

## SPATIAL ANALYSIS OF PACU JAWI CULTURAL TOURISM IN TANAH DATAR DISTRICT

\*Hairul Anwar<sup>1</sup>, Sri Mariya<sup>2</sup>

<sup>1</sup>Department of Anthropology – Andalas University, Indonesia

<sup>2</sup>Department of Geography – Padang State University, Indonesia

Email: daenghairulanwar@gmail.com

\*Corresponding Author, Received: May 12, 2024. Revised: May 25, 2024. Accepted: June 03, 2024



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**ABSTRACT:** The traditions of a community are often seen as a tourist attraction and used as a regional mainstay. One of the cultural expressions of the agricultural traditions of the Tanah Datar Regency community is Pacu Jawi. This research aims to analyze the spatial aspects of Pacu Jawi cultural tourism in terms of the human geography approach. The research method used is descriptive qualitative with the characteristics of in-depth interviews, holistic perspectives and comprehensive descriptions. Secondary data review was conducted for map analysis of other spatial attributes. The research locus is in four sub-districts, namely Pariangan, Lima Kaum, Sungai Tarab and Rambatan, all of which are within the administrative area of Tanah Datar Regency, West Sumatra Province. The research findings show that the Pacu Jawi tradition as a tourist attraction can maintain social cohesion and cultural sustainability of local communities. The location of Pacu Jawi in Tanah Datar Regency is known as Luhak Nan Tuo (home village) of the Minangkabau people, which shows the primacy of its cultural practices. Road access to the Pacu Jawi location is quite affordable with a choice of various routes with different distances and travel times. Public facilities such as accommodation and health services are available in the Regency Town. Socio-economically, Tanah Datar people mostly work as farmers and the dominant land use for rice fields shows that the Pacu Jawi tradition is still contextual and functional for the community.

*Keywords: Spatial Analysis, Human Geography, Pacu Jawi, Cultural Tourism*

### 1. INTRODUCTION

The World Tourism Organization report suggests that tourism growth in 2022 for countries that are members of the G20, one of which is Indonesia, will contribute 71% to Gross Domestic Income (GDP). The highest increase in growth in Indonesia in 2016-2019 was 15% and then decreased during the pandemic (UN WTO 2016-2022) because the policy of limiting physical meeting interactions forced people not to visit tourist attractions and choose to stay at home. The focus on tourism development continues to be improved as one of the sources of regional income. Along with the increase in knowledge, mindset and habits as well as the fulfillment of the need for travel, there are also various tourist attractions ranging from exploring natural beauty, artificial tourism such as playgrounds, historical tourism by visiting sites and cultural tourism by witnessing cultural materials and traditions of a community.

Local cultural products that are promoted as tourist attractions are widely practiced by local governments in empowering the community's economy as well as a source of regional income. Bali Province has strengthened its cultural identity as a tourist attraction instead of relying solely on its

natural potential [1]. Bali tourism is considered a role model that integrates the cultural values of its people, historical sites and exotic landscapes. The cultural wealth of Indonesian community groups is numerous and has the potential to be preserved through tourism schemes. West Sumatra is no exception, where the majority of the people are ethnic Minangkabau, which is the largest matrilineal ethnic group in the world. Minangkabau matrilineal culture has its own distinctiveness that can be developed for the tourism sector. Tanah Datar Regency is one of the mainstay areas of historical and cultural tourism in West Sumatra Province. Its uniqueness lies in the historical narrative as the old village of the Minangkabau people and the Pacu Jawi tradition carried out in several places in Tanah Datar Regency. Currently, Pacu Jawi activities are included in the tourism calendar in several villages.

The 2016-2021 regional medium-term development plan of West Sumatra Province places religious and cultural tourism as the main area of tourism sector development. Provincial tourism destinations in Tanah Datar Regency and its surroundings which include Padang Panjang City, Solok Regency, Solok City and South Solok Regency with the main theme as the development

area of Ancient Minangkabau Tourism.

Tourism). Tanah Datar Regency prioritizes cultural tourism in the development of provincial tourism, because it has quite a lot of tourist objects that can attract local and foreign tourists [2]. The tourism potential is in the form of architecture of gadang houses, inscriptions, fortresses, graves and other cultural practices spread across 14 sub-districts and 17 Nagari. The cultural values of the past (intangible heritage) are part of local culture as in the form of traditions, social systems, folklore/legends, performing arts and others which are intangible heritage in relation to the region and its geographical environment [3]. Tourism geography studies have a long history related to human geography [4] which has a study of physiographic phenomena (elements of the physical environment) and sociogeographic phenomena (human elements or cultural environment) with its own uniqueness, beauty and value so that it is interesting to visit and develop as a tourist destination [5]. Tourism objects can activate the socio-economy of the surrounding community [6].

Pacu Jawi is a typical agricultural tradition of the Tanah Datar Regency community. Pacu Jawi has been implemented since hundreds of years ago and is practiced from generation to generation until now. The implementation is carried out after the harvest towards the next planting period [7]. The community and government are trying to preserve this tradition by formulating Pacu Jawi into a tourist attraction. Making Pacu Jawi a tourist attraction can strengthen the community's economy and preserve traditional games that are full of social and cultural values [8]. The organization of Pacu Jawi is also evidence of strengthening the traditional elite in Nagari [9]. Several studies related to Pacu Jawi cultural tourism have been conducted which aim to reveal the values contained in the Pacu Jawi tradition and the practice of raising racing cattle [10] looking at the socio-economic impacts felt by the community [11], to cultural tourism development opportunities [11],[12],[13]. This article aims to contribute mainly to the aspect of spatial analysis of Pacu Jawi cultural tourism which aims to describe human interaction with their natural environment through reading aspects of location, distance, space, accessibility and spatiality in the context of cultural tourism in Tanah Datar Regency.

## 2. METHODS

This research uses a qualitative-descriptive method to be able to extrapolate and understand the spatial aspects of Pacu Jawi cultural tourism. Data collection was done through observation and in-depth interviews which were then analyzed

inductively [14] so as to describe the fundamental aspects of human life about what is known, what is practiced and what has been produced [15]. This method considers the need for data in the form of organizing the Pacu Jawi tradition and everything related to the meaning of the community and the physical aspects that surround it. In addition, a document study was conducted to study secondary data from the Central Bureau of Statistics (BPS), books, reports, journals, and other related sources. The determination of coordinate points of accommodations, hospitals, hotels, banks, restaurants and physical base maps of the area (administration, roads, and buildings) as well as mapping were processed from data from the Central Bureau of Statistics (BPS), Bappeda Tanah Datar Regency and coordinate point data from Google Earth and Google Maps.

The research location was determined in four sub-districts where Pacu Jawi is held, namely Pariangan, Lima Kaum, Sungai Tarab and Rambatan, all of which are within the administrative area of Tanah Datar Regency, West Sumatra Province. Research informants were purposively selected based on data needs criteria consisting of niniak mamak (community leaders), Pacu Jawi jockeys, local people, and local government officials. Data collection techniques were carried out by observation, in-depth interviews and literature studies. Being directly involved in Pacu Jawi activities, observing the interactions and relationships that exist and observing the natural environment. Asking questions to explore knowledge and views related to the organization and how to interpret the Pacu Jawi tradition. Literature study is intended to obtain information on previous research and other information according to the focus of the study.

The validation technique was carried out by triangulation at the level of data and findings of each researcher. The interview data was combined with the area mapping data and also the results of direct observation and then see the suitability. At the analysis stage, all data will be combined and then classified according to the study themes. Information that is not directly related to the topic of study is reduced to make the explanation more specific to the research focus.

## 3. RESULTS AND DISCUSSION

### 3.1 Local Cultural as Tourism Objects

Minangkabau is the largest ethnicity in West Sumatra Province and has cultural capital that can

encourage regional economic growth through tourism development. Besides being known as an area that gave birth to the founding national figures of the Indonesian Nation, West Sumatra also has a lot of cultural heritage both tangible and intangible which is very potential to be used as a tourist attraction, one of which is Pacu Jawi. The Pacu Jawi tradition is a Minangkabau cultural product in the form of a folk game that was often played by the farming community of Tanah Datar Regency after rice harvesting activities and entering the next planting period. The excitement and excitement of Pacu Jawi as a traditional sport then received special attention by the local government so that it was packaged in the form of *alek nagari* (folk party) and became a tourist attraction. The Pacu Jawi tradition in the perspective of tourism studies is said to be a tourist attraction, because it fulfills three aspects of tourism, namely "attractions, amenity and accessibility" [1]. The attraction aspect of Pacu Jawi is clear at the moment when the jockey leads the cow in the muddy rice fields. The performance is a form of entertainment activity carried out after the harvest period. The amenity aspect is the supporting facilities in the form of a parking area, as well as the accessibility aspect in the form of a place and location that can be visited by tourists who will watch the people's party show.

After being designated by the local government as

one of the mainstay cultural tourism, Pacu Jawi was then managed more professionally until the formation of the Pacu Jawi Sports Association (PORWI) organization that organized the implementation of Pacu Jawi in Tanah Datar Regency. Pacu Jawi is held at a time and location that has been determined by PORWI whose members consist of *niniak mamak* (community leaders) and coordinated with the local government in this case is the District and the Office of Culture, Tourism, Youth & Sports of Tanah Datar Regency. The Pacu Jawi event lasts all day starting from the ceremonial speech by the head of government to the final stage of eating together and a statement from the committee regarding the most skilled jockey. The core stage of the Pacu Jawi event is a show of skill and agility from each jockey who competes to lead 2 cows running fast on the track and still maintain balance so as not to fall (Fig 1). The criteria for agility is not only measured based on which jockey is the fastest but more on the consideration of skill in captaining the cows to run straight while maintaining their balance. There is a philosophy about the constancy of the truth which is likened to always walking on a straight path and being able to guide those around him to stay on the right path.



Fig. 1 A Jockey Maneuvers His Two Racing Cows.

Source: Razaqy Arza Tiakhra, 2023.

The values contained in the Pacu Jawi tradition are the first religious value, which is an expression of gratitude and happiness for the harvest they get from the creator. The awareness of all the goodness that humans get comes from God and should be grateful as a grateful servant. The value of obedience to God's commands and always being on the straight path is also manifested in the jockey's efforts to keep his racing cows running straight. Second, the value of cooperation where all elements of the community work together so that the Pacu

Jawi event can run well. Setting up tents and finding water to irrigate the rice fields that will be used as a racetrack. The whole rice field must be flooded with a lot of water so that the conditions are muddy. Then cooperation between cow owners and jockeys in installing plows to cows and community cooperation to maintain security and comfort while watching Pacu Jawi. Third, the value of art that can be seen from the series of Pacu Jawi events that feature Plate Dance, Talempong, and *Aguang Bana* presented by young people in the *nagari*/village that



organizes the event.

Pacu Jawi is a tradition that is very close to the characteristics of an agricultural society. Farming is not just an economic activity but is full of religious values, wisdom in community relations and also harmony with the natural environment which is contained in cultural practices. Generally, farming communities have knowledge and ways of farming starting from the stages of preparing land to harvesting which shows the cultural distinctiveness of the community [16]. The Pacu Jawi tradition should be a harvest party as a form of gratitude for the sustenance given by the owner of the universe and also as community entertainment to close one rice planting cycle. Because the implementation of Pacu Jawi is carried out with great joy and enthusiasm of the community, the excitement is considered to attract the attention of tourists so that it is promoted as a tourist attraction.

Tanah Datar Regency is a tourist destination for many people because it offers natural, historical and cultural tourism. Historical and cultural tourism can contribute to the preservation of cultural diversity in Indonesia from time to time (Kurniawan, 2019).

### 3.2 Spatial Aspects of Cultural Tourism Development

Tanah Datar Regency is in the administrative area of West Sumatra Province, Indonesia, with an area of 133,600Ha (1,336 km<sup>2</sup>) and the name of the regency city is Batusangkar. Geographically, Tanah Datar Regency is located in the middle of West Sumatra Province, at 00°17" LS - 00°39" LS and 100°19" East - 100°51" East. The average altitude is

Cultural practices that are packaged in tourist offerings do not necessarily dilute the values of wisdom but can strengthen the cultural identity of the community. Placing cultural products as tourist objects can grow the economy of the local community as well as an effort to preserve the material and cultural values themselves. As Picard [1] explains, the culture of a community that is used as a tourist attraction can even encourage people to continue to protect their culture, which in the end the tourism product becomes their identity. Cultural tourism has great potential and has a type of tourist attraction object (ODTW) in the form of human creative work that must be preserved [17].

Conceptually, tourism will continue to exist and be sustainable if it still refers to local values that are already part of the life of the community [18], [19] The locality of Pacu Jawi tourism is inseparable from the reading of environmental conditions and resources that the community has. This means that tourism in the cultural pattern of the Tanah Datar Regency community will always follow the conditions of the natural and social environment.

400 to 1000 meters above sea level. Tanah Datar Regency is located between two mountains, Mount Merapi and Mount Singgalang and is bordered by Agam Regency and Lima Puluah Kota Regency in the north, Padang Pariaman Regency and Padang Panjang City in the west, Solok Regency and Sawahlunto City in the south and Sijunjung Regency in the east (Fig 2). The topography is dominated by hills, and contains two-thirds of Singkarak Lake.

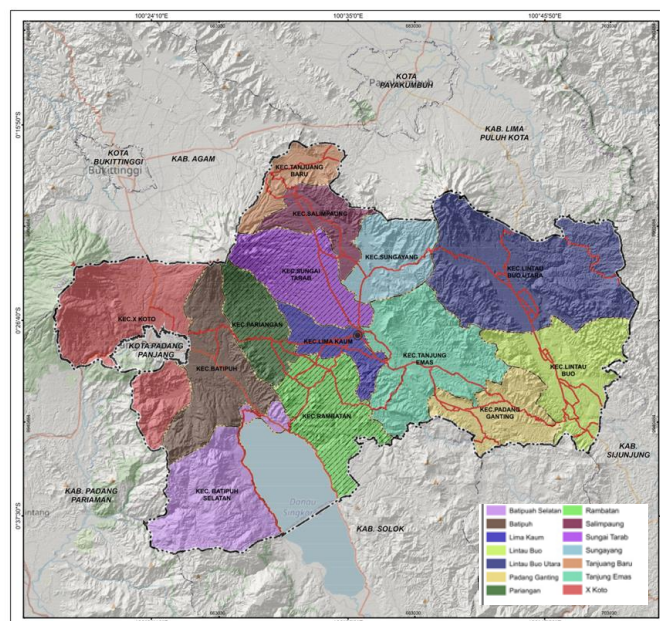


Fig. 2 Administrative Map of Tanah Datar District

The Minangkabau people understand that their ancestors originated from a village called Nagari Tuo Pariangan. That is why Tanah Datar Regency is also known as Luhak Nan Tuo, which means old village or original village. The history and traditions of the Minangkabau people are contained in ancient manuscripts which the people call Tambo. It is explained in Tambo that the Minangkabau people spread throughout West Sumatra originally came from three original villages (Luhak Nan Tigo) which are currently divided into three regencies, namely Tanah Datar Regency (Luhak Nan Tuo), Agam Regency (Luhak Agam), and Lima Puluh Koto Regency (Luhak Lima Puluh Koto). However, among the three villages of origin, Nagari Pariangan, which is located at the foot of Mount Merapi in Tanah Datar Regency, is considered the oldest village and is passed down through oral history. The knowledge that his ancestors descended from the foot of Mount Merapi and multiplied and then spread to overseas lands is commonly known by the Minangkabau people. This is also corroborated by the relics of historical sites such as Sawah Satampang Baniah, Lurah Nan Indak Barangin, Galundi Nan Baselo, and the Long Grave of Datuk Tantejo Garhano as the architect of the old house [20], [21].

The history of speech and artifacts of Minangkabau culture show the primacy of the Tanah Datar Regency area. This potential is then optimized by the local government as a historical and cultural tourist attraction. In addition to historical sites, Pacu Jawi which is an agricultural tradition of the Tanah Datar community is an alek nagari (people's party) as a form of thanksgiving for the harvest as well as community entertainment to prepare for the next planting period. The Local Government through the Department of Culture, Tourism, Youth & Sports utilizes all the resources owned by Tanah Datar Regency to be used as a

tourist attraction both presenting cool temperatures and exotic scenery such as Negeri di Atas Awan tours, historical tourism such as visiting Istano Basa Pagaruyung sites and museums, as well as cultural uniqueness such as the tradition of harvest parties by farming communities named Pacu Jawi.

The distance from Padang as the capital of West Sumatra Province to Tanah Datar Regency via the cross-provincial road as the main access is around 102 kilometers with paved road conditions that are wide enough and can be passed by buses from 2 opposite directions. Road conditions from Batusangkar City, which is the capital of Tanah Datar Regency, to the location of Pacu Jawi vary depending on the location of the nagari (village) holding the event. For example, Pacu Jawi is held in Nagari Cubadak, Lima Kaum Sub-district, which in fact the administrative area of the village is close to the Regency Capital so that it is only about 30 meters from the cross-provincial road with a paved road to the location point. It is different when Pacu Jawi is held in Nagari Sungai Tarab, Sungai Tarab Subdistrict, where visitors or tourists must go through unpaved community stub roads to reach the location point. Tourists can choose which Pacu Jawi to visit by considering the road access to the location because the four sub-districts that hold Pacu Jawi have different locations and implementation times.

Apart from Padang City, tourists can also use cross-regency road access to the Pacu Jawi location and choose the closest implementation location from the departure point, of course, by adjusting the Pacu Jawi implementation time in four sub-districts. For example, tourists who first visit the Jam Gadang tourist attraction which is a monument to the Dutch East Indies Government and the Japanese Hole made by the Japanese occupation army, both of which are located in Bukittinggi City, can choose the location of the Pacu Jawi in Sungai Taraba Sub-

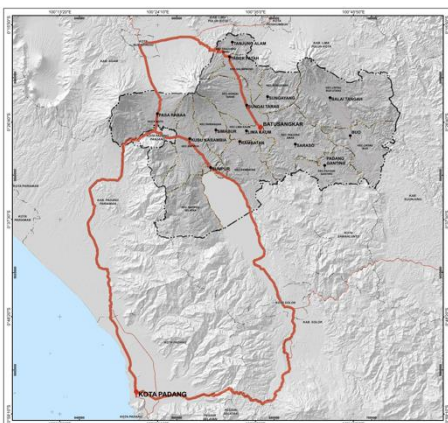


Fig. 3 Road Accessibility Map

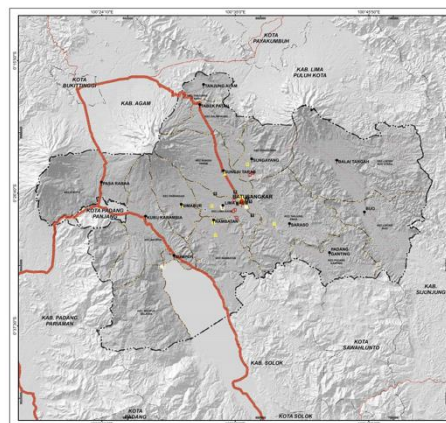


Fig. 4 Public Facility Accessibility Map

district or Lima Kaum Sub-district by adjusting the Pacu Jawi schedule in the sub-district (Fig 3). Tourist accessibility to public facilities such as accommodation, restaurants, markets, banks and health services are more centralized in Batusangkar as the Regency capital. There are relatively no hotels or other lodgings of national standard in most areas where Pacu Jawi is held (Fig 4).

In a spatial study, the Pacu Jawi tradition occupies a special location, namely a fairly wide and long rice field as a running arena for racing cows with muddy soil conditions. In addition to Pacu Jawi as an entertainment performance, the purpose of this activity is also to plow and re-fertilize the community's rice fields to welcome the next planting period. Finding a large and wide rice field to be used as a Pacu Jawi arena is not so difficult because land use in the Pacu Jawi implementation area is still dominantly intended for agriculture (Table 1).

Table. 1 Land Use in four sub-districts, namely Pariangan, Lima Kaum, Sungai Tarab and Rambatan.

Land Use	Area (hektares)
Building/Building	0,17099372
Jungle	6480,75082
Plantation/Garden	5985,95003
Settlements and Activity Places	1179,43571
Rice fields	8554,01806
Shrubs	1328,95318
Farm/Field	3484,61200
Water Body	26,6349130

Source: Results of data analysis, 2024.

The land use data above is an amalgamation of four sub-districts including Pariangan, Limo Kaum, Sungai Tarab and Rambatan. Based on its topography, Tanah Datar Regency is located at an altitude of 160 - 2,878 meters above sea level consisting of lowlands, hills and mountains (Fig 5). The region consists of a variety of mountainous areas characterized by significant heights with steep peaks, very steep slopes and valleys / ravines, then hill areas with more gentle slope conditions or small hills and relatively flat lowlands with small slopes. Lowlands with flat contours are more widely used for urban and agricultural development centers due

to the ease of access and availability of large tracts of land. Topographical variations in the Tanah Datar region The Minangkabau people understand that their provide beauty and high aesthetic value so that it becomes the potential for natural tourism development.

The spatial features of the physical environment in the area where Pacu Jawi is held are intertwined with the socio-cultural environment of the community. The most important characteristic of an agrarian society is the utilization of land for agricultural activities as a livelihood based on cultural values and norms that apply to the community. In the traditional farming system as practiced by most farmers in Tanah Datar District, there is a collective awareness to cooperate with each other in supporting their farming activities. Cooperation is shown through group irrigation management and helping each other in the process of preparing the land (plowing) to harvesting and distribution. Pacu Jawi, apart from being a performance and entertainment, is also a mechanism for integrating various elements of society in a living space. The arrangement even includes the issue of how human intervention in the natural environment where they live. Economic activities as a farmer are carried out by being interconnected between one farmer and another farmer both in terms of specific agricultural activities and their role as members of the community. The implementation of Pacu Jawi as one of the post-harvest traditions involves many people with good organization. Moreover, with the establishment of Pacu Jawi as a tourist attraction, there will be a movement of human activities outside of agricultural ties that require collaborative organization. The niniak mamak (customary elders) will discuss when to determine the day of the event and what things must be prepared. The village officials and related agencies will support budgeting and publication of activities, youth groups organize parking areas for visitors' vehicles and women or bundo kanduang will be responsible for serving food during the people's party. Such relationships are established because their lives are dependent on the fulfillment of food, clothing and entertainment needs in connection as an agrarian community group.



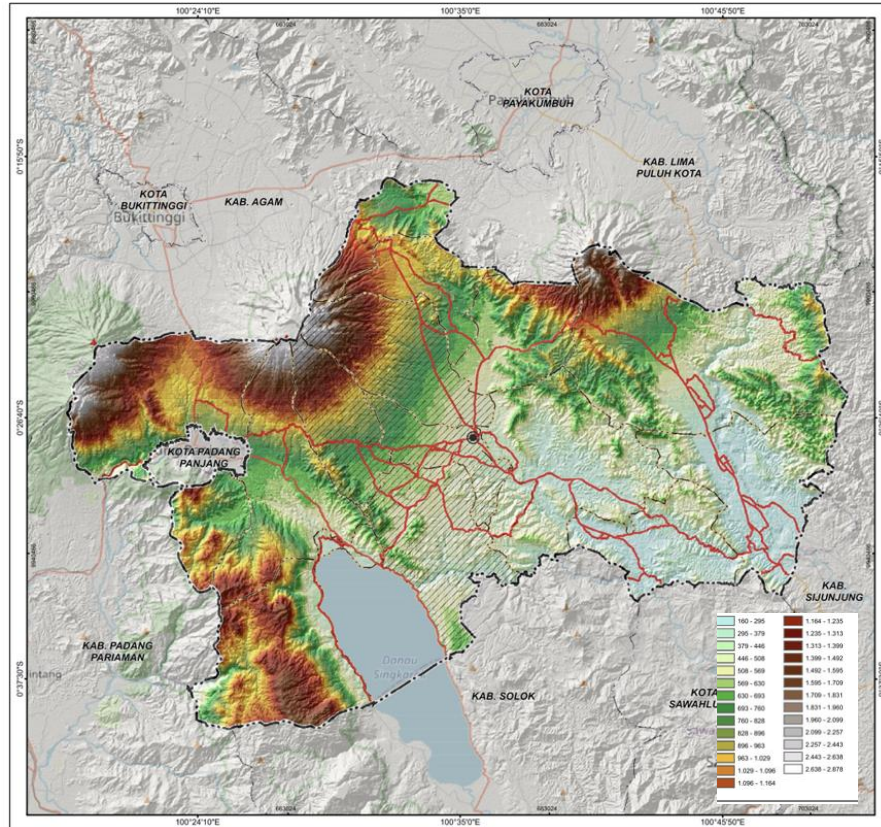


Fig. 5 Topographic Map of Tanah Datar Regency.

#### 4. CONCLUSION

Pacu Jawi is a cultural product of the agrarian community in Tanah Datar Regency in the form of traditional games that are used as tourist attractions in order to improve the economy of the local community, regional income and cultural preservation. This tradition should be a form of gratitude and happiness of the community for the harvest obtained and as entertainment and encouragement to welcome the next planting period. Contains religious, social and artistic values in its implementation and greatly functions as social cohesion that can integrate various elements of society including nagari (village) government officials, traditional elders, youth groups, bundo kanduang (women's groups) and others. In terms of spatial aspects, the location of Pacu Jawi cultural tourism in Tanah Datar Regency has the virtue of being an area that is understood by the Minangkabau people in general as Luhak Nan Tuo (the original village of the Minangkabau people). The historical narrative of the origin of its ancestors and corroborated by historical sites places the Pacu Jawi tradition as an alek (people's party) of the Minangkabau people of the past with its distinctiveness as an agricultural society. Then socio-economically, the people of Tanah Datar who

mostly work as farmers so that the dominant land use for rice fields shows that the Pacu Jawi tradition is still contextual and functional for the community. Road accessibility to the location where Pacu Jawi is held consists of more than one route with good conditions through the cross-province road from Padang as the provincial capital to the location of Pacu Jawi in Tanah Datar Regency. However, public facilities supporting tourism such as accommodation are still very limited and are only located in the district capital area. Tourism development opportunities must pay attention to aspects of accessibility, infrastructure, facilities and appropriate hospitality to increase the attractiveness of cultural tourism objects.

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