

Find Out East Sakerta Tourism Village Thematic Concept for Sign System Design

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Abstract

The tourism industry is one of the primary needs for the life of modern society today. Because of these factors, it makes the need for recreation or tourism increases. East Sakerta Tourism Village is one of the leading tourist destinations in the Kuningan Regency. However, the leading Tourism Village of East Sakerta has the disadvantage of not having a thematic sign system that can provide a brand image and facilitate tourists who will visit the area. This study has the following objectives to find out a thematic concept for sign system at the East Sakerta Tourism Village. The research method used is a qualitative method. This data collection method is carried out using the Focus Group Discussion (FGD) method. Primary data collection was carried out directly and purposive sampling by interviewing key people, namely the village government apparatus, tourism community leaders (kompepar), and the community. FGD method used to find out about the history, legends, and uniqueness of the East Sakerta Village to support the realization of thematic sign system design. The results of the FGD research show that the agreed thematic concept is "Tumaritis" which is a village in the Sundanese and Javanese puppet which has a philosophy of mutual protection, security, and prosperity.

A. INTRODUCTION

Basically, tourism is an activity of traveling both individuals and groups from a place to stay to a certain place to get experience outside of their daily activities (work, school, take care of the household, etc.) in a temporary time. Based on the understanding of these tourism activities, it is seen that several important components make the process happen. These components are residence, travel, tour operators, and destination.

East Sakerta is a rural area under the foot of Mount Ciremai which has huge potential to become a popular tourist destination. Desa Sakerta Timur on the 5th-anniversary commemoration has declared itself as a "Tourism Village" by utilizing the green natural potential, the presence of the Darma Reservoir, as well as the rich culture and traditions of the local community.

East Sakerta Tourism Village hopes to become one of the leading tourist destinations in the Kuningan Regency, but to become a leading Tourism Village East Sakerta has the disadvantage of not having a thematic sign system that can provide brand image and facilitate tourists who will visit the area. The sign system is one part of the supply side of the tour which is important for information aspects. Tourists are currently looking for tourist destinations that have clear information, have a tourist information center, clear directions (sign system), and maximum experience. Because of this, there has been an increase in the need for good design and convenient locations for information centers and destination sign systems for tourists, which not only provide information and guidance but also entertain and enrich knowledge (Gunn, 1994). Based on this, then to improve the brand image of the East Sakerta Tourism Village, a thematic sign system design should be made that can be a promotional and memorable.

B. LITERATURE REVIEW

1. Definition of Tourism

Tourism is a whole of related elements which consists of tourists, tourist destinations, travel, industry and so on which

constitute tourism activities (Devy, 2017). While tourism is a travel activity carried out by a person or group of people by visiting a certain place for recreational purposes, personal development, or learning the uniqueness of the tourist attraction that is visited in a temporary period. Whereas According to Burkart and Malik in Soekadijo (2000: 3) "Tourism means the movement of people for a short time and in the short term to destinations outside the place where they usually live and work, and their activities while staying at the destination".

In the understanding of tourism, there are several important factors that inevitably must exist within the boundaries of a tourism definition. The factors referred to according to Yoeti, (1996: 118) include:

- a. the trip was conducted for a while;
- b. the trip was carried out from one place to another;
- c. the trip, regardless of its form, must always be associated with an excursion or recreation.
- d. People who make the trip do not make a living in the places they visit and solely as consumers in that place.

Based on the factors mentioned above, he gives the definition of tourism as follows: Tourism is a trip that is carried out for a while, which is organized from one place to another, with the intention not to try or business or make a living in the places visited, but merely eyes to enjoy the trip for sightseeing and recreation or to fulfill diverse desires.

Tourism is a number of activities mainly related to economic activities that are directly related to the entry, occupancy and movement of people in and out of a city or region and country (Schularad in Bavo, 2017). Holden in Adriani (2016) states that tourism has indeed proven successful as a catalyst for economic development because tourism is able to bring financial benefits to the local community, regional and state governments. This economic benefit can be seen from how many (a) the number of tourist arrivals; (b) total expenditure from tourists; (c) length of tourist visits; and (d) world tourism market share.

2. Types of Tourism

Pendit (1999) concluded that a tourist goes on a tour because it is driven by various motives that are reflected in various types of tourism. Some types of tourism that are already known include:

- a. Cultural tourism, which is a trip made on the basis of a desire to expand one's outlook on life by making visits to other places or abroad, studying the condition of the people, their habits and customs, their way of life, their culture and arts.
- b. Health tourism, which is a tourist's trip with the aim of exchanging the conditions and environment of the daily place where he lives for the sake of resting for him in the physical and spiritual sense.
- c. Sports tourism, namely tourists who travel for the purpose of exercising or are intentionally intent on taking an active part in a sports party in a place or country.
- d. Commercial tourism, which includes trips to visit commercial exhibitions and fairs, such as industrial exhibitions, trade shows and so on.
- e. Industrial tourism namely trips carried out by groups of students or peoples to a complex or industrial area, with the intent and purpose of conducting a review or research.
- f. Maritime or marine tourism, which is tourism that is often associated with water sports, such as coastal lakes or the sea.
- g. Nature reserve tourism, which is a type of tourism that is usually carried out by many travel agents or agencies that specialize in businesses by arranging tours to places or areas of nature reserves, protected parks, mountainous

forests and so on whose conservation is protected by law.

- h. Honeymoon tour, which is a travel arrangement for couples of pigeons, newlyweds, who are on their honeymoon with special and separate facilities for the enjoyment of the trip.

3. Definition of Sign System

According to Wahab in Payangan (2017), in general, tourism offers include those offered by tourism destinations to real and potential tourists. The offer in tourism shows the realm of natural and man-made tourist attractions, services and goods that will roughly attract people to visit a certain country. The sign system is one part of the supply side. Sign in use are a sign is a symbolic sign that can interpret a message or term, the sign is made to be a differentiator or comparison with other signs. The sign in use is a system is a way to carry out an existing plan, the system can also be interpreted into a strategy or a way to be able to convey something well and easily. The sign is a form of communication that can be verbal and visual. The existence of a sign is of interest to the community because it can convey information about something. Markers are more clearly explained as levels of expressions in physical form such as colors, pictures, letters, words or objects (Tinarbuko, 2009).

The sign system is a series of visual representations and symbols that have a purpose as a medium of interaction between humans and public spaces (Tinarbuko, 2012). The sign system consists of 4 (four) parts, namely (a) Traffic Sign, (b) Commercial Sign, (c) Wayfinding Sign, and (d) Safety Sign. According to Tinarbuko (2009), a good sign system must meet 4 (four) criteria, namely (a) easy to see, (b) easy to read, (c) easy to understand, and (d) trustworthy.

4. Definition of Tourism Village

Tourism village is a form of a

village that has special characteristics in it, both natural and cultural, and has the opportunity to become a commodity for tourists. The form of the tourist village itself that the village as an object and subject of tourism. As an object, it is a destination for tourism activities, while as a subject is as an organizer, what is produced by the village will be enjoyed by the community directly and the active role of the community will determine the continuity of the tourist village itself (Soebagyo, 1991). Tourism village is a form of residential environment that is in accordance with the demands of tourists in enjoying, recognizing and living or learning about the uniqueness of the village and all its attractions. Also in accordance with the demands of community life activities (including residential activities, social interaction, local traditional activities, etc.), so that a harmonious, recreational, and integrated environment is integrated.

5. Definition of Focus Group Discussion (FGD)

Paramita and Kristiana (2013) explained Focus Group Discussion (FGD) is a form discussion designed to bring up information regarding wants, needs, points of view, desired belief and experience participant. FGD is one of the internal techniques collecting qualitative data, where a group of people discusses with the direction of a person facilitator or moderator on a topic. FGD is a qualitative data collection technique designed to get information about the wants, needs, viewpoints, beliefs, and experiences of the participants about a topic, with direction from a person facilitator or moderator. Here are a few things relating to qualitative data collection techniques through FGD. Syahadat et al (2014) Focus Group Discussion (FGD) were conducted to investigate deeper on the phenomenon that occurred based on the results of in-depth interviews and community survey. FGD is used for draw conclusions about intersubjective meanings that are difficult for researchers to give their own

meanings because it was blocked by the encouragement of researcher subjectivity (Kresno et al. in Paramita and Kristiana, 2013).

C. Research Methodology

The method used in the study was a qualitative descriptive method with in- depth interviews by a snowball, observation participation, Focus Group Discussion (FGD), and literature study (Syahadat, 2017). Descriptive method is a research method that aims to explain or describe a situation, event, object whether a person or everything related to variables that can be explained either by numbers or words (Setyosari, 2010). The data and information obtained from data collection techniques and information were then presented descriptively (Syahadat, 2017).

1. Population and Sample

The population for this research is residents who live in East Sakerta. The sample for Focus Group Discussion (FGD) is the community, village government officials and Kompepar in the East Sakerta Village as representatives.

2. Instruments

Variable	Sub Variable
Elements Design	Background Color
	Image Marketing
	Writing Color
	Contrast Lighting
	Color Contrast
	Maps, logos, images, symbols, and artwork
	Guiding text and arrows
The Meaning and Content	Language
	Philosophy
	Historical & Legend Places
	The image you want to form

Table: 1 Variable and sub variable

Source: Modification Cooperative Research Centre for Construction Innovation, 2007

The instrument is a list of questions that correlate to find the

thematic concept design sign system. Discussion topics are predetermined and arranged sequentially. The questions are arranged in such a way so that it is understood by the participants of the discussion (Krueger in Paramita and Kristiana, 2013).

3. Data Analysis

The data analysis stage uses a qualitative descriptive method. According to Sugiyono (2011) descriptive research that is, research conducted to determine the value of an independent variable, either one variable or more (independent) without making comparisons, or connecting with other variables. Conclusions are drawn descriptively on the sign system analysis unit. From the results of drawing conclusions translated on the design, namely the colors, points, lines, and shapes of the sign system that is informative and thematic.

This study uses three main variables to be analyzed, namely the design element variable and the meaning and content variables as data to be processed and analyzed to see the results.

D. Result

1. General Information of East Sakerta

East Sakerta Village is located in Darma District, Kuningan Regency, West Java, with an area of 276,078 ha. Located at an altitude of 700 meters above sea level with an average temperature of 20-30 ° C, and geographically bordered by Jagara village in the north, Cageur village in the south, Kertayuga village in the east, and Sakerta Barat in the west. The distance from Darma District is 7 km from Kuningan Regency, which is 17 km. Sakerta Timur Village is divided into 2 hamlets, 2 Rukun Warga (RW) and 12 Rukun Tetangga (RT) and has a population of 2,360 people (1,257 men and 1,103 women) with 703 households. The main products of agriculture are cassava and cassava, as well as 5 types of home industries such as the small food industry, mushrooms and palm sugar. The development of the village of East

Sakerta into a tourism village has been started since March 2017. The tourism sector was chosen to be a promising sector due to the beautiful natural conditions of the village under the foot of Mount Ciremai with its natural potential in the form of rice fields, plantations, forests, etc.

2. Results from the Focus Group Discussion (FGD) with the community, the Village Government apparatus, and Kompepar in the East Sakerta Village

a. History of the Founding of the Sisters and the Origins of the Village's Name

Based on the results of the FGD, Sakerta's history begins with the arrival of the "sanghyang kerita" figure, a Hindu religious figure from the East. Initially coming to pesantren (the current term) used to be like a community learning center located in Cipasir Gunung Batu. At that time he taught using Old Javanese Sanskrit. When it was still being spread by the "sanghyang kerita" there came someone who spread Islam there who came from Cirebon. Therefore, then there was a shift in the spread of religion from Hinduism to Islam. Then when "sanghyang kerita" said goodbye he disappeared without a trace precisely near Mount Batu. So that it becomes a legend and the place where the character disappears is now known as Sanghyang.

The history of the origin of Eastern Sakerta began in the heyday of Abah Jagosingaparana. In ancient times the village area encompassed Ciceuri which is now the West Sakerta and east Sakerta is known as the old village covering Ciceuri, Sibengang changed its name to Sukarasa Village and Cageur Village whose names have not changed. Mbah Buit Gede's figure is he pioneered the existence of a place to farm or known as "calling found" under Mount Batu

Cijoho. Also known as "saebah" or "sebe house". This house is used to grow plants for farming. But now this area has been turned into settlements and land for farming is moved on a wider land near the tomb. The previous house was located near the health center. This great meal is in Sakerta Barat. Then the village power was held by Singadiparana in the form of a kingdom which in its time expanded its territory to become Babakan, Jagara, Cageur, Sibengang and Sukarasa Villages. The exact time when the founding of the community claimed not to mention precisely. But if you count from the government of Singadiparana it must have been hundreds of years. The annual celebration of Thanksgiving is marked by the Babarit culture.

Subsequently, Sakerta Timur developed into a Tourism Village which was originally declared around 2013/2014 in the Kuwu Cucu government. One of the interesting events of the East Sakerta Tourism Village is because of the uniqueness of Babarit. Precisely on December 16, 2016 was declared as a "tourist village" then was inaugurated again on March 27, 2017 with the MOU with the Trisakti College of Tourism, Kuningan District Tourism Office, and Kuningan District Government.

b. The Culture that is Still Maintained
1.) Babarit.

Babarit generally shaped like salvation or thanksgiving. Initially done because of the lack of progress or lack of development of the village and then also usually carried out after the harvest. As gratitude, it is held on the Final Jumadil before the month of Rajab. Activities include recitations or reciting to ancestors, reciting Yasin in the graves of the ancestors is usually accompanied by a cone and congregational prayers are usually done in the morning.

Usually, by bringing food such as cone among residents there is a food exchange. This "Babarit" or "Tayuban" is usually held at the Village.

Hall accompanied by recitations and recitation. If in ancient times accompanied by the cutting of goats. Additional entertainment on "Babarit" shows can be anything like puppets and more. The ancient culture known as Sababat or Tatalu was in the form of souvenirs to figures who played an important role in the development of the village, usually given slings and accompanied by wine. Since the 80s there is no more. The development of the village has been rapid, starting from buildings and roads. Starting from the motivation of education has been very developed. "Babarit" series of events are usually accompanied by other entertainments until the afternoon around 4 o'clock and then continued with Golewang. 2.) Golewang

After Abah Kujang was born Tayuban art or Kliningan accompanied by dances or known as ronggeng in accordance with the customs given the term Golewang. Golewang is in the form of dances accompanied by 7 songs. Before the songs and dances were performed beforehand, it was used to provide cone etc. as offerings to the ancestors. Each song that accompanies the dance has its own meaning, the majority of which are advice from ancestors. The meaning of each song will be described as follows:

- a.) Golewang: has meaning in our lives that must always look back for the sake of our lives going forward. We should be happy or happy. If we are affected by a disaster, we must remember and surrender to Allah SWT, because all favors and calamities are His wills;
- b.) Titipati: has the meaning that we are alive will surely die and return to the Creator. We must always remember where we came from and where we will return;
- c.) Wobbly: meaningful We must always

- live in mutual cooperation, must always be united and always hope for divine blessing;
- d.) Compassion: has meaning We must love each other and to all groups without discrimination;
- e.) Engko: means that as long as we live do not have the luxury of luxury and do not let us live beyond the limits of what has been taught by religion and the Prophet Muhammad;
- f.) Great-grandfather: has the meaning of how we must remember our ancestors or our parents that we would not exist if our parents were not there;
- g.) Raja turning back, which means Returning, is an introductory song for our ancestors who attended this Babarit event. We must remember our past parents, even though we cannot see it, we must believe in the unseen. Every song and dance that is sung is usually interspersed with the saweran. In ancient times saweran is usually done by the "Ponggawa". Now it is done by anyone and the results are used to improve village social facilities. In the old days, the implementation of "Golewang" was always at dusk but now it is not always changed at dusk when it is usually done after Isha or before dusk. These are two cultures that are still strongly maintained.
- c. Historical Site.

The first historical site that began the development of the spread of Hinduism, namely Batu. Named Gunung Batu because there is a form of stone in the Book (section), namely Grated Books and Glass Books, and Stone chairs. Stone Chair looks like a chair from the coast of Cirebon. Ancestral tombs in East Sakerta are not many. In addition to these sites, there are also sites called the Long Tomb, Batu Kancanah, and Batu Karut, Batu Asepun, Batu Singkah which are located quite close to Gunung Batu and Korsi Stone. On the Kancwon site on Friday there is a

sheltered water that can treat children who often wet the bed. There is a grave of the 7th Kuwu ancestor Candrawinata, his grave is in Cageur. This proves that in the past the villages of Cageur and Sakerta Timur were united. Kramat tombs located in East Sakerta are only Singadiparana Tombs or Mbah Kuwu Singadiparana Tombs (Mbah Kuwu Jago). After searching, there were 23 sites. Including cultural preservation that was saved near the circuit which is Mbah Jago's grave. The most important Tomb site is Mbah Hulu Jago Panglima. Raden Surya Mangkunegara as an advisor is located near the rice fields of Dayeuh Mayang Sari. Hulu Dayeuh Dialunalun is the tomb of Raden Sanopati Dinting. Giri Dayeuh is the tomb of Raden Senopati Suyung. Puseur Dayeuh has a long grave.

d. Regarding Myths and legends

The story used to be that there is an area called Babarurung which is now legally located under the Ministry of Forestry. Called Bakar Hulu, now if we visit the area, we must be careful and polite, because according to old people in the past that every wind or region has a guard. East side there is a Puspitasari mother; the south side is maung or tiger; the west side is the Eyang Forging Tiger Bridge, the Northside or the Kaler which is the Tall Eyang. Existing tombs that are used as a place of worship, for example, Purbasari tomb.

e. Philosophy and Image to Be Formed

The philosophy to be raised from the FGD results is the concept of "Tumaritis Village" which is a Pewayangan or Puppets village. Starting from the government in the village headman or Kuwu Cucu as a key person and all the FGD respondent (the community, the

Village Government apparatus, and Kompepar), the intention of the concept was to be like the Semar family and their children so that they would be safe and secure. The uniqueness of this Tumaritis village is actually more taken from its own meaning to be made as an icon or village branding. Tumaritis philosophizes to the family of Semar so that villagers can "protect" each other "safe" and "prosperous". Figure 1 shows the process of FGD activities carried out twice, first in the afternoon with the community and officials of the East Sakerta village apparatus, then the second at night with Kompepar Desa Sakerta Timur.

Figure 1 FGD (Focus Group Discussion) in



East Sakerta Village (Source: Survey Team Documentation, 2019)

E. Discussion

From the FGD (Focus Group Discussion), the result show that the East Sakerta Tourism Village thematic concept for sign system design is "Tumaritis". Tumaritis itself is in the Sundanese and Javanese puppet, which are a place (Kampung or Negeri). The mythologist who is the residence of the Punakawan, with Ki Lurah Semar as his elders. The mention usually starts with "coral" which means "garden" or "place". Tumaritis is considered an ideal place, in which all types of people coexist in harmony. In addition, humans can also coexist with other creatures there without harming each other. "tumari" means accepting and "tis" means a good and bad writing point from Allah. It means accepting sincerely goodness and

badness comes from Allah without complaining but striving to the point.

This application wants to be reflected through a variety of infrastructure supporting tourist villages such as name sign, waypoint, warning sign, and others such as Sapta Pesona Sign in the form of "Gunungan" and "Semar". The names of the aisles and signposts want to be adapted to the "Tumaritis concept". The use of materials for the sign system is expected to be able to use natural materials in the village such as timber so that it seems more natural and utilizes natural resources and maximum use. The natural material is woods that the community can find from the forest inside and near the East Sakerta Village to support the natural design. The concept of Tumaritis also

implementation in the design sign system color its combine between brown, black, and white tone.

F. Conclusion

The results of this research are concluded that through the Focus Group Discussion (FGD) method can help in finding the best concepts that are appropriate to support the thematic concepts of the East Sakerta Tourism Village. It was concluded later that the thematic concept for the sign system design is that which carries the "Tumaritis" which is a puppet village that lives in harmony with one another, safe and prosperous for its people. Tumaritis is a village in the Sundanese and Javanese puppet which has a philosophy of mutual protection, security, and prosperity. The design elements used all refer to the "Tumaritis", which applied to colors, points, lines, symbols, logos, text, and so

on.

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