

## DESIGN OF THE TAJUR KAHURIPAN TOURISM VILLAGE IN PURWAKARTA DISTRICT, WEST JAVA PROVINCE WITH THE INSPIRATION SUNDANESE TRADITIONAL OF ARCHITECTURE

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**Abstract** – Research PPKBK 2014 (phase II) as a continuation of the previous. The research focus is the planning and design of the tourism village of *Kampung Tajur Kahuripan*. This research into the link between the desire of the Government of Purwakarta Regency Village *Tajur Kahuripan* plans to develop into a tourist village in West Java support the Visit Year and Visit Indonesia Year 2014-2015. This research aims to make the planning and design of the tourist village based Sundanese Traditional of Architecture. Research sites in *Kampung Tajur Kahuripan* Bojong District of Purwakarta. Research method using descriptive-qualitative approach, by observing and exploring the potential of *Kampung Tajur Kahuripan* and communities to provide input in the planning and designing tourist village. These results have two important formulas, namely: (1) Planning tourist village which includes: master plan, site plan which involves a series of provision of facilities for tourists, development potential, zoning functions, as well as reforestation; (2) The design of the tourist village which include: the design of the building occupants and visitors typology based on Sundanese Traditional of Architecture, such as: *imah panggung*, *leuit*, *saung lisung*, *bale sarwaguna*, homestay, and so forth. The shape of the roof of the building which includes: *julang ngapak*, *jolopong*, *capit gunting*, *sontog*, *badak heuay*, and *tagog anjing*. The concept of planning and design of Village Tourism of *Tajur Kahuripan* with the inspiration Sundanese Traditional of Architectural. Social and cultural life of the community is an important factor as an attraction for tourists, such as: the process of working the fields, the attitude of mutual cooperation, protecting the environment, tolerance between people, traditional arts, as well as a traditional ceremonies implementation life cycle.

**Keywords** – tourism village, inspiration, planning-design, attraction, facilities

### 1. Introduction

A tourism village is a form of integration between attractions, accommodation and supporting facilities that are presented in a structure of community life that is integrated with the prevailing customs and traditions (Nuryanti in Andriyani, 2017). Meanwhile, Edward Inskeep in Azahra and Khadiyanto (2013) explained in relation to rural tourism, namely “*village tourism, where small groups of tourist stay in or near traditional, often remote villages and learn about village life and the local environment*”. Based on these two opinions, the essence of a tourist village is an integration between the community, visitors, and nature so that it becomes harmonious. Pioneering tourism villages in Indonesia (Wijaya and Permana, 2020) is one of the flagship programs of the Indonesian government. Regional development potential tourist village has become the National

Strategic Plan (*renstranas*) government under the Ministry of Culture and Tourism (*kemenbudpar*) Republic of Indonesia. Pemerintah hope with the development of the tourist area, the target of foreign tourists visiting to close the year 2012 reached 6.4 million and approximately *wisnus* or *Wisatawan Nusantara* (domestic tourist) 227 million (kemenparekraf, 2013)(Permana, 2011). Areas in West Java has a lot of potential as a tourist attraction for tourists, both domestic and foreign tourist. But unfortunately, potential into local wealth has not been fully worked out and well developed by the local government, one of the tourist potential is Sundanese traditional of architecture.

Sundanese traditional of architecture has its own aesthetic value and exotic views of originality and its uniqueness (Nuryanto, Ahdiat, & Surasetja, 2016). These values can be sold to tourists as the original potential of the area. Many scattered areas that have the potential of traditional architecture in West Java, such as *Kampung Naga* (Tasikmalaya), *Kampung Dukuh* (Garut), *Kampung Cikondang* (Bandung), and *Kampung Wisata Manglayang* (Bandung) is rich in cultural diversity and traditions of its people. Given the recent years, it turns out the culture and tradition are very attracted tourists, as well as agrotourism and ecotourism. Potensi tourist village with traditional architectural diversity that exist in West Java province has yet (not) entirely developed by local governments. This is what motivates research on the planning and design of the tourist village in *Kampung Tajur Kahuripan Purwakarta*.

## 2. Research Method

This study used descriptive qualitative method. The way this method works is to describe, describe, tell, or convey in detail what is happening in the field through written language (Atmadja, 2013). While the research approach used is a case study about the *Kampung Tajur Kahuripan* as a tourist area. This method and approach uses secondary data analysis obtained from the research location through survey (observation). This research process focuses on field survey activities supported by documentation (direct observation) in the field to obtain data about the *Kampung Tajur Kahuripan* as a tourist area. The data were collected in three ways: observation (observers), questionnaires (interviews), and documentation (documentation) with measurements and drawings (sketches/drawings). Other data in the form of important information were obtained from respondents and informants to determine the *Kampung Tajur Kahuripan* as a tourist area. Data is known from the remnants of architectural physical objects in the research location with a focus on the community, culture, tradition, and nature. With regard to physical objects, (Zeisel, 1984) theory explains that physical architecture can be observed and recorded through observing physical traces. This can be done in three ways: (1) Product use, is the observation of the remains of physical environmental activities carried out by humans; (2) Adaption for use, is an observation of the environment by the wearer; (3) Display self and public messages, namely expressions, expressions, or symbolic messages through physical elements, both personal and group.

The process of collecting data or information is carried out in two ways: (1) literature study, namely the process of collecting data or information through reference studies or tracing theories to obtain information related to tourism village; (2) Field studies, namely the process of collecting data or information through observation and interviews with respondents and informants. Information gathering techniques use "humans as tools", that is, the researcher himself is the main information gathering tool. The main sources of information collected in this study are words and actions, the rest is additional information. Data analysis was carried out in three stages: (1) Preparation, meaning that the initial activity stage was to examine each data or information by selecting and sorting it into physical and non-physical categories; (2) Processing, meaning the stages of activities to process and display data or information to make it more structured, measurable, and communicative so that it is easy to analyze; (3) Analysis, meaning that the final activity stage of separation and systematic checking of information (Semiawan, 2010).

The location of this research in *Kampung Tajur Kahuripan* Bojong District of Purwakarta, West Java Province. Selection of this locations based on several considerations, namely: (1) Follow-up of a previous study (in 2013); (2) Purwakarta as one tourist destination in the province of West Java; (3) Program the local government district. Purwakarta pioneered the tourism potential of the area into tourist villages; (4) The potential of human nature and a very rich and unique.

## 3. Result and Discussion

PPKBK or *Program Penelitian Kelompok Bidang Keahlian* (focus group research) phase I study in 2013 on the design of the facilities in the tourism village of *Setu Wanayasa*, in Purwakarta District, West Java Province produce important formula as follows: (1) Strategic planning, namely

strategic planning and local government policy, rural tourism development plan for areas that have tourism potential; (2) Study feasibility, namely the feasibility study conducted by the relevant institutions, such as the department of culture and tourism to see the tourism potential and decide its location; (3) Planning and design, the planning and design process carefully through the excavation of ideas-ideas and drafting planning and design drawings; (4) The proposal, which is the process of drafting the proposal in the form of a draft proposal submitted to the district government through the Department of Culture and Tourism. In connection with the formulation of regional development in *Setu Wanayasa* tourism village, then there are two main concepts in the tourist village component, ie accommodation, and attractions. Accommodation means is part of the residence of the local population and or units that developed the concept of family residences. While attractions include the entire daily life of locals along with the physical setting of the village location which allows the integration of tourists as active participation complete with supporting facilities, such as: guest house, villa, home stay, souvenirs, arts theaters, and so forth. Wanayasa village in which there are *Setu Wanayasa* very rich and beautiful landscape, including the characteristics of the society (culture and tradition).

### 3.1 Comparative Study of Architecture Building Typology Sundanese

#### 3.1.1 Kampung Naga, Dukuh, Cikondang, dan Desa Wisata Manglayang

Administratively, Kampung Naga located in Tasikmalaya District, West Java Province. In Kampung Naga architecture, houses on stilts required, which houses the floating floor (*kolong/melayang*)  $\pm$  35-50 cm. *Imah panggung* (traditional houses) in Kampung Naga society thinking concepts related to the cosmology of the levels of the three worlds; (1) Under World (*ambu handap/buana larang*) as symbolized by the foundation of *umpak*; (2) World middle (*ambu tengah/buana panca tengah*) as symbolized by the wall, and (3) World top (*ambu luhur/buana nyuncung*) as symbolized by the roof (Nuryanto, 2019). *Imah panggung* position at layout in the middle world, between the upper and lower world. Kampung Naga society believe, that is the center of the *imah panggung* has a neutral force between the two worlds. According to the villagers of Kampung Naga, at the time of the earthquake of 2009 houses no collapsed and crushed, even they remain in the home with family. From the interview with informan in location (*sesepuh*), it is due to stage the system is able to compensate for the movement of his home land. In addition, because the process of development based on traditional rituals as a bridge to his ancestors with the purpose of applying the safety of the house and its occupants (Hermawan, 2014).

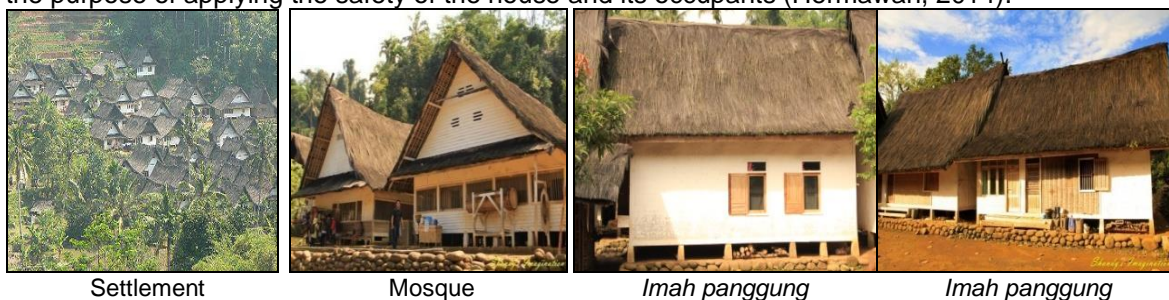


Fig. 1: View and building typology of *panggung* in Kampung Naga, Tasikmalaya District, West Java  
Source: (Nuryanto et al., 2016)

Kampung Dukuh is located in Garut District, West Java Province. This village was founded around the 1700s, consisting of 40 simple Sundanese traditional houses, having sacred springs, sacred tombs, areas of cover, prohibitions, reserves, arable and entrusted. This village is led by a *kuncen* for customary affairs and there is a prohibition against using modern equipment. Simplicity, unity with nature, respect for elders and observing Islamic law are part of the daily life traditions of Kampung Dukuh. The ritual ceremony is held on the 12th. Maulud as a commemoration of the founding of Kampung Dukuh. Kampung Dukuh architecture is one of the oldest traditional village architectures in West Java Province which is very strong in holding ancestral traditions. One proof of the strength of the people of Kampung Dukuh in tradition can be seen in the architecture of their houses which are shaped like stilts. The settlement pattern in Kampung Dukuh is arranged linearly it follows the village road, while the laying of the building period is regulated based on the soil conditions (topography) in the village which tend to be contoured, so that between the building periods there are uneven (Kustianingrum, Sonjaya, & Ginanjar, 2013). Such arrangements are



referred to as swales or terraces. Based on the field survey, layout n the building period in Kampung Dukuh is divided into two; The main area is an area that is a residential area for traditional leaders as well as religious and customary facilities, such as a mosque, a prayer hall (recitation hall), sacred tombs, etc. General area is an area that is a residential area for residents.



Fig. 2: View and building typology of *panggung* in Kampung Dukuh, Garut District, West Java  
Source: (Nuryanto et al., 2016)

Administratively, Kampung Cikondang is located in Bandung District, West Java Province. The architecture of Cikondang traditional village has questions with similar traditional villages in West Java Provinsi, such as Baduy, Naga, and *Kasepuhan*. The house in Cikondang Village is a *imah panggung* (stilt house) or like a floating house. The shape of the roof of the house is *julang ngapak* with a covering material made of thatch (Sriwardani & Savitri, 2018). At the time of the research, only traditional houses used stilts and thatched roofs, while the houses of the residents had been transformed into permanent houses (brick wall) with roof tiles. Ancestral rules prohibit traditional houses from sticking to the ground, using bricks and roof tiles, because according to ancestral customs, *pamali* (taboo) means burying oneself alive.



Fig. 3: Building typology of *panggung* in Kampung Cikondang, Bandung District, West Java  
Source: (Nuryanto et al., 2016)

Manglayang tourism village or better known as Manglayang art and tourism village is included in the Cinunuk Village area in Cileunyi District, east of Bandung Regency. Manglayang arts and tourism village is a place to enjoy Sundanese arts and culture in natural nuances and unpretentious traditions (Karwati, 2011). The concept applied in the development of Manglayang arts and tourism village is a tourist village. There are four parts that divide the area of the village, namely: religious and agricultural arts at the top, in the middle there is a place to practice and art, on the side showing natural arts, and on the lower front, children's art. In the natural arts section, there is a rice field which one day will be used to show how to plant rice and at the same time plow fields. On Sunday nights, visitors can enjoy various Sundanese cultural performances. The masses of buildings in the Manglayang art and tourism village include: the shape of a house on stilts with bamboo walls and thatched roofs while tracing the neatly arranged stepped steps. In addition, there are *saung-saung* (gazebo) that have special functions such as in the *kamonesan* (handycraft) huts in which interesting objects are stored, such as masks and puppet showers. *Saung wreti* as store household furniture, such as *gentong* (place to store water), *kohkol* (drum made from bamboo or wooden), and *caping* (hat made from bamboo). *Leuit* (granary) as a place storing rice and *saung lisung* (a place to pound rice) which are usually used to pound rice into rice. To enjoy the view of rice fields in the rice fields, a *saung binangkit* (like a gazebo) is provided. There is also a special building to keep birds and sheep complete with racks for grass, and *saung tamba hanaang* (like a

food corner) which serves as a place to rest while buying traditional snacks in the form of Sundanese food and drinks.

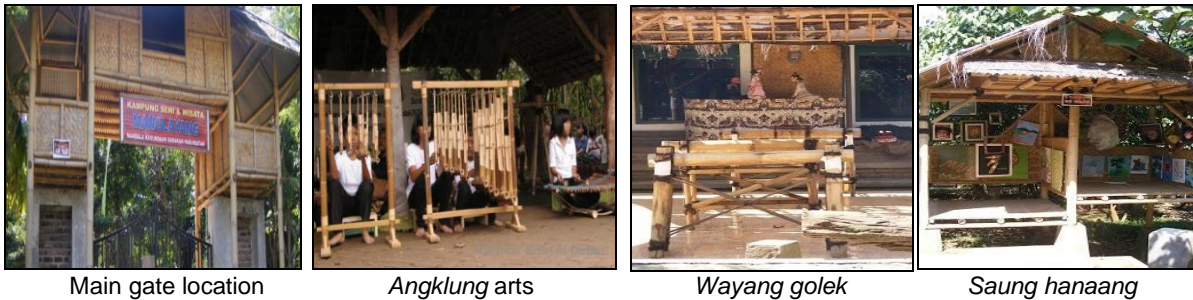


Fig. 4: Building typology of *panggung* in Kampung Manglayang, Bandung District, West Java  
Source: (Nuryanto et al., 2016)

### 3.1.2 Conclusions and Recommendations Comparative Study Results

#### Conclusions:

1. Pattern Sundanese traditional architecture in general society, especially at the Kampung Naga, Dukuh, Cikondang, and Manglayang in the local wisdom born of cultural diversity and traditions are reflected in the activity of the Sundanese people's lives;
2. Typology of the kampung Naga, Dukuh, Cikondang, and Manglayang, can be divided into five types, namely: (1) Village mountains (contour); (2) Village lowlands; (3) Village Beach; (4) Roof characteristic typology; (5) Ceremonials or ritual tradition;
3. Typology of the building as a function can be distinguished as follows: 1) Place of residence (*imah panggung*); (2) Place of worship (mosques, *tajug*); (3) The *Adat* place (traditional *bale*); (4) Rice Granary (*leuit*); (5) The pounding rice (*saung lisung*); (6) The versatile (*bale paseban*); (7) Bathing, washing, toilet (*cai*);
4. Open spaces as the area gathered together, such as playing fields, parks, ponds, fields, gardens, natural forest, etc.;
5. The shape of the roof in general there are five types of roofing, namely: (1) *Jolopong* (*pelana*); (2) *Sontog*; (3) *Julang ngapak*; (4) *Tagog anjing*; (5) Combination;
6. Type of art include: *jaipongan*, *wayang golek*, *angklung*, *gamelan*, *kacapi suling*, *degung*, while traditional foods include: *colenak*, *rangginang*, *bajigur*, *bandrek*, *opak*, *peuyeum*, and other processed foods.

#### Recommendation:

1. Need to design some kind of building to function: residential population, homestay tourists, places of worship, a place to store rice, a pound rice, souvenir shop, an art gallery (performance), public toilets, multi-purpose building, and gazebo;
2. The use of the building forms a *panggung* on any type of building;
3. The use of this type of roof *julang ngapak*, *jolopong*, *jure* and *tagog anjing*;
4. The use of local materials in the construction (foundation, walls, floors, roofs plafond);
5. Sundanese arts performances as an attraction at every opportunity;
6. Preparation of fish ponds and open spaces;
7. The common kitchen to cook when the arrival of tourists who stay at home residents.

### 3.2. Tourism Potential in Kampung Tajur Kahuripan

Tajur Kahuripan village is a hamlet in the village Houses, District Bojong Purwakarta. The distance is about 35 Km from Kota Purwakarta and about 75 KM from Bandung with a height of approximately 650 meters above sea level (dpal). The average air temperature ranges from 17 until 20 C° surrounded by trees, hills, rice fields, landscapes and plantation mount of Burangrang (Nuryanto et al., 2016). Network of tourist of Bojong road that crosses the village, including the district roads, rural roads, road stone and dirt road. Touch of air cool, neat houses on stilts, scolds people friendly greetings, no motor vehicle exhaust noise except the sound of animals that used to go out in the morning and late night. Kampung Tajur opened to the public since 2000. the village is made up of two RT, and inhabited by approximately 70 more families. Most of the houses are there to provide themselves as a home stay. Rates per house Rp. 150,000.00, while the cook to eat are provided by the host with the relative rates (Purwanto, 2015). Visitor activities in Kampung Tajur



Kahuripan, in addition to look around the village atmosphere, can also attend community events to the fields or to the fields. Administratively, the location of the study can be seen in the picture below

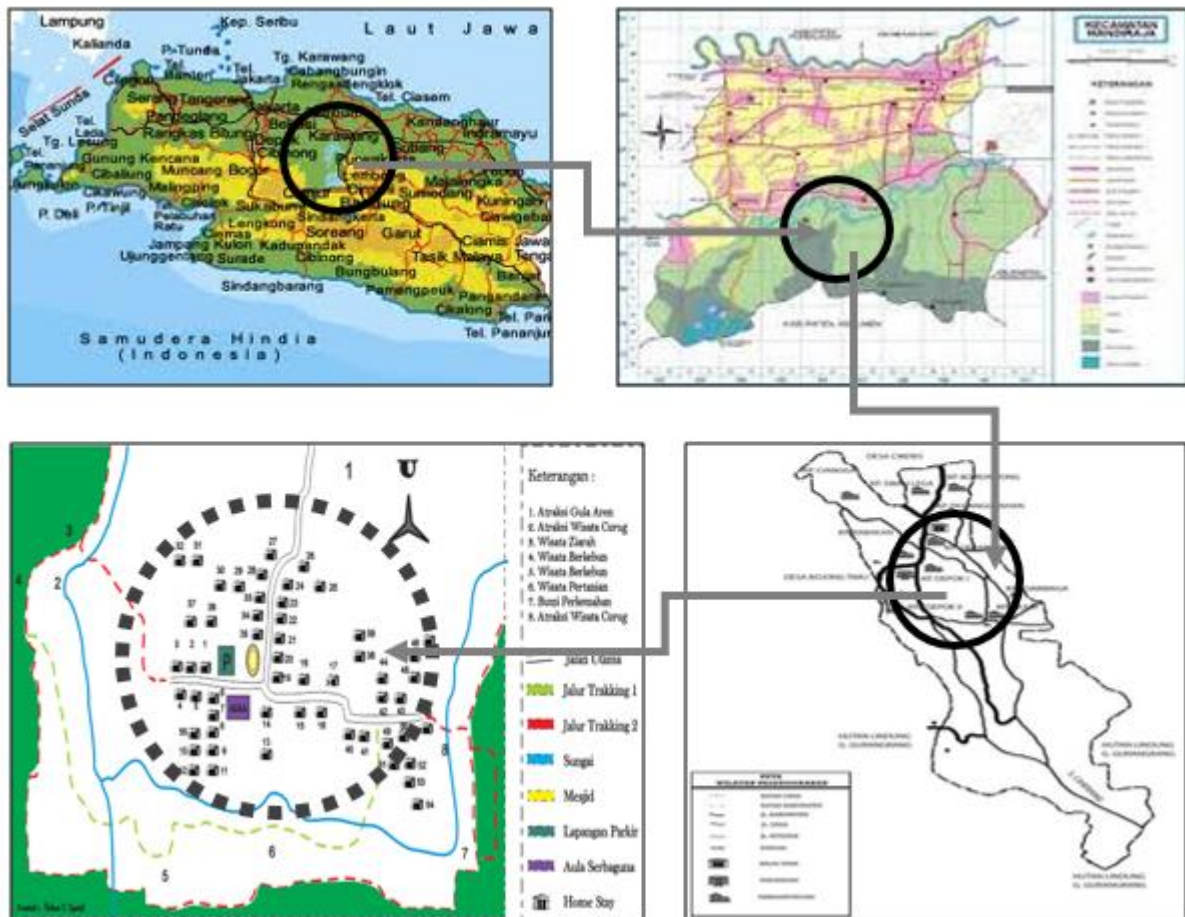


Fig. 5: Map of Kampung Tajur Kahuripan, Purwakarta District, West Java Province  
Source: (Nuryanto et al., 2016)

Since the declaration of the district. Purwakarta as a tourist destination in West Java Province by Regent Dedi Mulyadi, the growth of domestic tourist visits increased. Tajur Kahuripan village is geographically located at a high contour with a relatively cool temperature so it is perfect to relax and let go just for the citizens of the city bustle. Ecotourism activities in Tajur Kahuripan village enable the development of the concept of development and community empowerment (ecotourism based on community development). Tourist attractions are presented in the form of a variety of activities with activities atmosfer by touch with rural nature and have distinctive characteristics, in particular architectural stage house so arranged, that serves as a means of travel in the form of accommodation for visitors (Nuryanto et al., 2016). The village is also a tourist spot in the open education and rural development nuanced students have distinct characteristics. At certain times many visits from school children in high school, junior high, and even kindergarten and early childhood education from Jakarta, Depok, Bekasi, and Bandung to learn about local knowledge.



Paddy area

Mountain view

Herding buffalo

Natural springs

Fig. 6: Natural wealth in Kampung Tajur Kahuripan, Purwakarta District, West Java  
Source: (Nuryanto et al., 2016)

Kampung Tajur Kahuripan not belong to the type of custom homes, because there was no ancestral rules relating to community life. They are free to build houses using tile roof covering of soil which is actually when in custom homes is strictly prohibited. In the Tajur Kahuripan village, whole house using the cover of a tile roof, and has nothing to do with the tradition of prohibition, free according to ability. At the *pawon* (kitchen) there *hawu* or furnace for cooking activities, but in most people still use a gas stove. *Hawu* must use firewood that is obtained from the surrounding forest.



Fig. 7: The potential of nature, culture, and tradition in Kampung Tajur Kahuripan  
Source: (Nuryanto et al., 2016)

### 3.3. Planning and Design of Tourism Village

#### 3.3.1 Site Planning Concept

The master plan of Tajur Kahuripan Tourism Village was made with the aim of classifying regional functions that have tourism potential, so as to improve the standard of living of the community. This master plan can also be used as a consideration for the development of tourist areas in Purwakarta Regency. Based on the location of the site at the location, and the view to site from outside the site, the following concepts can be obtained from the master plan and compaction: (a) Arrangement of the structure of the building mass using a combination of cluster and irregular patterns, so that when road users pass through the Tajur Kahuripan area visitors can get a view of beautiful buildings along the way to the location; (b) Public zone arrangement is placed in the middle of the site, so that it is accessible to the general public from outside the site. The support zone is placed in the south east, and is close to the public zone to maximize the direction of the site and the continuity of circulation from the public zone. The general public can also access this support zone with pedestrian circulation. The support zone is located close to the public zone and the private zone because it is a a zone that needs to be protected.





Fig. 8: Sketch of master plan and site plan of Tajur Kahuripan tourism village design concept  
Source: (Nuryanto et al., 2016)

### 3.3.2 Positioning of Building and Zoning Concept

The concept of zoning planning in the tourist village of Kampung Tajur Kahuripan divided into three (3) zones interconnected with region with circulation path. Site planning are grouped based on the needs of residents and visitors, so well ordered. Zoning on the site are grouped into: (a) the zone or public areas is an area that can be accessed by the general public who want to take advantage of as social spaces, such as parking areas, circulation areas, reception areas, commercial areas, public visitors areas, exhibition area, and the area souvenirs; (b) Zone or private area is an area that can be accessed by tourists, such as home stays, houses for cultural tour or handycraft, and the restaurant's traditional cuisine; (c) Zone of service or support zone is the area that can be accessed by managers and building support, including the cafeteria, administration services, gardens, *huma*, pond, and rice paddies.

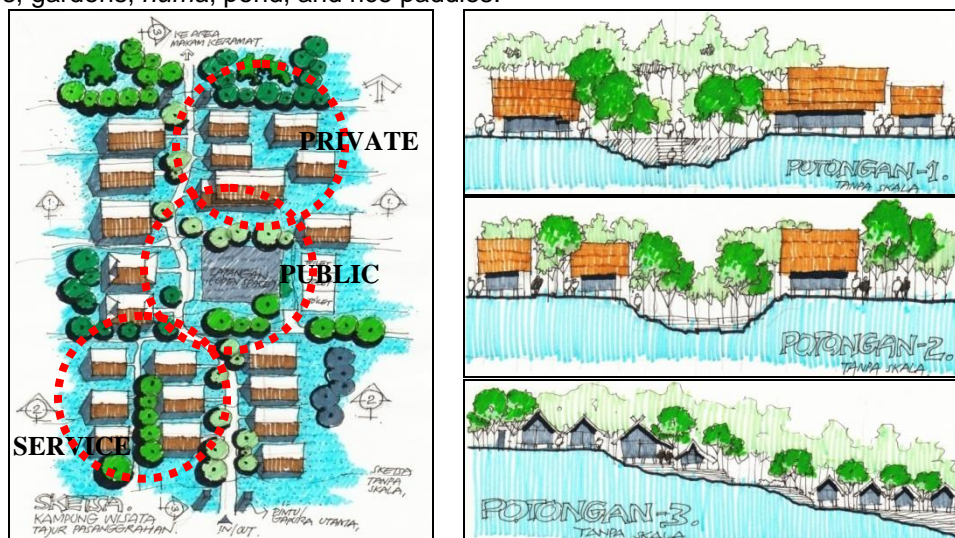


Fig. 9: Site plan and section horizontal and zoning concepts of Tajur Kahuripan tourism village  
Source: (Nuryanto et al., 2016)

Positioning of building period is set to follow the line of the topography. Uneven topography of the region with a slope between 30°-60° to the plane land at an altitude of about 650 meters dpl, looks very beautiful. Uneven topography of the land is very good for mass building set in the swale, so as to avoid flooding and landslides. The overall concept of the building period convenient and reflecting and physically among the building period with accessible. The concepts with the aim



of planning the tourism village, in addition to housing (*imah*, *leuit* and *saung lisung*) as residences, facilities to support this environment are as follows: *bale adat*, mosque, *bale ageung* (multipurpose), stalls, *balong* (fish ponds), garden perennials, *kebon labab* (garden crops), shower/toilet (MCK), waterfall, vehicle parking, *leuit pare*, camping ground.

### 3.3.3 Building Design Concept

The concept design of the building typology in the tourism village Tajur Kahuripan refers to the characteristics of traditional architecture Sundanese as locality in Purwakarta. In general, the characteristics of traditional architecture Sundanese visible on *panggung* (stilt house) and *suhunan* (roof shapes). This is an important consideration, because the basic concept of tourism village Tajur Kahuripan lift Sunda locality in line with government programs that are being raised Purwakarta locality as one of the icons Sunda region. Referring to the purpose and this design base then basically divided into two types of buildings. First; Residential building with its equipment which is an integral part of the daily lives of citizens, namely; *imah* (house), *leuit* (granary), *saung lisung* (a pounding rice), and *bale adat* (custom hall). Second; The type of public buildings consisting of; mosques, *bale gede* (multipurpose), *warung* (food and crafts).

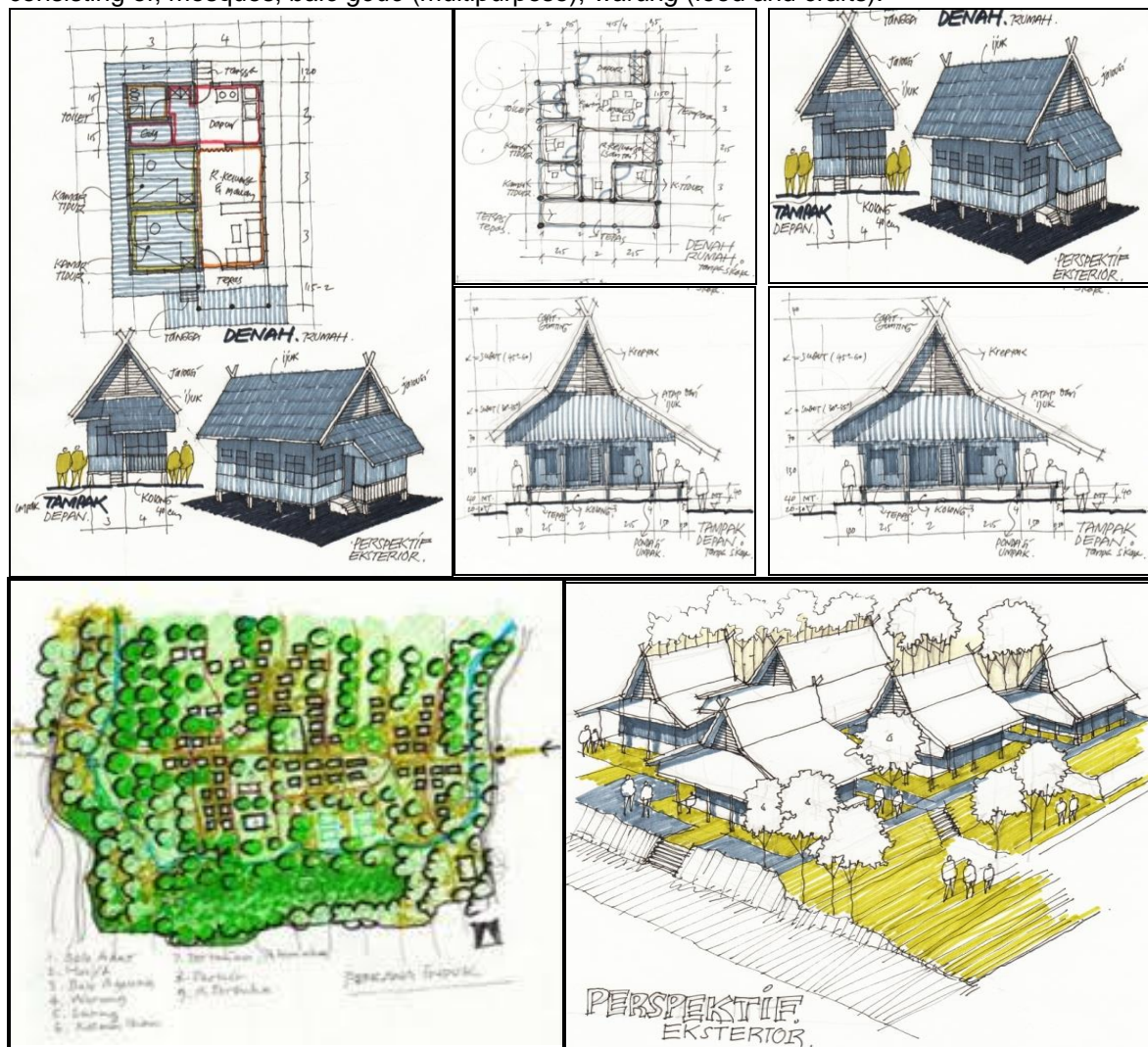


Fig. 10: Building design concept of Tajur Kahuripan tourism village  
Source: (Nuryanto et al., 2016)

In keeping with the character of the village located on a mountainous area and contoured, and for the safety and comfort of residents and visitors and user mobility as well as revealing his Sundanese culture of architecture, the building type is taken *panggung* typology, except for the stall because of the relatively high mobility users selected with type of *ngupuk* (flattened). *Imah*

*panggung* is a form of house Sundanese people with very distinctive roof types, such as *jolopong*, *badak heuay*, *julang ngapak*, *tagog anjing*, *sulha nyanda*, etc. Typology of *panggung* in the design of this tourist village used during the building to function residential population, homestay, mosques, granary, souvenirs, food corners, environmental security post, etc. In general, the houses in the village of Tajur Kahuripan shaped is *panggung* typology with *jolopong* roof and the material of the tile roof covering. The design of this building provides an alternative to the public about the forms imah amplifier stage as a tourist village character based on traditional Sundanese architecture. In its design, the roof covering was replaced from thatch roofed or more natural order (see figure 6).

This *panggung* typology also provide other benefits, such as the height of 40-60 cm under functioned as a coop of chickens, ducks, and rabbits, so that residents can raise as a sideline. In the back room there *pawon* organization (kitchen) equipped with *hawu* (furnace). For tourists it is very rare, because cooking with *hawu* provide a special experience when compared with gas stove. However, the concept remains available in *pawon* gas stove with the aim of providing an alternative means of cooking to tourists. *Imah panggung* and homestay population and placed following the contours of the land with terraces overlooking the street pattern is linear. This pattern is suitable for high-lying areas, thus providing benefits to avoid flooding and landslides. The distance between the house well regulated so as not to disrupt the meeting and circulation, while among between gap empty space planted with shade trees and shrubs so as not to dry and give a beautiful natural shades.

### 3.3.4 Building Places of Worship

The mosque is provided as a place of worship for the community and tourists. The building typology also refers to the locality of Sundanese traditional of architecture. The shape is designed using the concept *panggung* and roof with style *sontog* stacking three upwards which reflects vertikalisme the Almighty. *Panggung* at the mosque also provide benefits, namely the good air circulation from outside and inside the entrance passing through gaps under *talupuh* of bamboo flooring or board, so that was cool. Mosque placed on the public zone whose position in the middle of the village for easy access. The building is equipped with a place of worship for women and men ablution provided on the left and right side. Communities can use the mosque for other activities, such as lectures and exercises *kasidahan* ie Islamic musical art that can be enjoyed by tourists. Design mosque only one floor with a large enough size, so as to accommodate the congregation to pray five times even Friday prayers, Eid al-Fitr, and Eid al-Adha. On the outside, provided overhang or porch on the left side and his right to work to accommodate the number of pilgrims who more or used to *ngariung* (hangout) for the people of the village and even the tourists.

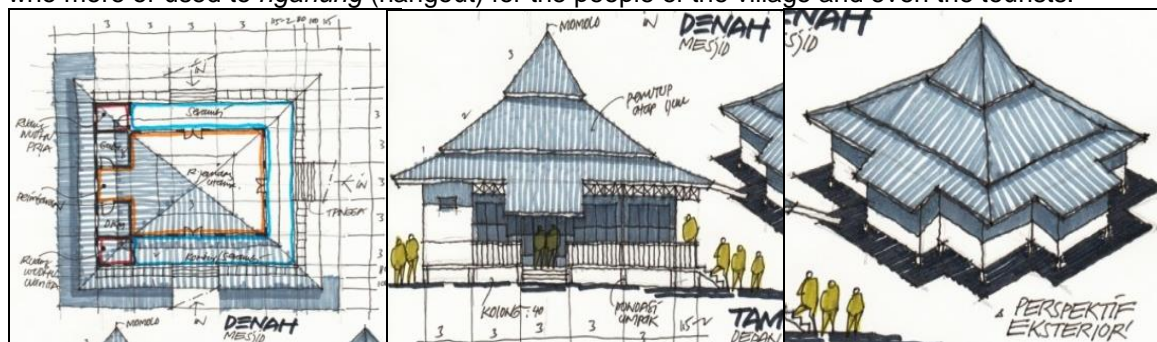


Fig. 11: Building places of worship (*musholla*) of Tajur Kahuripan tourism village  
Source: (Nuryanto et al., 2016)

### 3.3.5 Building Storage Rice

*Leuit* (granary) is a building as a storage place finish harvested rice. In the tread zone, *leuit* placed in service area that its position at the bottom of the settlement. *Leuit* closely related to cosmology Sundanese people, because it is the abode of *Sanghyang Sri Pohaci* (rice goddess), trance ie as an incarnation of goddess of rice. In the traditional village in West Java Province, *leuit* very sacred because the figure of the goddess of rice are considered capable of giving fertility in rice yields abundant. Therefore, at certain times of farmers always give *sajen* to honor the goddess of rice. *Leuit* design concept using the system under the *panggung* with between 40-50 cm high,

while the shape of the roof is *jolopong capit gunting* style with material palm leaves. The values contained in this building is a symbol of simplicity and food security, because rice is processed from working the fields to harvest through hard work and a stream of sweat farmers, unlike in the city just buy and cooked. This is not found in urban areas, making it attractive for tourists to know and learn from the villagers about how to grow rice.

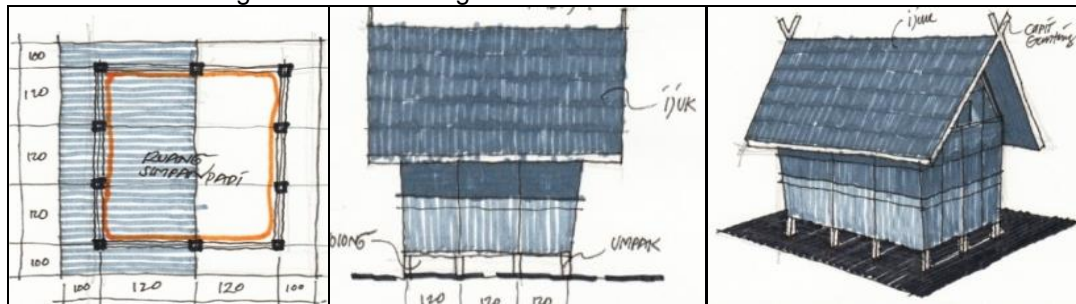


Fig. 12: Building storage rice (*leuit*) of Tajur Kahuripan tourism village  
Source: (Nuryanto et al., 2016)

### 3.4 Conclusions and Recommendations

#### 3.4.1 Conclusions

The planning of Kampung Tajur Kahuripan as a tourism village in Purwakarta Regency with the inspiration of Sundanese traditional of architecture has several important things, namely:

1. Basically existing facilities such as the waterfall tour, jogging track, camping ground, and the potential that exists is maintained;
2. Development potential that exists, namely the repositioning of the building past the mosque and *bale gede* and manufacture of vehicle parking, to be more representative for each activity residents and visitors;
3. Create an object to be able to attract more visitors or tourists to take advantage of the water flow of the river, by making a fish pond that can be used as recreational fishing as well as business development for the villagers;
4. Make public facilities such as toilets (shower, sink, toilet) and a walkway for easy achievement to an object;
5. Re-greening in some vacant land, in this case the type of tree and its use is set as natural as possible and that can be the result either for short term or long term, and useful for protecting the environment.

While the design of Kampung Tajur Kahuripan as a tourist village in Purwakarta Regency has several criteria, namely:

1. The typology of tourism villages that is made is the open type (*spontaneus*), because it is more profitable to involve the local community to participate in managing the tourism village;
2. The tourism village design model created is a cultural tourism village, with the characteristics of the arts and traditions of the Sundanese people;
3. All buildings are designed with the type of *panggung*, except for the stall and toilet (shower, sink, toilet) was designed with the type *ngupuk* (directly related to the ground floor, things to facilitate the movement (mobility) guards and visitors to interact);
4. The shape of the roof on each building designed based on Sundanese traditional of architecture;
5. Building materials utilize natural building materials available in the local area, namely wood and bamboo for building bodies and fibers to the roof. The use of artificial materials (glass) confined to the window, so the convenience of users (residents and visitors/tourists) can be further improved, including electricity for lighting;
6. For the infrastructure, such as road vehicles or those designed as natural as possible, by making use of natural materials such as rocks and sand compacted;
7. For facilities bathing, washing and toilet (MCK), both in residential and outside, still make use of bamboo as a material for a shower (shower), which is adjusted by a factor of environmental health.



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