, religion, culture, society, and aesthetics. According to scientists, the culture in Mount Padang existed before knowing any religion. Mount Padang has 5 symbols, 5 pages, 5 terraces, 5 steps, and is surrounded by 5 hills. When it comes to Islam, it is the 5 daily prayers and the pillars of Islam. If in the state, it is Pancasila. Mount Padang is used for tadabur nature, meaning that we as humans can be grateful, enjoy, see and feel the signs of the greatness/majesty of Allah SWT (Nurmailah, 2018).

According to the language of cultural heritage, cultural heritage is material in the form of cultural heritage objects, cultural heritage buildings, cultural heritage structures, cultural heritage sites, and conservation areas on land or underwater. It needs to be preserved because they have important values for history, science, education, and education. Religion and culture

go through a process of determination. The government protects Mount Padang in Law no. 11 of 2010 concerning cultural heritage. Cultural heritage is a material cultural heritage on Mount Padang, the shape of stone blocks. Then the cultural heritage building with a width of 44m, a length of 125m, and an end of 16m which consists of 5 steps. The cultural heritage structure is in the form of a terrace next to the Cikuta River, Cimangu, south of the empty valley.

While the area morphologically is the hills. Nature reserves protect cultural heritage areas. Maintained by the local community and is our collective responsibility. Not all natural stones are cultural heritage even though they are relics of ancient times. Normatively, Mount Padang describes how humans love the universe and take advantage of nature and the energy elements in it (Arifa, 2020). In the past, Mount Padang was used as a place of worship because the community did not know religion. The concept of worship already existed. Mount Padang is also a place for various religions because Muslims and non-Muslims are also many who visit this site.

The myth is that Mount Padang would be made a kingdom overnight but not too late in ancient times (Budiarti, 2013). The myth itself is something that is not necessarily true and engineered. It is estimated that the collapse occurred during war or natural disaster, so a landslide destroyed the order of Mount Padang (Ndrara, 2019). However, the structure until now remains stable. This site has existed since the time of the Prophet Adam. It is just that the culture only existed after that. The Mount Padang terrace is much higher and wider because that is the foundation. In the order of life or education, there is a correlation (Putri et al., 2022). The west is as good as it is precarious. If the foundation is bad, the building will still collapse too. In Sundanese culture, there is a saying, "*Kudu nete taraje, nincak hamlan*", which means that in doing something, you must be orderly and gradual. Orderly means that something is done in an organized, neat, and orderly manner from beginning to end. No step or process is missed, taken one by one, like when we want to go up the stairs.

In the past, Mount Padang was used as a place of worship and a place for a grand meeting/consultation attended by various kingdoms (Pranoto et al., 2017). However, currently, Mount Padang is used as a tourist spot. This site is opened from 08:00 to 17:00 for public tourism, while in the evening, it is opened specifically for those who want to make pilgrimages, repentance, meditation, or nature tadabur (Sutarman et al., 2016). These sites include; *Pamuka Lawang*, *Masigit*, *Bukit Pamangku Bumi* (top), *Batu Pengujian*, and *Singgasana Raja*. The further explanation is as follows:

1. *Pamuka Lawang*, if likened to the building of a house, is the door (Pavers). If it is associated with monotheism, it is the Shahada.
2. *Masigit*, which has the root word masagi, means the philosophy of prostration.
3. *Bukit Pamangku Bumi*, because of its top position, so if we sit there, our minds will open. Regarding religion, we must be compassionate, always grateful, looking down.
4. *Batu Pengujian*, the myth is that if the stone is successfully lifted, all his wishes will be granted. No wonder so many people used to believe in this myth. However, this site is a spiritual place, not a ritual.
5. *Singgasana Raja* is said that it is the place of King Siliwangi. The philosophy is that the term 4 is healthy five perfect (5 will not be healthy if four is not perfect), meaning that if you follow the rules 1-4, you will automatically get perfection.

The specialty of Mount Padang is all 5; 5 terraces, five steps, a 5-sided gate, then there is a five corner table and a stone where there is a footing of 5 fingers that reads *da-mi-na-ti-la-da* (Sundanese scale) because previously it had entered the ancient Sundanese culture. It is indeed on the rock bonang on the first floor. In addition, Mount Padang also leads to 4 hills and one mountain (if you add up, the result is 5). Among them are poor sand, mala sand, embet, karuhun, and domas sand. It was, moreover, overlooking three hills and two mountains. Previously, Mount Padang was called Siang Padang. However, some call it Nagara Padang

(perhaps this is related to the function of Mount Padang as a meeting place/meeting of the kingdoms). The Mount Padang site is also the forerunner of the oldest Sundanese civilization in West Java, with the presence of terraced punden in the megalithic era.

B. METHOD

This research is included in the type of qualitative research, which uses the literature study method (Gunawan, 2022; Sugiyono, 2018; Arikunto, 2018). In contrast, the type of data used is secondary data from previous research journals. The focus of the discussion in this study includes deepening learning related to Mount Padang, Cianjur, and West Java, from various tourist places.

C. RESULT AND DISCUSSION

In the past, Mount Padang was used as a place of worship and for large meetings/deliberations attended by various kingdoms. However, now it is preserved as a nature reserve and tourist spot. Mount Padang's Operational Hours are open from 08:00 to 17:00 for public tourism, while in the evening, it is opened specifically for those who want to visit, pray, meditate, or do tadabur. The further explanation is as follows:

1. Location Condition, Area and Distance

Karyamukti Village is located in the Cianjur area, with an area of 1,864.23 hectares consisting of 4 Hamlets, 9 Rukun Warga (RW), and 33 Neighborhood Units (RT). They are one of the villages located in the area or region of Campaka District, Cianjur Regency, Province of West Java, with the following regional boundaries (Pratama et al., 2021):

- a. North side: Cibokor Village, Cibeber District
- b. South side: Wangun Jaya Village, Campaka District
- c. West: Cimenteng Village, Campaka District
- d. To the East: Girimukti Village, Campaka District

Karyamukti Village is located to the west of the capital city of Campaka Subdistrict, Cianjur Regency, with a distance of 12 Km, which can be reached in one and a half hours by motorbike or car. As for the distance to the sub-district capital, there are obstacles, namely some rocky roads that have never been touched by asphalt. The distance to the capital city of Cianjur district is ± 28 km with a travel time of \pm two hours by motorbike or car (Pratama et al., 2021).

2. Topography, Hydrology and Climatology

Karyamukti Village is a village located in a highland area. Most of the area of Karyamukti Village is highlands, whereas almost all villages in Campaka District are highlands. In the east, it is bordered by Girimukti Village, Campaka Subdistrict, and in the south, by Wangun Jaya Village, Campaka Subdistrict. In contrast, in the west, it borders Cimenteng Village, Campaka Subdistrict; in the north, it borders Cibokor Village, Cibeber Subdistrict (Pratama et al., 2021).

The hydrological aspect of a village area is very necessary for controlling and regulating the water system in the village area. Based on its hydrology, the river flows in the Karyamukti Village area form a watershed pattern (DAS). Several small and medium-scale rivers and solokans are recorded in Karyamukti Village. In general, Karyamukti Village has a humid tropical climate with a minimum air temperature of 19 degrees which usually occurs in March-April, while the maximum temperature is 26 degrees which usually occurs in October-November, with humidity of ± 18 . The peak of the dry season occurs in August, while The peak of the rainy season occurs in December-January. Karyamukti Village area is located at an altitude of ± 900.00 masl. On average, rainfall conditions in Karyamukti Village are ± 300.00 mm/year to 350.00 mm/year (Pratama et al., 2021).

3. Area and Distribution of Land Use

In general, the land in Karyamukti Village is used productively. It shows that some in Karyamukti Village have natural resources that can cover the community's needs. For more details on land area and its use, see the following table (Pratama et al., 2021).

Table 1. Area and Distribution of Land Use

No	Usage Type	Broad (Ha)
1	Settlements	51,00
2	rice field	35,00
3	Moor / Field	259,76
4	Street	11,93
5	Plantation	987,23
6	Sports Field	1,50
7	Forestry	350,00
8	Office and School	2,71
9	Other	165,10
Total		1.864,23

Source: Pratama et al., 2021

4. Regional Development Potential

Judging from the potential of the area, Karyamukti Village is an area that has much potential that can be developed, including potential areas for tourism, livestock, industry, trade, and services. Of the many potential developments in the area, the Karyamukti Village Government continues to strive to be developed into a source of increasing the income and welfare of the Karyamukti Village community. The following are some things that can be developed from these various potentials, including (Pratama et al., 2021):

- a. Mount Padang Megalith Site, Mount Padang Hamlet
- b. Curug Ciiwung, Hamlet of Mount Malat
- c. Camping Ground, Mount Padang hamlet
- d. Gunung Rosa Djaja Tea Plantation, Gunung Mas Hamlet – Gunung Sari Hamlet.

5. Mount Padang Tourism Products

At first, the Mount Padang Megalithic Site was used by the local community for ritual activities. This area is very thick with mystical, religious, and cultural elements. The community already has local wisdom in maintaining and maintaining the Mount Padang Megalithic Site area. Before this area was developed and promoted as a tourist, only a few tourists visited this area. Tourists who visit are also limited to those who have ritual and cultural purposes (Adatama, 2018).

The development of the Mount Padang Megalithic Site tourism area began in 2010. The Cianjur Regency Government carried out the development of this tourist area. The development efforts are structuring management, improving the road infrastructure, and procuring tourist facilities in the form of toilets and small parking lots. In 2011, tourism promotion was carried out through print and electronic media. In addition, the construction of tourist facilities in the form of toilets, prayer rooms, information offices, parking lots, and shelters, as well as rebuilding road infrastructure (Adatama, 2018).

The tour offered at the Mount Padang Megalithic Site is the beauty of the terraced punden building composed of columns of volcanic rock. This site must be preserved because it is related to the sustainability of tourism and is a very important ancient heritage of Indonesia, as seen from the condition of well-maintained ancient relics. It is because there are caretakers who guard the area and always remind visitors not to damage the site. Communities around the

Mount Padang Megalithic Site area also have local wisdom in maintaining and preserving the site's existence (Adatama, 2018).

6. Mount Padang Cultural Heritage Site Development Strategy

a. Utilization of Empty Land Around the Site Area

There are several government-owned vacant lands, which are located not far from the site area. The land can be used to build inadequate facilities at the Mount Padang cultural heritage site, such as making motorbike parking lots. So that they do not merge with the car park because the condition of the narrow parking lot makes four-wheeled vehicles cannot park in the site area, make more gazebos for tourists to rest, and create facilities. It can be used for performing arts attractions such as small bales because remembering where every art attraction is displayed is always carried out. The site area will threaten the security of cultural heritage objects (Hamzah et al., 2021).

Then take advantage of the role of the local community to find their livelihood by making cute souvenirs identical to cultural heritage objects, after which the manager can build a small kiosk for a souvenir shop. This effort aims to increase the interest and satisfaction of tourists while at the Mount Padang cultural heritage site. However, prior policies are needed before using government-owned assets, namely with certain procedures and provisions. The further explanation is as follows (Hamzah et al., 2021):

b. Promotional Media

Make an official website first, the official website for all information on the Mount Padang cultural heritage site. Such as location information, attractions, facilities, and services offered to tourists. They are creating social media accounts such as Instagram, which present pictures of interesting cultural heritage objects. Open and establish cooperation with travel agents. They are making posters regarding preserving cultural heritage objects around the Cianjur area.

c. Socialization on the Preservation of Cultural Conservation Objects

Considering the threat to the security and safety of the site, it is necessary to always hold outreach activities, both by the management and related agencies, regarding the preservation of cultural heritage for tourists, the community, and the education community.

d. Establish Good Coordination with Management Parties Regarding the Development Aspects of the Mount Padang Cultural Heritage Site as a Tourist Destination

Fellow managers, both directly and indirectly, have not yet established good coordination regarding developing the Mount Padang cultural heritage site as a tourist destination. Since the Mount Padang cultural heritage site has received a lack of attention from related agencies, especially in the district, developing the Mount Padang cultural heritage site as a tourist destination has always been neglected. By creating good coordination between managers, especially related agencies. Because of the need for policies and procedures in advance, the Mount Padang cultural heritage site will be more organized as a tourist destination based on cultural heritage so that it has the opportunity to become a leading tourist destination in the Canjur district. The stages of development aspects that need full coordination with the agency:

1). Facility

Inadequate facilities are an obstacle for the Mount Padang cultural heritage site to developing into a tourist destination. Government efforts are needed to build supporting facilities such as accommodation for tourists from outside the city and even foreign tourists who like to visit the Mount Padang cultural heritage site. Given the unavailability of lodging for tourists around the Mount Padang cultural heritage site, the relevant management can at least collaborate with investors to invite them to

contribute to building tourism support facilities around the Mount Padang cultural heritage site.

2). Accessibility

Accessibility to the Mount Padang cultural heritage site also needs more attention, with the need to make transportation for tourist transportation with interesting innovations such as transportation and motorcycle taxis. It fixed road points that were damaged again.

3). Service

Due to the unsatisfactory service system for tourists, it is necessary to socialize and train employees and tourism driving groups (KOMPEPAR) by providing foreign language training and more in-depth cultural preservation science training. Also, conduct socialization on how to serve tourists well, based on greetings, smiles, and greetings.

4). Source Employment

Carry out efforts to re-recruit workers who are proficient in operating technology media and proficient in photography, where this effort is carried out for the development of a promotion system for the Mount Padang cultural heritage site.

5). Attractions

Make efforts to add attractions that can attract tourists, such as holding art performances more often. The effort this time was carried out by collaborating with communities of art performers, increasing the community so that they can contribute to organizing art performances at the Mount Padang cultural heritage site. So that the attractions offered are not only about natural potential, but some performances can entertain most tourists.

e. Periodic Maintenance of Facilities

Several facilities have been built through the efforts of the Cianjur tourism office, such as toilets and prayer rooms. However, regular maintenance of these facilities, such as toilets and prayer rooms, are not kept clean and need more repairs. This effort needs to be carried out regularly. Not only is the site always kept clean, but tourism support facilities must also be well maintained.

D. CONCLUSION

Mount Padang is one of the mountains in the Cianjur area of West Java. In the past, Mount Padang was used as a place of worship and for large meetings/deliberations attended by various kingdoms. However, now, it is preserved as a nature reserve and tourist spot. Mount Padang's Operational Hours are open from 08:00 to 17:00 for general tourism, while in the evening, it is opened specifically for those who want to visit, pray, meditate, or do tadabur. The tour offered at the Gunung Padang Megalithic Site is the beauty of the terraced punden building composed of columns of volcanic rock. The strategy for developing the cultural heritage site of Mount Padang Cianjur, West Java, is to: use vacant land around the site area; use promotional media; socialize on the preservation of cultural heritage objects; establish good coordination with management parties regarding aspects of the development of the Gunung Padang cultural heritage site as a tourist destination; regular maintenance of facilities.

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