

Some Potential of Pariangan Village towards the Development of Livestock Edu Tourism in Terms of Local Wisdom and Animal Husbandry Concepts

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Abstract— This research was conducted in Pariangan Village Pariangan Subdistrict Tanah Datar District from July - March 2019. The purpose of this study was to study the potential of Pariangan Village on the development of Livestock Edu Tourism in terms of general animal husbandry and culture (local wisdom). The research holds a descriptive qualitative research data collection technique through in-depth interviews, direct observation, and Focus Group Discussion Data sources consisted of 7 formal figures and 5 informal figures the results of this study are Pacu Jawi has some potential to be applied as Edu tourism due to the current trend of tourism trends where tourists prefer to interact in attractions based on local wisdom and with educational themed packages. Edu Tourism remains expected to develop the economy of Pacu Jawi attractions and introduce Pacu Jawi culture to the international world, Pacu Jawi converts a leading tourist destination with the thematic concept of animal husbandry education tourism by not forgetting the cultural traditions and conditions of local wisdom by making a Pacu Jawi arena in a proper rice field which is conceptualized being a livestock education tourism. The Department of Agriculture should aid for cattle to be raised by farmers who will then be allocated around the Pacu Jawi arena area Edu tourism need fully involve the community in the management of tourist attractions, training in animal husbandry farming techniques and training of Pacu Jawi cow jockeys into young people to preserve Culture. This strategy was adopted for the preservation of traditional values and local wisdom in Pacu Jawi attractions ranging from maintenance activities, creating legal regulations that can regulate sustainable tourism activities and can preserve social-cultural consequences in the community, making activities plowing fields and activities culinary processing of livestock products as a livestock education tourism activity.

Keywords— Pacu Jawi, edu tourism, local wisdom.

I. INTRODUCTION

Educational tourism or Edu-tourism is a program where travelers visit a tourist location with the main purpose of gaining a direct learning experience at the tourist attraction (Rodger, 1998). According to the director-general of forest protection and nature conservation, Edu-tourism is a diversification of the tourist attraction of natural tourism (ecotourism) which aims to expand and multiply natural tourism products. According to Wood (2002), one characteristic of Edu-tourism facilities and services is protecting the surrounding environment, both in the form of the natural environment and local culture and offering quality programs to provide education about the natural environment and local culture to workers and tourists. EduTourism means a program where tourists visit tourist sites intending to gain

learning and experience in tourist attractions, in this case, the object being studied is the field of animal husbandry to develop animal products themselves to increase insight and provide experience about the livestock business and motivate people to be more improve their livestock business. The Ministry of Culture and Tourism of the Republic of Indonesia (2003) explained that to develop ecotourism, it would work well and needed planning and wisdom and by the principles of ecotourism development. Conceptually, ecotourism emphasizes three basic principles of development, which are:

1. The principle of conservation means that the development of ecotourism or ecotourism must be able to maintain, protect and or contribute to improving natural resources.
2. The principle of community participation is that development must be based on deliberation and agreement of the local community and be sensitive to and respect for socio-cultural values and religious traditions adhered to by the community around the area.
3. The economic principle is that the development of ecotourism must be able to provide benefits to the community, especially the local community and be a driving force for economic development in the region to ensure that unspoiled regions can develop balanced development between the needs of environmental preservation and the interests of all sectors.

II. RESEARCH METHODOLOGY

The research was conducted in Pariangan Viillage, Pariangan Subdistrict, Tanah Datar District from July - March 2019. The data used consisted of primary and secondary data.

This research is a qualitative descriptive study which does a research model that seeks to describe and explore carefully and deeply about certain social phenomena without intervening and hypothesizing. Data does collect by in-depth interviews, direct observation to obtain data and information needed in research and through the implementation of Focus Group Discussion activities. Primary data were obtained by in-depth interviews directly with Key informants and several respondents, while secondary data were collected from the Office of the Head of Pariangan Village, the Tanah Datar District Youth and Sports Tourism Office, the Regional Planning and Development Planning Agency of Tanah Datar District, the Tanah Datar District Agriculture Office, and publications from other relevant agencies. Secondary data obtained from literature study.

Data to be processed include the results of physical data inventory, the results of Focus Group Discussions, in-depth interviews, literature studies and data obtained from field observations. All data is collected, then processed to be easily understood and interpreted, and presented as information. The data analysis method used is a descriptive analysis. The descriptive research method is research that seeks to describe or describe phenomena or relationships between phenomena analyzed systematically, factually and accurately. The number of variables studied can be one or more (Kusmayadi and Sugianto, 2000).

III. RESULT AND DISCUSSION

Tanah Datar District takes locate at $00^{\circ} 17' - 00^{\circ} 39'$ South Latitude and $100^{\circ} 19' - 100^{\circ} 51'$ East Longitude. The area of Tanah Datar Regency is 1,336 km² or 133,600 ha, representing around 3.16% of the whole area of West Sumatra Province (42,297.30 km²). The Tanah Datar district is the second smallest regency in West Sumatra Province after Padang Pariaman district. Administratively Tanah Datar district is subdivided into 14 sub-districts and 75 villages. Lintau Buo Utara Subdistrict is the most extensive sub-district with an area of 20,431 Ha or around 15.29% of the land area of Tanah Datar District. While the smallest sub-district is Tanjung Baru sub-district with an area of 4.315 hectares or 3.23% of the land area of Tanah Datar District. By topographical conditions, Tanah Datar District consists of mountainous, hilly areas and has quite extensive forest areas. The land is generally used for agricultural and plantation activities while the area for settlements and other businesses is relatively small. Tanah Datar District is an area with varied topographic conditions ranging from flat, bumpy to hilly with elevation, $\pm 200-1000$ meters above sea level.

Pariangan village consists of 4 sub-villages consisting of Sikaladi sub-village with an area of 340 Ha, Pariangan sub-village with an area of 452 Ha, Padang Panjang sub-village of 466 Ha, and Guguak sub-village covering an area of 466 Ha. Administratively Pariangan village is located within the Subdistrict of Pariangan, Tanah Datar District. Astronomically, the location of Pariangan Village is at $1^{\circ} - 4^{\circ} 35'$ East and $23^{\circ} 35' - 3^{\circ} 4'$ South. Most of the residents' livelihoods are farmers that are supported by the topographical conditions of Pariangan Village which exists in the fertile hills and the existence of stable irrigation. In managing agricultural land, the people of Pariangan Village do several ways, i.e managed by the landowner, the cultivation of land wages to farm laborers, and some landowners give up agricultural land with a production sharing system. The Tourism Development Policy of Tanah Datar regency stands to make Tanah Datar as a major tourist destination at the national and international levels. The objective indicator is Increased Provincial and National Tourism Competitiveness, with a target Increase Tourist Visits which are then measured by two indicators, consisting of Increase in the Number of Tourist Visits and the Contribution of this Tourism Sector on Regional Original Revenues. The Priority of Tourism Area Development Strategy in Pariangan Village is The Authentic of Minangkabau Heritage, Where the Story Begin and three

supporting concepts, i.e. Folklore area, Economy based on local skills and mindfulness-based heritage. (Bapperlitbang Tanah Datar, 2017).

In 2012 Pariangan Village was named as one of the sixteenth most beautiful villages in the world in the tourism media in the United States, the Travel Budget magazine. In 2012 Pariangan Village did select as one of the sixteenth most charming villages in the world. This becomes an impact that has a very helpful promotional effect and has a large impact on increasing the number of travelers who came to Pariangan Village. The community and the government of Tanah Datar District observe this phenomenon as a great opportunity for tourism utilization into Pariangan Village. Supporting Tourism Services in Pariangan Village: Homestay accommodation services 8 units, dormitory Cabin 2 units, Transportation Services Motorcycle units 115 units Public Transportation 2 units, 12 person tour guide.

There are several problems encountered in tourism activities in Pariangan Village, including:

1. Tourism development activities are hampered due to problems with that common land ownership rule.
2. Community participation is still lacking, due to a lack of knowledge about tourism and the culture of the region itself.
3. Tourism infrastructure is yet inadequate.
4. The life of the Pariangan community has not shown a rich culture, similar to the lives of people in other places in general
5. Tourism development exists only focused on Pariangan sub-village.
6. Not every people in the region receive their area being a tourist area.
7. The resort in Pariangan Village has not been registered and is not well managed.
8. Cultural attractions are not routinely displayed for tourists, only when tourists request to hold tourist attractions.
9. There is not enough parking space for tourists.
10. Not all people understand the culture of Pariangan Village and can be a tourist guide when on location.
11. Environmental cleanliness is nevertheless not quite well maintained, and there are still many scattered garbage.
12. There is practically no Souvenir industry.

Most cattle growing systems in Pariangan village Tanah Datar District still use extensive maintenance systems, this is due to the relatively small number of cattle raised by farmers, as a side profession of the main activities of farming. Besides the lack of information and knowledge of breeders so that the culture of the breeder community maintenance system in Pariangan Village Tanah Datar District is still traditional or in an extensive manner. That matches the opinion of Sugeng (2006) that said that the traditional farming system is raising livestock in pasture permanent farming patterns or the forest. Although still traditionally raising livestock, the Pariangan village community has done an Artificial Insemination breeding system that is taken out by inseminator officers of the Tanah Datar Regency Agriculture Office. Since Pariangan Village is placed on the slopes of Mount Marapi by fertile soil fertility and relatively high rainfall, the availability of forage

grasses in Pariangan village is considerably well available. breeders usually plant grass in the fields or obtain weeds that grow around the rice fields. Livestock farming activities are related to motivation to be involved in proposing various ideas and concepts, contributing suggestions, and engaging in various implementation activities in animal husbandry development. Motivation is the encouragement of someone to want to do something. Motivation is a real goal that initially forms the basis of human needs (Atkinson, 2001). Keeping Pacu Jawi cattle is an activity that aims for fun, Pacu Jawi cattle for the community are called *pamenan* (playthings). Cattle are only kept for bull races, cattle owners keep their bulls for 3-6 years depending on the ability of their cattle, if these bulls cannot race well, they will immediately sell them as meat-producing cattle. The main motivation in owning Pacu Jawi bulls is as a prestige showing their social status in society. If livestock raised show good racing skills, the price of bulls will increase by a price range of Rp. 30,000,000 to Rp. 50,000,000. but the higher the bargaining price of their ox, the owner will be more reluctant to sell their cattle because pride is more important than just property, Therefore the motivation of farmers to choose Pacu Jawi cows is only from the point of pleasure and shows their social status. The bulls accepted as Pacu Jawi bulls can be purchased at the livestock market, and the bulls do not should to own a certain pedigree from the Pacu Jawi bulls even those bulls originated from outside the region it is can be practiced as bulls for the Pacu Jawi attraction. The criteria for determining whether the bulls are good or not to race is not only based on body appearance because everyone has various criteria for preferring the bulls they will choose as a Pacu Jawi bulls. The capacity to choose bulls to race is not had by all farmers, because only those who have the ability only have by certain people who have long been involved in Pacu Jawi activities. Mistakes in choosing cows result in economic losses because the price will decrease, besides Pacu Jawi cattle owners will be embarrassed if the cattle do not want to run when they reach the rice fields. The bulls used in Pacu Jawi are mostly bulls that have been neutered, although traditionally there is no need to use bulls, but the reason for using bulls is because the cows participating in Pacu Jawi activities number in the hundreds and most of them are feared bulls that will arouse the lust of this bull if there are bulls in the group and suddenly cause chaos other than that if the cow used for Pacu Jawi is feared in a state of pregnancy and will miscarry. Based on interviews with several resource persons who know the ins and outs of Pacu Jawi, in performance, several references are generally used by the community to select their livestock, among others.

1. See navel hair, navel hair dots that are usually seen include the navel forehead approaching the tip of the head above, navel hair in the ears in both ears, navel hair on the back near the hump.
2. Based on the shape of the strength and shape of a sturdy foot with not too many fats
3. Shiny Feather shaped
4. The cow whose eyes are brilliant
5. The shape of an upright ear.

Pacu Jawi livestock owners are usually middle to upper class people, because the price of Pacu Jawi bulls is relatively expensive, usually, they keep cows with the help of a worker in choosing the cattle. Things that need to be considered in maintaining Pacu Jawi bulls include:

1. Pacu Jawi bulls are castrated cattle. The system for neutering Pacu Jawi bulls does differently on how to castrate beef cattle in general.
2. Pacu Jawi bulls cage floor made from arranged bamboo, breeders do not want to use a cement floor because the cement floor causes the nails to expand and will mean difficult during driving.
3. the grass given to Pacu Jawi bulls is the same as grass given to other livestock but Pacu Jawi cattle are a little more spoiled, if bulls don't like the grass given to them, the grass is immediately replaced with different types of grass.

The values contained in the Pacu Jawi culture include:

1. *Value of Hospitality*

Pacu Jawi does a folk cultural party which is held as a place of friendship, all the people involved will gather and greet moreover then a guest participant can also visit their relative's house.

2. *Mutual Cooperation Value*

While preparing for the Pacu Jawi attraction, mutual cooperation was held to prepare the location of the paddy field that would become the Pacu Jawi arena, then when the Pacu Jawi cultural attraction took place the owners of the cows would also look for mutual companions as partners for their bulls to be spurred on.

3. *Value of Deliberation*

Pacu Jawi cannot be carried out without the permission of the tribal chief (*Ninik Mamak*) before the Pacu Jawi attraction is held, the community will gather and deliberate to determine the location of the event and the time of that event and the most important thing is to ask permission from the tribal chief (*Ninik Mamak*).

4. *Economic Value*

The price of a bull that is considered good by the public price can go up two or three times the basic price, the owners of the bull are people from the middle and upper economic circles. The price range of Pacu Jawi bulls is currently between Rp. 20,000,000 to Rp. 100,000,000,000

5. *Cultural Art Value*

In the Pacu Jawi attraction that has been held for hundreds of years, traditional art performances such as *randai*, *silat* and some traditional dances are displayed to entertain the public.

Moreover, there is a positive value that makes Pacu Jawi can improve quickly, namely, there is no gambling in organizing Pacu Jawi attractions, because in Pacu Jawi no there's no one wins or loses, Pacu Jawi cannot be created an event and gambling facility.

IV. CONCLUSION

The potential of Pacu Jawi cultural attractions can be viewed from two aspects, including animal husbandry and culture (local wisdom). by the aspect of animal husbandry, it shows that based on topographical conditions the village of Pariangan has excellent soil fertility and rainfall for the

livestock development, Besides, the enthusiasm of the community to breed cattle is high for the cultivation of beef cattle or raising livestock as a motivation for the Pacu Jawi attraction, maintaining beef cattle can be economically valuable, because the price can increase by making the best performance of the bulls. Several aspects of animal husbandry that are needed in the activities of Pacu Jawi cultural attractions include the technique of selecting livestock, breeding, castration techniques and in managing the animal feeding and the supplements. Whereas based upon the potential of culture (local wisdom) is that historically Pacu Jawi attractions grow from the Pariangan village. The contents contained in Pacu Jawi cultural attractions include the value of friendship, cooperation, deliberation, economic and social culture. Having a Pacu Jawi bull is as prestige in the social status of the community. The uniqueness of Pawi Jawi is the place where the terraced paddy fields are carried out and carried out in muddy fields, giving a unique rural landscape, their uniqueness is that they only exist in Tanah Datar district and are a cultural attraction that has been carried down through generations from ancient times. in terms of the two hectares above the Pacu, Jawi attraction has a great potential to be developed in the world of tourism to improve the welfare of cultural actors and breeders of Pacu Jawi cattle keepers.

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