

Geotourisms in Cibenda Village: Potencies of Sustainable Tourism in Ciletuh – Palabuhanratu Geopark after COVID-19 Pandemic

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ABSTRACT

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COVID-19 pandemic, which is still lasting from the end of 2019 until the 1st quarter of 2022, has influenced and altered the tourism paradigms before and after pandemic. The changes are not only adapting health protocols to minimize the pandemic outbreaks but also the tourism reborn from mass tourism into sustainable tourism. This research is investigating the geotourism activities in Cibenda village and its potencies of sustainable tourism found in geosites of the village which are included as geoarea of Ciletuh – Palabuhanratu UNESCO Global Geopark. Qualitative descriptive method with a case study was used in this research. The data used are primary and secondary ones which were taken by observation, open interview with prominent people of Cibenda, and literature studies. This research's results show that Cibenda village has potential tourism attractions with their geodiversity, biodiversity and cultural diversity providing something to see, something to do and something to learn. Furthermore, the geotourism activities in Cibenda are in accordance with the concept of quality adventure tourism and in line with sustainable tourism principles i.e. balancing the environmental conservation, local economic empowerment, as well as social and culture preservation which comply with the health protocols of COVID-19 and the necessities of tourism activities after pandemic.

1. INTRODUCTION

COVID-19 pandemic has effected many aspects of life either in developed or developing countries which they should make a priority whether anticipating the global threat of COVID-19 or saving the lives of their people [1]. For example, Indonesia is one of the countries that becomes one of the most affected by the pandemic in Asia. As a result, many aspects of life are impacted such as economy, health, economy, industry, as well as tourism. In the tourism sector, most of the tourism activities do not run well since the tourism attractions, homestays, and hotels are closed and limiting the visits not only domestic but also international ones [2]. Regarding tourism, Indonesia is one of the most visited countries for tourism activities in which they caused bad effects to mass tourism in nature destinations. The mass tourism in nature tourism destinations brought a bad impact on the environment like what happened in Indonesia, especially in Bali as the most visited destination [3]. The mass tourism has been occurring in some other Indonesian tourist destinations including West Java.

Furthermore, before pandemic, most of the tourist tends to have mass tourism activities focused in urban or other densely visited destinations e.g. shopping in mall, culinary in restaurant, sunbathing on the beach and other activities conducted in closed and crowded spots which are difficult to have social distancing. Since the pandemic began in the end of 2019, tourism activities have been closed and restricted with health protocols enabling to minimize the COVID-19 spreading. On the other hand, tourism activity is important

need to maintain the happiness and positive feelings to keep healthy during and after pandemic.

Today, in West Java, one of the regions in Indonesia which is rich with tourism destinations, all tourism sectors including community-based tourism destinations should comply with health protocols and activate online marketing to start tourism activities in the villages due to the pandemic [4]. Health protocols such as wearing mask, washing hands, physical or social distancing, and vaccination must be complied with when visiting the destinations. Therefore, the health protocol implementation should be met by the destinations to ensure cleanliness, health, safety, and environmentally safe conditions (CHSE). For tourism activities during the pandemic, it is recommended that it should be an open area, able to do physical and social distancing as well as to anticipate overcapacity such as Ciletuh – Palabuhanratu UNESCO Global Geopark abbreviated as CPUGGp [5]. From a positive perspective, COVID-19 has given an opportunity to the global travel and tourism industries to reset namely travel which blends natural and cultural experiences as one big adventure [6]. This one includes small – medium enterprises (SMEs) rooted with the destination as well as ecotourism products based on the local natural and cultural heritages contributing either to tourists' high-quality experiences or destinations' as added value [7].

Cibenda village becomes interesting and strategic to be object of the research since it is a village which is potential with sustainable tourism located in the geoarea of Ciletuh – Palabuhanratu geopark. As a Unesco Global Geopark, Ciletuh – Palabuhanratu is recommended to develop tourism with

sustainability principles not only concerning with environment preservation, social and cultural conservation, and local economic empowerment, but also enabling to comply with health protocols during and after pandemic. Then, Cibenda is one of the prominent villages in the geoarea of CPUGGp to meet both sustainability and tourism after pandemic compliments.

2. LITERATURE REVIEW

2.1 Geopark and geotourism

Geopark is a geographical area that not only contains geological sites but also ecological sites, archaeological sites, and cultural values that are inseparable and integrated as a geological heritage, biological diversity, and cultural heritage [8]. Regarding tourism, there is a close relationship between geopark and tourism. The tourism sector is a market that optimizes natural, cultural, and creative heritage as the backbone of tourism activities [9]. The intersection between the geopark and tourism is geotourism which is a new concept of the special interest tourism market related to geology such as geology, geomorphology, geodiversity, and geography [10]. In addition, sustainable culture and the development of tourist villages can also be categorized as part of geotourism. Currently, through geotourism, travelers and tourists can increase their knowledge about natural resources, local culture, and ways of preserving nature and culture. This is in line with the location of geopark which is always in a rural area having nature and local culture as tourism sites [11]. In addition, it is said that tourism is sustaining, or even enhancing the geographical characteristics of a place, namely its culture, environment, heritage, and the well-being of the residents [12].

2.2 Geotourism, sustainable tourism, and COVID-19 pandemic

Geotourism has such a close relationship with the geopark that it is one of the implementations of the education, conservation, and economic functions of the geopark. Geotourism encompasses wider geographical, socio-economic and cultural contexts which sit under the umbrella of geographical tourism [13]. In the perspective of the Travel Industry Association, geotourism not only supports the principals of conservation of the destination's natural resources, culture, heritage, and traditions, but also celebrates a sense of place such as lodging, shopping, entertainment, dining, and touring which gives benefits to the local community [14].

Regarding sustainable tourism, some experts said that it deals with regeneration and productivity of natural resources, the contribution of people and communities, lifestyles, and tourism experiences as well as equitable share in the economic benefits of local people in the destinations [15]. Tourism activities give a positive impact on the economy, for instance, the longer the visitors stay, the more the local income and labor empowerment, as well as the more the employment, the higher the income of the people in the tourism sites [16]. By emphasizing the general concepts of tourism toward the environment, economics, society, and culture, geotourism is in line with the principles of sustainable tourism [17].

The COVID-19 pandemics become crucial since the issue is directly concerned with three interconnected sustainable

tourism principles namely environment, socio-culture, and economics. Due to these, several destinations are focusing more on local and more sustainable forms of tourism [18]. Furthermore, it is a good moment to take advantage of the pandemic situation to make physical restructuring to the tourism sectors especially related to their sustainability which drives tourism to get balance on the environment, the social and culture, as well as the economy [19]. Therefore, such tourism activities give positive impacts to the people and society around the tourism sites [20]. Then, designing tourism which can be healing nature is the challenge of this COVID-19 pandemic [21]. From the statements, it can be said that the concept of geotourism emphasizes sustainability as a general concept of interrelated tourism on environmental, socio-cultural, and economic aspects following the principles of sustainability and under the umbrella of sustainable tourism.

2.3 Names of sites and tourism brands

Name, in the level of practical information of product, is either able to identify or to be a label which has a denotative function to direct consumers for buying a particular product [22]. Regarding place or tourism products, names are important features of national and territorial brand identity [23]. Furthermore, words used as place names play an important role to create a strong feeling among large groups of people to have an intimate relationship with the places [24]. The names of destinations, generated from their word formations as well as toponyms, have a brand function to inform the destination situation. Hence, the names of the nature tourism destination play an important role to communicate the types and characteristics, the facility, and the location of the nature tourism objects and destinations to form the nature tourism branding [25]. Specifically, in the branding of geotourism, names play an important role to communicate the features, characteristics, facilities, nature, culture and also the location of the tourism objects and destinations, as well as the religious purposes [26].

2.4 Ciletuh - Palabuhanratu UNESCO global geopark: Cibenda village

Having been appointed as Indonesian National Geopark in 2016, Ciletuh – Palabuhanratu was acknowledged as a UNESCO Global Geopark (CPUGGp) in 2018. Surrounded by a lot of natural views, unique rocks, stones, and beautiful landscapes as well as many cultural heritages, CPUGGp has a large number of potencies for tourism developments such as adventure, marine, agro, and geotourism.

As seen in Figure 1, the CPUGGp's geoarea is stretched at 126,100 Ha or 1,261 km² in width, in the southern area of Sukabumi Regency, West Java Province, the Republic of Indonesia covering 8 districts i.e. Ciracap, Surade, Waluran, Ciemas, Simpenan, Palabuhanratu, Cikakak and Cisolok [27].

Among 74 villages existing in geoarea of CPUGGp, this research is focused on Cibenda village. Located in Ciemas, one of the districts in the geoarea of CPUGGp, Cibenda is a village that has valuable and interesting geodiversity, biodiversity, and cultural heritage. Hence, Cibenda is home to various native floras, faunas, and traditional practices of CPUGGp. Bordered by 2 other villages and 2 districts, Cibenda is stretched in 1,500 Ha in width. Cibenda is the mostly highland area with rain forest harmoniously circled by rivers and beaches. Of the total population of as many as 6010

people, most of them are farmers due to good support from Ciletuh river as the irrigation source and their farmland is 310 Ha in width as seen in Figure 2. Based on the theories above, this study focuses on the potencies of sustainable geotourism of Cibenda village matched with the principles of sustainability in tourism and the concepts of future tourism after pandemic.



Figure 1. Map of Ciletuh – Palabuhanratu UNESCO Global Geopark (CPUGGP) area



Figure 2. Map of Cibenda village

3. METHOD

The method used in this research is qualitative descriptive in which the aims are either to make a description of condition and phenomenon or to emphasize the understanding of the social problem occurring in the reality [28]. This study tries to describe the geotourism in Cibenda village. Through the descriptive qualitative method, this research is exploring the condition of the tourism sites including the nature tourism destinations, arts, and culture performances as well as the social activities of the local people which have economic benefits to the local people. From the perspective of geotourism activities, this study is illustrating the conservational and educational practices that can be earned by the tourists visiting Cibenda village as well as economic empowerment learning from the local people in Cibenda village. Furthermore, this research can discover the uniqueness of rural tourism activities in Cibenda, hence it can be used to be a benchmark for the rural area especially the ones nearby the geoarea which have tourism attractions with similar features and characteristics.

Two types of data collectings are used in this research. Firstly, data are taken from observation by visiting the sites in Cibenda village to get physical insight of the sites. Then, it was combined with open interviews on some related topics such as sustainable tourism, the COVID-19 pandemic, and social activities including art and cultural performances with some

prominent people of Cibenda village as the respondents namely Adi Rizwan (AR) the head of Cibenda village, Ayi Wiratman (AW) the chairperson of the art and culture community named Panglayungan Budaya Parahyangan in Cibenda village, Derry Tadarus (DT) a traditional art performer of Panglayungan Budaya and Kasno Pamungkas (KP) a brand operator, researcher in tourism branding and sustainable tourism in geopark. Then, library studies are also conducted as secondary data. Some information regarding Ciletuh – Palabuhanratu Unesco Global Geopark and its geotourism activities, Cibenda village and its potencies as well as the theories and best practices of sustainable tourism, geotourism, geopark, and site naming as the brand of geotourism.

4. RESULTS AND DISCUSSION

By conducting some visits and observation to the sites completed with open interviews with some related informants in Cibenda village and also literature studies from any sources, here is described the tourism potencies, description and activities in Cibenda village.

4.1 Geodiversities in Cibenda and their tourism activities

As one of the main components of the geopark, in terms of geodiversity, *Cibenda* village has some beautiful geosites. Some waterfalls with their views, stories, and interesting spots can be enjoyed by tourists. Based on their toponyms or naming, the waterfalls are presenting their characteristics for example their geographical location, their biodiversity around the waterfalls, their topographic uniqueness and descriptions, and also their picturesque scenes.

4.1.1 Curug Awang

From its toponym, *Curug Awang* derives from the Sundanese word *Curug* which means waterfall and *Awang* which means space above the earth or higher place of land. Therefore, from its toponym, *Curug Awang*, as seen in Figure 3, describes the geographical position with its topographic uniqueness and picturesque view.



Figure 3. Curug awang

Based on its naming, *Curug Awang* also means the high waterfall in which its position seems on the space under the sky. It can be confirmed that *Curug Awang* has a beautiful view when the waterfall scenery is met and spread widely under the white and blue sky above the waterfall. Its wide waterfall is blended with the horizon of the sky which makes the waterfall as if the part of the sky. Its wider waterfall made *Curug Awang* is also called ‘The Little Niagara’. Its panoramic views are consistent and lasting in both rainy and dry seasons.

In order to get on this geosite, tourists can enjoy the rural views and situations such as rice fields interspersed with coconut trees spread along the way to the waterfall. Track with paved stones increases the naturality of *Curug Awang*. This waterfall is the most up one among the other three waterfalls *Curug Puncak Manik*, and *Curug Tengah*. Visiting this waterfall, tourists not only have sightseeing on nature but also can have interactions with the farmers working and join with them how to learn paddy cropping, land cultivating, as well as harvesting the paddy once every 4 (four) months.

4.1.2 Curug tengah

Similar to the former, *Curug Tengah*, look at Figure 4, derives from the Sundanese words *Curug* and *Tengah* which mean a waterfall in the central place. It is proved with its geographical characteristics in which its position is in the middle of three waterfalls: *Curug Awang*, *Curug Tengah*, and *Curug Puncak Manik*.



Figure 4. Curug tengah

The waterfall is so unique that it is located between two waterfalls that have similar river flows namely *Ciletuh river*. Its naming is also strengthened by the topographic uniqueness that the flow of its waterfall is simply in the middle of the cliff. Therefore, its toponym is based on two reasons namely its geographical position and topographic uniqueness. Having visited this site, the visitors either can see beautiful waterfall or get some lesson on topography of *Ciletuh river* as the important part of CPUGGp. The existence of *Ciletuh river* influences the agriculture in *Cibenda* and supports the economy of the local people both from agriculture and tourism.

4.1.3 Curug Puncak Manik

Curug Puncak Manik is, as seen in Figure 5, the third waterfall located in *Cibenda* village. Toponymically, it is formed by Sundanese words “*Curug*”, “*Puncak*”, and “*Manik*” which have meanings for waterfall, top, and jewelry. Therefore, *Curug Puncak Manik* means a waterfall with sparkling things like jewelry. The sparkling waterfall is generated by sun rays that meet with water splashes that causes sparkling sensation that seems like a rainbow color. *Curug Puncak Manik* is presenting its unique characteristics in its picturesque scenes. This waterfall is one of the most favorite geotourism destination in *Cibenda* village.

In addition, the local people have storytelling regarding the *Curug Puncak Manik* that in the past time, the waterfall was visited by *Kentring Manik*, King *Siliwangi*’s wife. She took a bath and cleaned her body in this waterfall, then it is called *Curug Puncak Manik*. Furthermore, there is a myth that becomes another storytelling, namely the waterfall area was used to store treasures in which at night it appears sparkling light deriving from the gold treasures.

During their visits to *Cibenda Village*, tourists are able to

enjoy the waterfalls in the morning or afternoon as the best times. Moreover, during the rainy season, the flows of the three waterfalls present their best scenic views and picturesque scenes due to overflowing water. It is not only seeing the views of the waterfalls but also the visitors can enjoy the storytelling as well as know the local values of the storytelling.



Figure 5. Curug puncak manik

4.2 Biodiversity in Cibenda and their tourism characteristics

Having completed exploring the geological tourism sites in *Cibenda* village as part of CPUGGp, the geotourism activities can be continued by enjoying biodiversity sites. The existence of the *Ciletuh river* passing through *Cibenda* village influences the land fertility in the area. Therefore, *Cibenda* village has various biodiversities that can be cultivated and grown by local communities not only as their daily consumption but also as prospective commodities and geoproducts of CPUGGp that are potential for developing local economy.

4.2.1 Black rice

As an agrarian country, Indonesia has a large number of agricultural products such as rice, corn, and other agroindustry such as tropical fruits like Durians, Mango, Rambutans, etc. As the country that cultivate and produce rice, there are a lot of kinds of rice in Indonesia, the one which is special is black rice existing and grown in *Cibenda* village CPUGGp.



Figure 6. Black rice

Tourists visiting *Cibenda* village will have not only something to see but also something to do and to learn. They can join the local people to practice cultivating and planting the black rice in the field. Then, they learn to treat the plant, harvest the paddy, cook them and then have lunch or dinner with black rice as the main menu accompanied with other local dishes such as *Karedok* or local fresh vegetables salad, fried fish and chicken, tofu and fermented soya bean called *Tempe*. Furthermore, the black rice can be modified into processed food like *Rangginang* that can be brought home by the visitors as souvenirs or gifts including 5 kg - packaged black rice as

illustrated in Figure 6. Black rice cultivation not only becomes geoproduct identity of CPUUGp but also gives economic added value to the local people in Cibenda since its price is 250% higher than the ordinary white rice grown by Cibenda people formerly.

4.2.2 Red ginger

Red ginger (*Zingiber officinale Roxb. var. rubrum Rosc.*) is, as seen in Figure 7, a herb plant often used in traditional medicine, drinks, and export commodity [29]. This plant is well grown and becomes additional agricultural daily activities of the local people. Although it is also found in other areas of Indonesia, it is specifically used as geotourism supporting activity in Cibenda village.



Figure 7. Red ginger

Visiting Cibenda village, the tourists are served by local people with local drinks called *BandreK* or *Bajigur* which is made from Ginger and brown sugar as the main ingredients. Usually, the red ginger drinks are accompanied with local food such as boiled cassava, peanut, and sweet potato. Not only drinking together with the local people but also the visitors can buy the red ginger powder for souvenirs. During their stay in Cibenda village, tourists enable to learn the planting and cultivating of red ginger until processing and packaging the red ginger mixed with brown sugar.

4.2.3 Sorghum (Shorghum bicolor)

Sorghum is, as seen in Figure 8, a kind of versatile crop that can be grown as a grain, forage, or sweet crop considered as one of the top cereal crops in the world. In Cibenda village, the tourists can find this one is grown by the local people as the source of alternative food besides rice and many other crops. Due to its high level of carbohydrates and various beneficial substances, sorghum is also potential for substituting rice and becomes an alternative food and energy resource in accordance with sustainable development goals.



Figure 8. Sorghum (Shorghum bicolor)

4.2.4 Hanjeli / Pearl Barley (*Coix lacyma-Jobi L*)

Hanjeli, as seen in Figure 9, is one of the biodiversities that can be found in Cibenda village. It is a tropical plant that has

tall grain and rich in fiber, mineral, antioxidant, and vitamins. *Hanjeli* is rich in carbohydrates similar to those contained in rice, sorghum, and wheat. Therefore, in Cibenda village the tourists enable to learn about growing and cultivating of *Hanjeli* starting from planting the seeds and its treatment, giving organic fertilizer until harvesting, as seen at Figure 9.

Having harvested, *Hanjeli* can be cooked into local food called *Rangginang* ‘crackers’ and *Peuyeum* ‘fermented food’ as well as milled into flour to make cakes. Since the amount of carbohydrates is quite high, *Hanjeli* is a potential substitute for rice and is in line with sustainable development goals to produce alternative food.



Figure 9. *Hanjeli*

4.3 Cultural diversity in Cibenda and their tourism characteristics

Visiting Cibenda village, besides enjoying geodiversity spots and biodiversity objects, the tourists are also able to experience the cultural diversities. Usually, arriving in Cibenda village, they are welcomed by local people in *Panglayungan Budaya*, as seen in Figure 10, a place where traditional arts of CPUUGp are conserved and developed. As a welcoming performance, *Gamelan* is, consists of *Goong*, *Kendang*, *Bonang*, *Gambang*, and *Kecrek*, played by some traditional music players to welcome the tourists to Cibenda village. The cultural session is accompanied by local drinks derived from CPUUGp biodiversities such as *BandreK*, *Bajigur*, coconut water, and local coffee completed with local snacks like boiled cassava, sweet potatoes, *Rangginang*, etc.



Figure 10. *Panglayungan Budaya Parahyangan*

4.3.1 Beluk

Beluk is one of the traditional arts existing and preserved in Cibenda village. It is reading stories performance, which are usually held at some religious events which have the intention of getting blessings from the stories read. The performance is conducted by several elder people. In the Figure 11, it is shown *Beluk* performance that told the story of the birth of the prophet Muhammad SAW and also stories about Islam religion containing some lessons of life, love and respect to other people.

The language used in performing *Beluk* is Sundanese combined with Arabic taken from some Al Quran and Hadist citations. The reader of the texts is the senior local man considered as the most understanding of Islam and Al Quran.



Figure 11. *Beluk* performance

There are some morals and advices namely to pray to God and help other people to build togetherness among the people. During their stay in Cibenda, tourists can join this cultural event in *Panglayungan Budaya* every Thursday night.

4.3.2 Pencak Silat

Although its origin is uncertain, *Silat* is derived from a collective word of the people, the word *silat* in Malay is linked to Minangkabau word *silek*, while *Pencak* is related to Sundanese *Penca*. Therefore, the word *Pencak* and *silat* was combined as compounding for the Indonesian fighting styles rooting from Sunda and Malay. It is martial art involving full-body fighting including strikes, grappling, throwing, and using weapon. Every part of the body is used and subject to attack.

Based on its function, *Pencak silat*, look at Figure 12, is divided into four. Firstly, it is a form of self-defense used to enhance the human instinct to defend oneself from threats and dangers.



Figure 12. *Pencak Silat*

Secondly, as an art, it is usually performed to celebrate the uniqueness of *pencak Silat*, and used in social events, such as harvest festivals, marriage, and public gatherings. Thirdly, as a sport, nowadays it is mostly used in local, national even international competitions. Due to this, the coach of *Pencak Silat* trains to enhance their skills to gain confidence when they compete. And lastly, as a spiritual exercise, the practitioner not only trains their body but also their minds. Staying in Cibenda village, the tourists are able to join the practice *Pencak Silat* every Friday afternoon in *Panglayungan Budaya* together with a lot of local young persons both male and female. *Pencak Silat* in Cibenda has specific movements found in southern area of geopark called *Ibing Simpaj Pajampangan*.

4.3.3 Gondang

Gondang is a traditional art that shows the women activities

of processing paddy into rice using “*halu*” (pestle) and “*lisung*” (mortar). *Gondang* is a milling process that turns the paddy into rice. During the milling when the pestles meet the mortar, harmonic and tunable sounds were produced.

Due to the harmonious sounds, often the *Gondang* performance is followed by free dances representing happiness of the people after the paddy harvest. Often, before milling the paddy, the man and woman play *Gondang* for amusement and blessing expression of the harvest they have got. Usually, when the tourists step into Cibenda village and take them to *Saung Panglayungan Budaya*, they are welcome with the *Gondang* performance as described in Figure 13.



Figure 13. *Gondang*

4.3.4 Karinding

Made from bamboo and midribs of palm trees, *Karinding* is one of Sundanese traditional music from West Java and Banten, Indonesia. Initially, the *Karinding* was, as seen in Figure 14, used by ancestors to repel pests in rice fields since the ultrasonic sounds like a bee buzzing from *Karinding* can disrupt the insect hearing.

As a traditional musical instrument, *Karinding* is included into musical instrument games for children and young person socializations. They usually play in a group from 3 to 5 people to make a rhythmic harmony. In Cibenda village, located in *Panglayungan Budaya*, visitors can practice and play *Karinding* together with local people. Furthermore, by request, they can have a workshop to make and produce this unique traditional music instrument to bring home as a souvenir.



Figure 14. *Karinding* performance

4.3.5 Buncis

Initially, *Buncis* was, as can be seen in Figure 15, a traditional ritual for honoring the Goddess of Rice (Nyi Pohaci Sanghyang Sri or Dewi Sri) during the harvest time. Since the 1940s, this function began to be left and turned into an entertainment show.

Buncis is a farmer performance consisting of a group singing traditional songs expressing gratitude to *Dewi Sri* for

the harvest's success, accompanied by traditional music made from bamboo called *Angklung*, *Kendang*, and *Tarompet*. In *Panglayungan Budaya*, the visitors can join this performance on Wednesday evening with *Buncis Sintung Mekar* from Cibenda village.



Figure 15. *Buncis* performance

4.4 Cibenda Village, Sustainability Issues, and Tourism after Pandemic

Based on the theories of tourism and pandemic, principles of sustainable tourism and geotourism activities in Cibenda village, it can be formulated the potencies of sustainable tourism in accordance with the intersection of the three parameters above that can be seen in Figure 16. The tourism in Cibenda utilizes the attraction of nature conservation or relates tourism development with conservation of natural and cultural resources and economic empowerment [30]. These three pillars are met in Cibenda village that can be the indicators of sustainability. Furthermore, geotourism activities in Cibenda can be an alternative destination after pandemic.

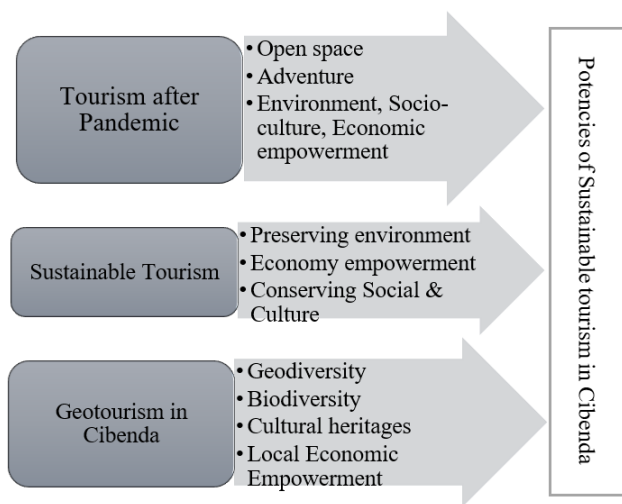


Figure 16. Key parameters of tourism after pandemic, sustainable tourism, and geotourism in Cibenda

4.4.1 Supporting activities for conservations

As a part of geotourism area of CPUGGp, Cibenda is under the coordination of *Paguyuban Pakidulan Sukabumi* (PAPSI), a local organization of Southern Sukabumi Community fully support the nature conservation since 2017 firstly Ciletuh was assigned as national geopark then it was validated as Unesco Global Geopark in 2018. Since then, the awareness of local people toward environment conservation is getting increased

and their creativities to manage the environment is also growing. Here is the quote of statement of AW as one of the chairpersons of PAPSU:

“... Nowadays, local people are more understanding of the nature conservation and they are more conscious to keep their environment...”

4.4.2 Economic benefits for locals

The recognition of Ciletuh as Unesco Global Geopark motivates the local people to develop their area as tourism destinations. They manage their environment well and develop tourism activities based on the nature and culture attractions. Therefore, the tourism activities give benefits to local economic, decrease the unemployment, and improve the local income. Here is the quote of interview with the head of Cibenda village, AR:

“... There is no more urbanization in Cibenda since we have more activities on tourism after CPUGGp recognition. They work in tourism sectors such as in edutourism, local art performers, as well as renting their houses as homestay ...”

4.4.3 Social and culture preservations

Not only developing the nature conservation, Cibenda village also plays an important role in preserving the local cultures. It is proven with the existence of *Panglayungan Budaya Parahyangan* (PBP), a local organization legally preserve the indigenous arts and culture. The art performances of PBP also provide economic benefits for local people. In addition, the indigenous arts and cultures not only have functions as amusement but also as a tribute to their ancestors and nature such as *Beluk*, *Buncis*, *Karinding*, and *Gondang*. Here is the quote of interview with DT, one of the art performer and manager of *Panglayungan Budaya Parahyangan*:

“... Every day we have local arts performance in the hall of Panglayungan Budaya Parahyangan which is the goals not only to support the tourism in Cibenda but also to preserve the indigenous cultures. In addition, our social life is getting improved since we get many appreciations either from tourists or from governments ...”

4.4.4 Geotourism in cibenda and tourism after pandemic

When pandemic was still in the peak position, there were many tourism activities that were closed or tightly restricted since they cause some crowds and were difficult to comply health protocols especially social distancing. However, there are some tourist destinations that are enable to be visited with the restricted number of visitors and enable to comply health protocols, one of them is geotourism in geopark area. When the pandemic is subsiding, geopark can be favourite destination to visit. Here is a quote of the statement of a researcher, KP, on tourism branding, sustainable tourism, and geotourism in geopark in Indonesia:

“... Based on some researches, geotourism in geopark area is suitable destination during and after COVID-19 pandemic. Looking at latest study, CPUGGp is a tourism site that complies with Covid-19 health protocols, therefore Cibenda as one of the prominent sites of CPUGGp is one of the best destination after pandemic since Cibenda is an open space area, has adventure tourism, and preserves the environment, socio-culture, and economic empowerment which are in line with the sustainability principles...”

Cibenda village becomes an interesting destination of tourism since its geotourism activities are involving the three

aspects of geopark: geodiversity, biodiversity, and cultural heritage which all of them give benefits to economic sectors for the locals. In addition, the tourists are served with beautiful natural sightseeing, local social and culture.

5. CONCLUSIONS

Although located in a rural area, Cibenda village has big potencies for sustainable tourism. Supported by its geodiversity with three unique and scenic waterfalls as nature tourism, its biodiversity with local floras potential for local commodities and agrotourism, as well as its cultural diversity preserving local arts strengthening the culture tourism, Cibenda village tourism attraction is in line with the sustainable tourism for its concern to the environment, social and culture, as well as economic empowerment. Besides the tourism destinations as evidence, it is supported by some statements from several relevant persons based on the open interviews that the potencies in Cibenda village give positive impacts on local people and economics.

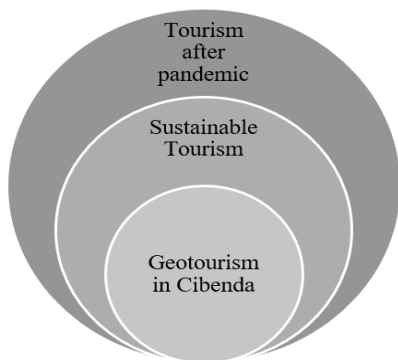


Figure 17. Geotourism in Cibenda, sustainable tourism, and tourism after pandemic

Based on the concept of sustainable tourism and the Covid-19 pandemic, as described in Figure 17, Cibenda village is an appropriate and proper tourism destination during and after pandemic since its tourism attractions including nature tourism, cultural tourism, and adventure tourism, are open space destinations hence it is able to comply with the health protocols during and after the pandemic. In addition, Cibenda village has quality tourism destinations that give benefits either for the local society or for the visiting tourists. The distinctive tourism spots enable visitors to do many tourism activities from something to see, something to do, and something to learn as well as to experience as the results of adventure tourism that are able to increase happiness in to fight against the COVID-19 infection. In line with the purposes of geopark, geotourism in Cibenda highly supports the education, conservation, and local economic empowerment. From local arts, tourists can learn about connectivity between culture, nature, and economy. Geotourism activities based on the geodiversity, biodiversity and cultural diversity in Cibenda village impact on the environment, social and culture, and economic aspects.

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