

THE ROLE OF LOCAL WISDOM IN THE DEVELOPMENT OF HERITAGE TOURISM AT THE LIYANGAN SITE, TEMANGGUNG DISTRICT

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ABSTRACT

Local wisdom, derived from community experiences in interacting with their environment, provides effective solutions to various challenges. Its role is crucial in developing cultural heritage tourism, as it enhances awareness and fosters positive attitudes towards environmental and cultural preservation. This research aims to understand the role of local wisdom in heritage tourism development, focusing on the Liyangan Site in Indonesia. The Liyangan Site, with its rich local wisdom and potential as an attractive archaeological site, faces challenges in aligning its development with local wisdom and existing master plans. Using a qualitative approach, this study analyses the role and forms of local wisdom in heritage tourism development. The research findings indicate that local wisdom plays a fundamental role in the development of heritage tourism by mitigating environmental and cultural degradation. This research contributes to supporting sustainable cultural heritage tourism development by applying appropriate local wisdom.

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1. INTRODUCTION

Local wisdom is a form of knowledge and practice derived from experiences within a specific community environment, utilised as solutions to various challenges encountered. Local wisdom emanates from cultural values, religion, and local traditions that aid communities in adapting to their surroundings (Vitasurya, 2016). It encompasses dimensions of knowledge, values, skills, resources, decision-making mechanisms, and community (Nofiyanti et al., 2021). Local wisdom plays a significant role in the development of Heritage Tourism to enhance awareness of environmental preservation and achieve sustainability goals (Maridi, 2016). It is also linked to natural conservation, where nature is deemed sacred and must be preserved (Sufia et al., 2016). Concrete examples of local wisdom include the water canal system in the Newari Site, Nepal, and the Subak irrigation system in Bali, which have been recognised as UNESCO World Heritage Sites. Local wisdom varies from one region to another depending on environmental conditions and the needs of the local community, presenting opportunities for cultural or heritage tourism (Fakih, 2003; Salmin & Jasman, 2017). Heritage tourism is a combination of industries and sustainable systems aimed at preserving cultural resources sustainably (UNESCO, 2015). The allure of cultural elements and local wisdom forms the basis for cultural development and influences the identity of local communities, inspiring heritage tourism. One such heritage tourism destination is Liyangan Village in Temanggung Regency, with the Liyangan Site as a potential historical tourism destination. This site exhibits diverse local wisdom reflecting a harmonious relationship between humans and nature and has been part of local life for centuries.

However, there are issues concerning deviations in the development of the Liyangan Site, such as the construction of asphalt roads that do not align with local wisdom and may threaten cultural traditions and historical infrastructure that need preservation. Therefore, the development of heritage tourism at the Liyangan Site should consider the values of local wisdom to achieve preservation and sustainability goals. This research aims to explore the role of local wisdom in Liyangan Village in the development of heritage tourism at the Liyangan Site while considering sustainability aspects. It will aid in formulating policies and development plans more in tune with local conditions and strengthens the relationship between heritage tourism and local wisdom.

2. METHODS

In line with the research title "The Role of Local Wisdom in the Development of Heritage Tourism at the Liyangan Site," the research method employed is a descriptive method with a qualitative approach. Data collection techniques in this study include: (1) direct field observation at the Liyangan Site located in Liyangan Village, Temanggung Regency; (2) interviews with various predetermined informants; and (3) literature review of data supporting the research. The data collection tools used are interview guides and checklists to support observational activities. In processing or analysing interview results, there are three types of data analysis processes (coding): Open Coding involves detailed data breakdown and categorisation, Axial Coding follows open coding and establishes relationships between categories, and Selective Coding involves selecting core categories and systematically linking them to other categories while validating these relationships. Based on the above exposition, this research aims to provide an overview of the current state of local wisdom in development at the Liyangan Site and to obtain descriptive identification and analysis of the extent to which

local wisdom plays a role in supporting the development of heritage tourism. In presenting data and research results, the researcher prioritizes narrative text exposition regarding the observed situations or conditions during field research. Research Location This research takes place at the Liyangan Site, Liyangan Village, Ngadirejo District, Temanggung Regency, with a focus on existing local wisdom.

2.1. Research Participants

The research participants are individuals involved in tourism activities at the Liyangan Site and the Liyangan Village community. The sampling/participant selection technique employed is purposive sampling. The researcher aims to ascertain the extent of the role of local wisdom in Liyangan Village in supporting the development of heritage tourism at the Liyangan Site. Thus, the participants chosen will adhere to predetermined criteria to gather the required information relevant to this study. The criteria for participants in the research are as follows: Having in-depth knowledge of local wisdom in Liyangan Village, Directly involved in tourism activities at the Liyangan Site, Possessing a basic understanding of culture and tourism, and Understanding the history of Liyangan Village and the Liyangan Site.

2.2 Data Collection Method

Data collection techniques and tools are essential components in facilitating research, enabling the systematic gathering of well-organized data and facilitating the identification of additional information that may be needed for the research. The methods of data collection based on the techniques and tools used in the study are elaborated as follows: observation, interview, and literature review. Observation involves the researcher directly observing the actual conditions of local wisdom at the Liyangan Site and examining the development of heritage tourism. The researcher immerses themselves in the daily lives of the respondents or conducts one-on-one interviews, studying the meaning or significance of each behavior, language, and interaction with the local community of Liyangan Village. Interviews are utilized to obtain detailed and in-depth information regarding the extent to which local wisdom at the Liyangan Site supports the development of heritage tourism. Literature Review Secondary data collection is conducted to enrich the data and information to support the completeness of data sources and information for a thorough study. The literature used includes scholarly journals and books useful in examining both actual and theoretical phenomena related to the research topic, namely heritage tourism.

The data collection tools utilised in this study consist of interview guides and checklists that serve as guidelines for the researcher in the field. The interview guide is designed based on predetermined concepts and dimensions, containing questions directed towards research participants. Interviews will be conducted with participants who meet criteria such as community members and stakeholders involved in tourism activities at the Liyangan Site and individuals with knowledge of local wisdom in Liyangan Village

2.3 Data Analysis

The process involves three activities: data reduction, data presentation, and conclusion drawing. Data reduction includes the process of selection, focusing, attention, abstraction, and transformation of raw data from the field. It aims to sharpen, categorise, direct, and discard unnecessary data. Data Presentation involves presenting a set of information in the form of narrative text, graphs, matrices, networks, and charts. The goal is to facilitate reading and draw conclusions. Conclusion drawing in qualitative research entails

new findings that have not previously existed. Findings can be descriptions or representations of an object that was previously unclear, which becomes clear after examination. They may involve causal or interactive relationships, hypotheses, or theories. When supported by appropriate data, they can be considered credible conclusions.

2.4. Plan for Testing Data Validity

The data collected by the researcher from various predetermined participants regarding the local wisdom surrounding the Liyangan Site and the extent of heritage tourism development that has been implemented will undergo a rigorous validation process. The data obtained from participant interviews or informants will be compared with actual conditions, inter-informant perspectives, relevant documents, and various theories supporting the research. This comprehensive examination aims to draw conclusions regarding the extent to which the local wisdom in Liyangan Village supports the development of heritage tourism at the Liyangan Site.

3. RESULTS AND DISCUSSION

3.1. General Overview of the Research

a. Profile of Liyangan Site

The Liyangan Site is administratively located in Liyangan Hamlet, Purbosari Village, Ngadirejo Subdistrict, Temanggung Regency, Central Java Province. The Liyangan Site is approximately 23 km away from the center of Temanggung city, while it is approximately 3 km away from Ngadirejo subdistrict. Astronomically, the Liangan Site is located at coordinates 7° 15' 06.7" S and 110° 01' 36.6" E. The administrative boundaries of the Liyangan Site are as follows: to the north, it borders Kramat Hamlet in Tegalrejo Village; to the west, it borders Jamus Hamlet in Tegalrejo Village; and to the east and south, it borders Mloyo Hamlet in Giripurno Village. This site covers an area of 30,000 square meters, which is the result of land clearance by the Central Java Cultural Heritage Preservation Center. It is suspected that there is still much-unexplored land in the area to uncover the complete story of the Liyangan Site.

b. Geological Aspects

The geological aspect found at the Liyangan Site reveals the upper part of the deposit appearing red in color. This color is produced due to the oxidation process that occurs in the deposits from the eruption of volcanoes that still have high temperatures. Additionally, rock formations consisting of non-eroded magmatic fall deposits cover $\frac{1}{4}$ of the entire Sindoro Mountain. This information is conveyed based on geological survey data by the Geological Disaster Investigation and Development Center.

c. Archaeological Potential of Liyangan Site

Archaeological findings at the Liyangan Site consist of cultural heritage relics located within a complex settlement area consisting of residential areas, places of worship, and agriculture. This data was obtained from research results of surveys, excavations, and information gathered from the surrounding community regarding archaeological findings. These artifacts were first discovered in 2008 by sand miners, including the discovery of talud structures, yonis, statues, and stone structures. Subsequently, research was developed and conducted by the Yogyakarta Archaeological Center starting from 2010. Generally, the Liyangan Site has 4 terraced levels which display temple structures, stones, retaining walls, stone roads,

courtyard walls, stairs, fences, and stone structures. The uniqueness of this settlement lies in three different areas that merge into a vast complex. The lower area is utilized as a residential area, above which is built a place of worship in the form of temple structures, and the topmost part is used for agriculture. Remnants of the settlement in Liyangan are seen from findings of wood charcoal, bamboo, rice, and thatch. At its uppermost side, ancient Hindu temple structures made of andesite rocks were found, and remnants of coconut shells and rice were found at the very top. Additionally, ceramic artifacts, pottery artifacts, and metal artifacts have been found at the Liyangan Site. Below is a table of these findings:

Table 3.1 Ceramic Artifacts

Artifact Name	Quantity
Bottle	1
Cup	1
Cepuk (small pot)	1
Jug	42
Waxed jug	9
Small jug	25
Small waxed jug	4
Vase	1
Kettle	1
Bowl	30
Pot	5
Teapot	16
Small teapot	1
Jar	35
Jug lid	1

Table 3.2 Pottery Artifacts

Artifact Name	Quantity
Pitcher (water jug)	1
Cup	2
Bird figurine	1
Kettle	12
Kowi (cooking pot)	3
Lamp	7
Bowl	2
Pot	1
Container support	3
Pot (cooking pot)	8
UI	1

Table 3.3 Stone Artifacts

Category	Item Name	Quantity
Building Tools	Angkor	7
Agricultural Tools	Hoe	1
	Machete	5
	Sickle	1
Household Items	Jug	1
	Bowl	4
	Pot	2
	Knife	2
	Tray	10
	Container Handle	1
Craftsman Tools	Pickaxe	3
	Axe	5

	Hammer	6
	Chisel	10
	Tongs	3
Ceremonial Tools	Rattle	1
Illumination Tools	Hanging lamp	6
	Oil lamp	1
Jewelry	Mirror	1
Weapons	Sword	3
	Kris	3
	Spear	4
	UI	1

d. Accessibility

The main access to reach Situs Liyangan is through the village road in Purbosari Village. The road character utilizes stone arrangements placed directly on the ground surface and structured following the road contours. Despite using natural stones, the road conditions are good and relatively smooth for vehicles to pass through. The village road encountered resembles the stone road structure found in the Situs Liyangan area. However, the road access is still narrow for two vehicles to pass each other. Therefore, it is still not feasible for large buses to enter. Tourists arriving by large bus can access Situs Liyangan by walking from the Liyangan Village rest area for approximately ± 900 meters. During the walk, tourists will traverse a footpath that is still original and sandy. Situs Liyangan can be accessed by various modes of transportation. If using public transportation, tourists can take a bus with the Secang route and alight in front of the Liyangan Village gate, then walk ± 800 meters to the Situs Liyangan area. Alternatively, it can be accessed by private transportation. Another option is to book a shuttle service for transportation to Situs Liyangan.

e. Facilities and Infrastructure

At Situs Liyangan, there are facilities and infrastructure supporting tourism activities, namely:

a) Rest Area

On the main access road before entering Liyangan village, a rest area facility has been provided to serve as a parking area for large buses. This provides a solution for large vehicles that cannot pass through the narrow village road. The rest area can also be used for private vehicles to park. Even inter-city vehicles passing through this route can take a rest at the rest area and potentially visit Situs Liyangan. However, the rest area is still under construction but can already be used.

b) Entrance Gate Ticket Counter

There is an entrance gate ticket counter before entering the site area. The ticket counter is located in the parking area. The entrance gate ticket counter serves to provide parking fees for vehicles visiting Situs Liyangan and sells entrance tickets for the natural swimming pool located next to Situs Liyangan.

c) Parking Area

The tourist parking area is quite spacious with a capacity for 20 cars and 50 motorcycles, located on the right side of the site area road.

d) Restrooms

There is only one restroom available at the BPCB office. The restroom is in fairly good condition with clean water and can be used effectively.

e) Office Hall

The BPCB office hall located within the core zone of the site is usually used by tourists to rest or engage with the site managers regarding the history of Situs Liyangan. Inside the BPCB office hall, there are also books related to the history and discoveries of Situs Liyangan that can be read by tourists. Additionally, there are also findings from the excavation process at Situs Liyangan, such as pottery and pitchers, stored in the office hall.

f) Security Posts

There are two security posts located on the left side of the core zone of the site. These posts are usually visited by security guards on night shifts. The construction of these security posts is to prevent theft of discovered items at Situs Liyangan.

g) Sign Boards

Many signboards are found as symbols to help tourists recognize the location of Situs Liyangan. Several signboards are located on the main access road and another one in the site area. Additionally, there is an archway indicating that visitors have entered the Liyangan Village area, which is part of the Situs Liyangan region.

h) Information Boards

There are information boards regarding health protocols and site information. The information boards about the site can be scanned by tourists using smartphones and will directly link to the BPCB Jateng website containing general information about Situs Liyangan for tourists to read. Additionally, there are maps of Situs Liyangan displayed.

i) Accommodations

The accommodations provided include homestays and guesthouses. The homestays are coordinated by the local community working together with the tourism group, providing 10 homestays. The guesthouse located adjacent to the office hall and very close to the site is named "rumah peradaban" (house of civilization), consisting of 6 houses. The name "rumah peradaban" is believed to be because these buildings are constructed based on the discovery of ancient building structures, made from local wood materials and designed as elevated houses.

f. Tourist Activities

1) Sightseeing

The ancient Mataram settlement site in Liyangan is administratively located in Dusun Liyangan, Desa Purbasari, Kecamatan Ngadirejo, Kabupaten Temanggung. Geographically, this site is situated on the middle slope of the northeast side of Mount Sindoro at an elevation between 1,100-1,200 meters above sea level. Because Situs Liyangan is located on the slope of Mount Sindoro, the scenery visible from the road to the site and at the site itself is dominated by the majestic Mount Sindoro. In addition to the view of Mount Sindoro, tourists can also enjoy the sight of rice fields. These fields are often planted with tobacco, which is renowned for its excellent quality in the region.

2) Educational Tourism

When visiting Situs Liyangan, tourists will be given a tour around the site along with its historical explanations. The aim of this visit is to encourage tourists to appreciate the history of their ancestors, not just for photo opportunities. Additionally, if there are excavation research activities ongoing, tourists are allowed to observe the process of excavating the discovered artifacts.

3) Gastronomy

In the area of Situs Liyangan, there are also plants that are rarely found in other areas, such as the Dutch eggplant or locally known as "kemar". The people of Liyangan are learning to process this fruit to make it into unique souvenirs. The community group involved in learning this process is called the Women Farmers Group, who spend 35 days learning to process the Dutch eggplant. Some of the processed products from this fruit include dodol, pudding, syrup, and various dishes made with corn typical of Liyangan. Additionally, tourists can observe how the local community processes tobacco and coffee into signature Liyangan products. Tourists can also learn to batik with the locals.

4) Natural Pool

The proximity of Situs Liyangan to the Jumprit water source results in Situs Liyangan having a clear and cool water flow. This potential is not overlooked by the surrounding community. They have built a natural pool to enhance the potential of Situs Liyangan. For an entrance fee of Rp. 8,000,- tourists can enjoy the sensation of bathing in this pool.

g. Souvenir Shop

There is a souvenir shop that sells souvenirs from Situs Liyangan. Managed by local SMEs from the Liyangan village community with the assistance of the village-owned enterprise, the shop sells fashion items, crafts, and culinary products. Items range from T-shirts, batik clothes, and Liyangan coffee to local rolled tobacco.

h. Food Court

Located near the parking area, there is a food court or eating stalls that can be visited by tourists. There are several food options such as *kupat tahu* (tofu rice cake), meatball soup, chicken noodles, and more.

i. Street Lighting

Several streetlights have been installed around *Situs Liyangan*. However, more lights are needed as it can get very dark at night, and visitors usually need to bring flashlights if they want to visit.

j. Trash Bins

Trash bins are placed in front of the *Situs Liyangan* area to prevent tourists from littering and to keep the area clean.

3.2. Actual Condition of *Liyangan* Site

a. Geographic Condition

Situs Liyangan is located in *Dusun Liyangan*, *Desa Purbosari*, *Kecamatan Ngadirejo*, *Kabupaten Temanggung*, *Central Java Province*. Administratively, it is situated at the foothills of *Mount Sindoro*, characterized by a cool mountainous climate and surrounded by agricultural land predominantly composed of rice fields.

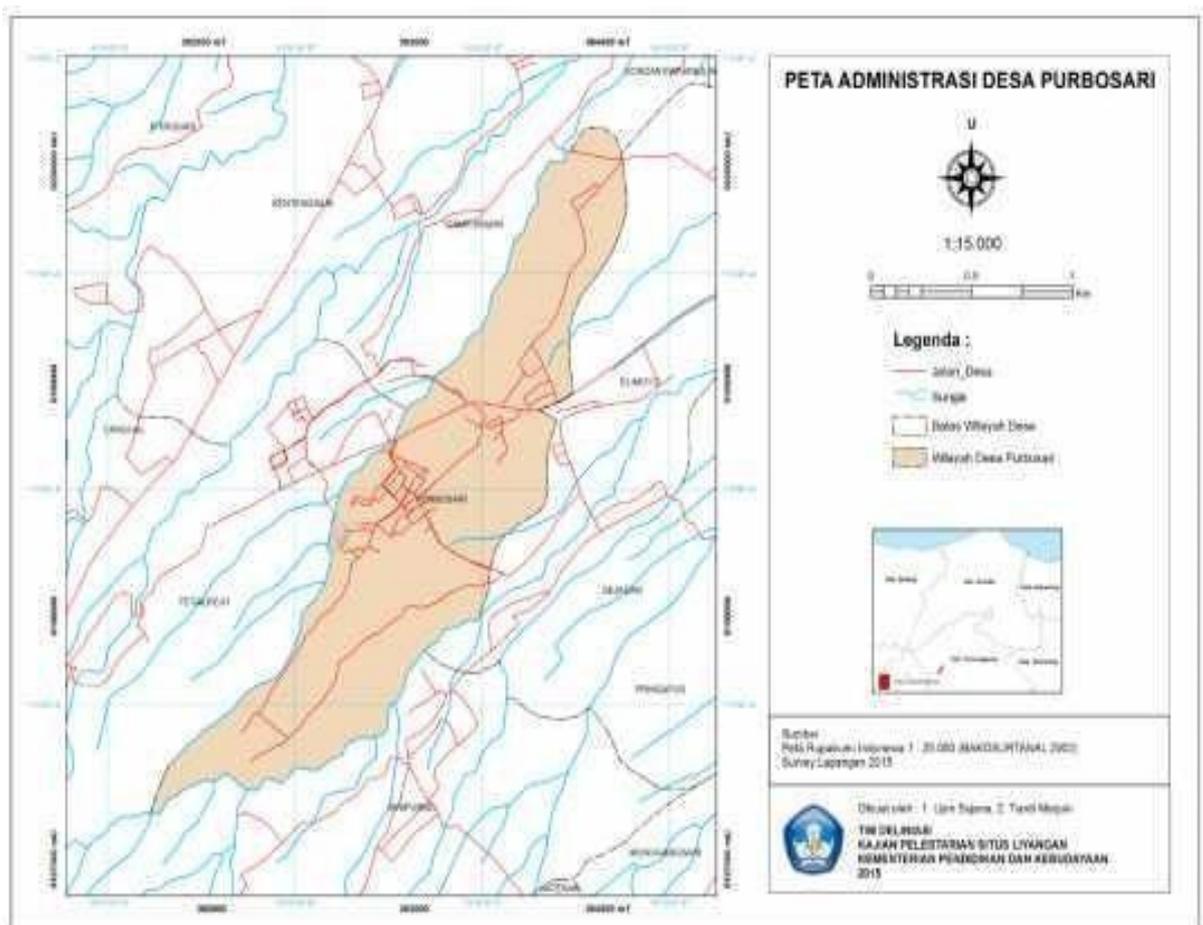


Figure 3.1 Administration Map of *Liyangan* Hamlet, *Purbosari* Village, *Ngadirejo* Sub-district, *Temanggung* Regency,

There is a village gate indicating the entrance to Situs Liyangan. Essentially, the land before the discovery of Situs Liyangan was utilized for agricultural purposes by the local community. The land usage in Desa Purbosari in 2020, according to the BPS Kabupaten Temanggung, was as follows: 98.00 hectares of rice fields, 2,545 hectares of non-agricultural land. The total land area of 5,331 hectares represents 6.12% of the entire area of Temanggung. The utilization of rice field land in Desa Purbosari includes 1,484 hectares of irrigated land, while non-rice field agricultural land in Kecamatan Ngadirejo includes 1,270 hectares of gardens and 14 hectares of plantations. The rice field area is 98 hectares, and the non-rice field area is 92 hectares. The people of Liyangan actively cultivate the land for planting corn and tobacco. Some other crops grown include chili, coffee, radishes, tomatoes, eggplants, and others.

b. Demographic Condition

The community of Desa Purbosari comprises 5 hamlets, namely Dusun Liyangan, Dusun Bonganti, Dusun Susukan, Dusun Garon, and Dusun Karanganyar. It is noted that the village has 7 neighborhood associations (RW) and 27 community units (RT). Below is the data on the population of Desa Purbosari based on educational level in 2020.

Table 3.4 Data from Purbosari Village, 2020

Ngadirejo Subdistrict in Figures for the Year 2020 Based on the educational attainment of the residents of Desa Purbosari	
Education	Number (individuals)
University	164
Academy	96
Senior High School or Equivalent	600
Junior High School or Equivalent	380
Elementary School or Equivalent	753
Completed	192
Not Completed	238
Not Attending School	58
Total	2481

c. History of Situs Liyangan

According to the 2014 Archaeological research report conducted by the Yogyakarta Archaeological Office regarding the ancient Mataram settlement at Situs Liyangan, it was a settlement affected by the eruption of Mount Sindoro around the 9th or 10th century AD. Supporting evidence for this statement includes the discovery of volcanic materials, especially stones used in religious buildings, as well as agricultural residues such as rice and fertile soil. The location of the site at the foot of Mount Sindoro made the community aware of the high possibility of volcanic earthquakes that could occur at any time. The site was buried to a depth of about 12 meters due to the eruption of Mount Sindoro, and its supporting community left the site by abandoning all their creative outputs. All witnesses to life at that time were buried underground by pyroclastic flows mixed with hot clouds and lava flows, followed by lahars and erosion forming rivers (kali langit) separating the originally unified buildings.

Situs Liyangan was first discovered by sand miners in 2008. Initially, the discovery consisted of taluds, yonis, statues, and temple stones; the subsequent discovery was a temple building with only its base remaining, on top of which was a very unique yoni. Unlike the usual ones with only one hole, this yoni had three holes. Subsequently, excavation processes were carried out by the Yogyakarta Archaeological Office with good feature, artifact, and ecofact data, and the open area of the site also expanded. On the other hand, the Cultural Heritage Preservation Office, in supporting discovery and preservation activities, also conducted cleaning activities, especially mine waste materials. These activities also produced archaeological data within certain time limits.

3.3. Local Wisdom Forms at Liyangan Site

Culture has been deeply rooted in society since ancient times, originating from wise local values that function to regulate social order as well as interactions with nature and the creator. These wise values are commonly known as local wisdom. In the community of Dusun Liyangan, a way of life influenced by Hinduism was found, but over time, with the advent of modernization, it has begun to fade, and the majority adhere to Islam, although Hindu culture still persists and is generally referred to as Javanese culture. This local wisdom also has the potential to protect the sustainability of the environment and nature, minimizing the impacts caused by heritage tourism and leading towards sustainability, allowing future generations to still witness this cultural heritage. Such habits can include beliefs, traditions, and various other aspects. According to Adiatama (2018), local wisdom is categorized into two forms: tangible and intangible. Both forms of local wisdom can be found among the communities around the Liyangan Site.

a. Tangible

1) Bonjo

Bonjo is a traditional tool used for digging holes to plant crops in the fields, such as corn or tobacco. It resembles a long wooden stick with a pointed end, standing about 1 meter tall. It is usually made from local tree wood such as coffee or suren trees. The community has been using this tool for years and it has not been replaced by modern equipment. Despite the government providing facilities to advance village agriculture through village-owned enterprises (bumdes), these facilities typically only include the provision of tractors. Bonjo represents a skill passed down from ancestors to the local community of Dusun Liyangan to

support agricultural activities in meeting their daily food needs, and in the future, this skill can serve as education in heritage tourism, providing knowledge about farming using local wisdom around the Liyangan Site while still preserving environmental sustainability.

2) Herbal Plants

There are many types of flora that can be found around the Liyangan Site. Some of them appear as wild grasses. However, the community utilizes these plants as herbal medicine. Among them are the leaves of maringgom, sidomele grass, and rendeng. Usually, these plants are boiled and then consumed. They are believed to have healing properties for various ailments. The community's knowledge about processing herbal plants in supporting heritage tourism can be utilized to create a signature drink from the Liyangan site, which can be offered as a souvenir to tourists, thereby increasing income for the local community (inclusive economic development).

3) Culinary

The typical food of the Dusun Liyangan community is "sego jagung" or commonly known as corn rice. Based on the majority of the harvest, which mostly consists of corn cultivation, corn becomes the main commodity for food sources. Corn rice is usually served with a side dish of jackfruit vegetables. In addition, there is another culinary alternative called "kapat tahu." The kapat tahu menu consists of tofu, rice cakes, bean sprouts, and is topped with peanut sauce and brown sugar. The local community's ability and knowledge in processing natural resources into food ingredients provide opportunities for the development of heritage tourism activities in gastronomy. Tourists can directly observe how the local community processes agricultural products into culinary delights that can be served to tourists, thus providing economic benefits to the local community (inclusive economic development).

4) Talud at Liyangan Site

The construction of taluds follows the structure of taluds found during the excavation process. This means they are built following historical and cultural concepts that have existed since ancient times. Taluds are constructed using local river stones found around the site. Since ancient times, taluds have served to protect the village area from volcanic mudflows, but now they relatively mitigate against field floods. Additionally, there are also waste retaining taluds in the site area made of gravel to prevent artifacts from being damaged by landslides. It is known that the construction of taluds is based on ancient culture to withstand natural disasters that may occur in the area. Therefore, the local community's knowledge has been applied in building infrastructure that supports heritage tourism at the Liyangan Site and supports environmental sustainability around the site (environment sustainability).

5) Stepped Terraces at Liyangan Site

When visiting the Liyangan Site, visitors can find stepped terraces or stairs with three levels. This is created in realization of the Hindu teaching called "Tri Hita Karana." On the first terrace, which is the lowest, it symbolizes the relationship between humans, where tourists waiting to climb to the top of the site can socialize. Then, on the second terrace, which symbolizes the relationship between humans and nature, tourists can see ancient water sources. This purification symbol represents the relationship between humans and nature, often used for Hindu religious ceremonies. Lastly, on the third or uppermost terrace, it symbolizes the relationship between humans and the Creator, where visitors can see lingga

yoni statues. The construction of these stepped terraces is also believed to embody the harmony of microcosms and macrocosms, an important philosophy in the lives of the local community. In Hindu and Buddhist perspectives, the human world is considered a replica of the macrocosm, signifying the harmony between humans and the universe. These three levels represent the harmony between humans, humans and nature, and humans and the Creator. The life values that have been believed by the local community since ancient times still hold true today and support heritage tourism by applying these values in the excavation and construction processes of the Liyangan Site, as well as providing an understanding to the local community about the shared life values inherited from ancestors (inclusive social development).

6) Civilization Houses

Civilization houses are accommodations provided for tourists. These buildings are designed following the original form of ancient Mataram village houses based on findings of furniture fragments discovered at the site. The house floors are made of wooden planks, and the house poles are also made of wood. The walls are still made of beams, and the roofs of the civilization houses are made of straw, following the discovery of straw fiber ash from the excavation process in 2020. Knowledge about the architectural structure of ancestral heritage supports heritage tourism by constructing accommodations using this architectural concept and prioritizing the use of materials from nature, which can minimize the environmental impact of the accommodation development in the future (environment sustainability).

7) Calung Jawa

Calung Jawa is one of the traditional musical instruments still used by the Liyangan community to this day. It is usually played by young villagers who learn and play this instrument. This musical instrument is often played during village traditional ceremonies or art performances such as accompanying the "lengger" dance or "kuda lumping" dance. The local community's knowledge of musical instruments to support religious activities since ancient times can support heritage tourism as an educational art performance with historical and religious cultural values.

b. Intangible

1) Mitoni

Mitoni is a tradition performed by pregnant women who are 7 months pregnant. The purpose of this tradition is to ensure that the baby to be born will be healthy, safe, and blessed by the village guardians. The village guardians are considered ancestors who have been protecting the village for thousands of years. The series of rituals of the mitoni tradition begins when the pregnant woman undergoes a cleansing process in the nearest river or stream from her home. Offerings are then placed at every intersection or crossroad on the way to the river. After the bathing procession has been performed, the next event is the smashing of a jar. This is done to predict the gender of the baby being carried by the mother. The jar will be thrown until it breaks. The one who throws the jar is a young field shepherd and will later be rewarded. The position of the broken jar will be observed to determine the gender of the baby, whether it is upside down or not. Following this, there is a procession of rolling bamboo trays. If the bamboo tray, when rolled or turned forward, remains straight, then the baby's gender is male. The knowledge of this community, believed to be a "local ultrasound" tool regarding the gender of the future baby, can be an element that supports

heritage tourism at the Liyangan Site as a traditional ceremony that can be attended by tourists.

2) Miwiti

Miwiti tradition is a ceremony performed before starting the tobacco harvest. Miwiti is carried out a week before harvesting tobacco. The series of events includes placing a cone-shaped rice dish containing glutinous rice mixed with corn in the fields. Each field must be given this cone. To place the offerings, there is a rule indicating the direction of the qibla, namely "papat limo pancer." The village officials go to the four corners of the field. Each corner of the field must be encircled with rice stalks, and underneath them are placed traditional cakes called nagasari. So, placing nagasari is done from the corner points of the field and finally in the middle. Next, the process of burning incense is carried out in this middle area, and the traditional cakes placed in the middle area are usually the most complete. This tradition is carried out to express gratitude to the ancestors for the arrival of the harvest season and to preserve the harvest. Additionally, to support heritage tourism at the Liyangan Site, this miwiti tradition can be turned into an annual event that can be witnessed by tourists with the hope that it can provide insight into the history of local wisdom surrounding the Liyangan Site.

3) Lengger Dance

Lengger dance is a traditional dance originating from Liyangan. This dance is usually performed at important events in the village. Based on its history, lengger comes from two words, namely "leng" which means hole and "jengger" which means crest that grows on a chicken's head. It signifies a symbol that means male and female. Leng represents females, while jengger represents males. The leng is identified with females and the jengger with males. The lengger dance is usually accompanied by gamelan, calung, slendro, and pelog. Female dancers wear masks. The purpose of wearing masks is to maintain decorum and reduce things that may lead to sin. By wearing masks, there will be a limit to the sight, so decorum and etiquette will be maintained. In the Liyangan village, there is an art group that works to preserve this lengger dance called "Wahyu Mustiko Wargo Gembiro." The name of the art group with wahyu mustiko comes from the Javanese philosophy, which means the application of the form of revelation through art. This is demonstrated by how body movements can reflect what is within an individual through the art of dance. The norms and values contained in the lengger dance performance can support heritage tourism at the Liyangan Site as a performance that can be seen by tourists and provide a new perspective on a cultural value, thereby fostering tolerance and peace between cultural differences among tourists and the local community.

4) Kuda Lumping

Kuda lumping is a performance that involves a dance using props made of horses woven from bamboo or similar materials. Its movements depict warriors riding horses. The kuda lumping in Liyangan village has a community called "Wahyu Mustiko Budoyo." Initially, the kuda lumping performance included ritual elements, where the dancers were already enchanted or prayed over before starting, so that during the performance, they would display acts such as eating shards of glass or neon lights. Based on interviews with the deputy chairman of the Liyangan tourism group, Mr. Bandos, he stated that the dancers who performed these feats would usually feel sore afterwards. However, as time has progressed, the kuda lumping performance no longer displays such extreme actions due to a shift in culture towards modernization. Kuda lumping has the potential to support heritage tourism as a cultural performance.

5) Grebeg Kali "Tuk Tempurung"

In the month of Suro or in the Islamic calendar, falling in the month of Muharram, the grebeg ceremony is usually held. This ceremony is intended to maintain the "Tuk Tempurung" or the river stream located near the site area and to express gratitude for the abundant blessings of the harvest and the availability of water that can be used for agriculture and other livelihoods. The procession of this event begins with the procession of the cone rice dish carried from the village hall to the Liyangan Site complex area, led by village elders wearing black clothes and carrying a piece of young coconut leaf, accompanied by village youths and girls dressed in black while carrying offerings. In the second row, the young people carry two piles of rice with side dishes, traditional cakes, vegetables, and fruits. All community members, from children to the elderly, participate and gather in the site area. Next, two large rice piles are placed on the temple rocks. The village head as the village elder takes water from the "Tuk Tempurung" and pours it into two large pitchers. This procession is accompanied by the mustiko tirto dance performed by 4 girls wearing different colored clothes. Then the village elder recites a prayer, and then the water is sprinkled towards the cardinal directions. The peak of the event is the grabbing of the rice dish. If one can take the main rice dish, it is considered that the contents of that rice dish will give blessings. The ceremony carried out based on the knowledge and religious values inherited from ancestors and still preserved to this day by the community supports heritage tourism as a religious activity that can be participated in by tourists and enhances the social growth of the Liyangan surrounding community inclusively, where all community members and tourists can gather and interact and have the opportunity to exchange information and culture by meeting at this ceremony.

6) Wayang Performance

Wayang performance is a distinctive art form commonly presented in the Liyangan village. It usually takes place for one day and two nights. The series of events begins with a religious recitation on Friday night, followed by the wayang performance on Saturday night. Moreover, this wayang performance is considered a mandatory tradition in the Liyangan village. The wayang puppeteer is regarded as the guardian of the village in quotation marks as something unseen by the people of Liyangan village. This performance must be held once a year to please the puppeteer. The phenomenon that is currently happening in the Liyangan village is that many deaths this year are suspected to be due to the discontinuation of wayang performances since COVID. The relationship between the community and wayang is indeed something sacred. Wayang performances are believed to be a form of request to the puppeteer for good future harvests. However, the community still prays to the Almighty; this wayang is only a medium. Usually, after the wayang performance is over and the stage is dismantled, banana leaves can be found underneath. If the visitors are villagers with young children, they must take these leaves and wipe their children with them so that their children do not become possessed by evil spirits or jinn. The community has believed in this since ancient times, so if a child is sick, it can be cured with these banana leaves. Also, when someone gives birth during the wayang performance, the child will be recognized as the child of the puppeteer. Thus, the puppeteer has the right to give a name to the child. Usually, there is a spiritual bond between the child and the puppeteer, and the child possesses special knowledge blessed by the puppeteer. Wayang performances can be attended by tourists, and this is one of the activities that support heritage tourism at the Liyangan Site.

7) Hindu Ceremony "Mendak Tirta"

Hindu devotees have gathered at the Liyangan Site starting in the afternoon to prepare for the mendak tirta ceremony to the "Tuk Tempurung" spring. Once everything is ready, the devotees walk in procession to the highest terrace at the Liyangan Site and immediately hold a collective prayer before taking the holy water. The religious values that have been believed and still practiced until now have the potential to become a ceremony that can be attended by tourists to support the development of heritage tourism at the Liyangan Site and enhance peace among religious communities.

4. CONCLUSION

The research on the Liyangan Site reveals that local wisdom plays a crucial role in heritage tourism development, as it minimises the impact of damage to the environment and culture. The Liyangan community applies six aspects of local wisdom: knowledge, values, skills, resources, decision-making, and community, which align with heritage tourism development principles.

Local wisdom also contributes to the sustainability of heritage tourism at the site. The environment is maintained authentically, with customs and traditions preserved. Facilities, local plants, and human resources support tourism activities along the Tuk Tempurung River. This sustainable development ensures the Liyangan Site can be utilised for future generations.

Local wisdom is not just about beliefs, but also the meaning behind them. Tourists can emulate the attitudes and behaviours of the community to preserve the environment for future generations. The local wisdom at the site aligns with UNESCO's heritage tourism development principles. However, there is a potential threat to the loss of archaeological artefacts, and the role of local wisdom in addressing this threat remains unidentified. Preserving the archaeological artefacts at the Liyangan Site is crucial for maintaining their cultural significance and historical value. It is essential to further explore how local wisdom can be harnessed to protect these valuable assets from potential threats such as looting or vandalism.

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