COMMUNITY PARTICIPATION IN PRESERVING THE HISTORY OF HERITAGE TOURISM SITES

a Ute Lies Siti Kahidah, b Yunus Winoto, c Shamila Mohamed Shuhidan, d Rully Khaerul Anwar, e Elnovani Lusiana

ABSTRACT

Objective: The purpose of this study is to understand community participation in the preservation activities of historical heritage. This research was conducted on the community of Garut district in West Java, Indonesia, focusing on the handling of local cultural products from the past that have become tourist attractions.

Theoretical Framework: In this research, the theory of participation from Sherry R Arnstein is used, which divides into eight sub-levels and three main levels: low or non-participation level, moderate or tokenism level, and high participation or citizen power level.

Research Method: The method used in this study is a case study that examines cultural heritage in the form of objects, locations, manuscripts, and texts with historical significance. Our investigation includes the Holy Tomb of Godog, Holy Tomb of Sunan Cipancar, Sacred Tomb of Raden Papak, and Prehistoric Site of Pasir Lulumpang.

Research Findings: Community involvement in the preservation of ancient manuscripts is only carried out by the owners of the manuscripts. The general public is unable to participate due to difficult access, as the manuscript owners are not open to the wider community. Additionally, there is a role for families in preserving ancestral heritage, which includes annual routine activities and forming associations with descendants of the family tomb.

Conclusion: Community participation in the preservation activities of historical heritage seems to be low. This is evident from the many historical heritages still kept within the community and not yet reported to the government or other relevant parties for the preservation of these historical values.

Keywords: ancient manuscripts, historical value, heritage tourism, sacred objects, knowledge management.
PARTICIPAÇÃO DA COMUNIDADE NA PRESERVAÇÃO DA HISTÓRIA DO PATRIMÔNIO TURÍSTICO

RESUMO

Objetivo: O objetivo deste estudo é compreender a participação da comunidade nas atividades de preservação do patrimônio histórico. Esta pesquisa foi realizada na comunidade do distrito de Garut em Java Ocidental, Indonésia, com foco na manipulação de produtos culturais locais do passado que se tornaram atrações turísticas.

Estrutura Teórica: Nesta pesquisa, a teoria da participação de Sherry R Arnstein é usada, que se divide em oito sub-níveis e três níveis principais: nível baixo ou não-participação, nível moderado ou tokenismo, e alto nível de participação ou poder do cidadão.

Método de Pesquisa: O método utilizado neste estudo é um estudo de caso que examina o patrimônio cultural na forma de objetos, locais, manuscritos e textos com significado histórico. Nossa investigação inclui o Túmulo Sagrado de Godog, Túmulo Sagrado de Sunan Cipancar, Túmulo Sagrado de Raden Papak, e Sítio Pré-Histórico de Pasir Lulumpang.

Resultados da Pesquisa: O envolvimento da comunidade na preservação de manuscritos antigos é realizado apenas pelos proprietários dos manuscritos. O público em geral é incapaz de participar devido à dificuldade de acesso, já que os proprietários do manuscrito não estão abertos à comunidade em geral. Além disso, há um papel para as famílias na preservação da herança ancestral, que inclui atividades de rotina anual e formação de associações com descendentes do túmulo da família.

Conclusão: A participação comunitária nas atividades de preservação do patrimônio histórico parece ser baixa. Isso é evidente a partir das muitas heranças históricas ainda mantidas dentro da comunidade e ainda não relatadas ao governo ou outras partes relevantes para a preservação desses valores históricos.

Palavras-chave: manuscritos antigos, valor histórico, turismo de patrimônio, objetos sagrados, gestão do conhecimento.

1 INTRODUCTION

Heritage tourism is a popular form of tourism worldwide (Rogerson & van der Merwe, 2016), and many examples of cultural heritage sites and destinations attract tourists worldwide (Zhuang et al., 2019). There are examples of heritage tourism destinations from around the world. For example, Machu Picchu in Peru is an ancient Inca fortress in the Peruvian Andes. It is a UNESCO World Heritage site and a popular destination for heritage tourism due to its well-preserved ruins, stunning location, and rich cultural significance (Baumhackl, 2019). Then, Angkor Wat, a temple complex in Cambodia, is one of Southeast Asia's most important archaeological sites. It is famous for
its majestic temple structures, intricate carvings, and unique architectural style, attracting tourists interested in ancient civilizations and history (Trew, 2020). There is also a town that is a heritage tour. In Japan, Kyoto is an example. Kyoto is a city in Japan famous for its well-preserved temples and traditional Japanese architecture. It is a UNESCO World Heritage site and a popular destination for heritage tourism, offering visitors a glimpse into Japan's rich cultural and historical heritage (Kerr & Sokol, 2018). Heritage tours are also based on history, buildings, and texts they produce (Olson & Dowling, 2018). It is Independence Hall in the United States, for example. It is a historic building in Philadelphia, Pennsylvania, USA, where the Declaration of Independence and the United States Constitution were debated and adopted. It is a UNESCO World Heritage site and an essential destination for heritage tourism, attracting visitors interested in American history and democracy (Mires, 2013). These are just a few examples of the many heritage destinations that offer visitors unique cultural, historical, and archaeological experiences (Adie & Hall, 2017). Each goal has different assets, stories, and heritage significance, making them interesting and captivating for travelers who wish to explore and appreciate the world's diverse cultural heritage.

Heritage tourism refers to tourism that focuses on a destination's cultural and historical heritage. It involves travelers visiting historical, cultural, or natural places to learn about and experience a particular region or community's unique traditions, customs, and heritage (Lonardi & Unterpertinger, 2022). Heritage tourism can cover many attractions, including historical sites, museums, monuments, archaeological sites, traditional villages, cultural festivals, and other tangible and intangible aspects of a destination's heritage (Butler et al., 2022). Heritage tourism is often motivated by understanding the past and appreciating different communities' cultural diversity and richness (Ezenagu, 2020). It can also contribute to the preservation and conservation of heritage sites and traditions, as it generates economic benefits for local communities, which in turn can promote the protection and promotion of cultural heritage (Yeh et al., 2021). Heritage tourism can take many forms, from cultural immersion experiences and educational tours to volunteer opportunities and community-based tourism initiatives. It can be domestic or international, performed by individuals, families, or groups. Heritage tourism can also have various economic, social, cultural, and environmental impacts, which must be managed carefully to ensure sustainable and responsible tourism practices (Esichaikul & Chansawang, 2022).
Among heritage tourism attractions are ancient manuscripts (Winter, 2021). Thus, with these old manuscripts, a story about the legacy of the past is documented (Nazarov et al., 2020). For this reason, ancient manuscripts are records or documents that must be preserved (Little et al., 2020). The utilization of each document created (at a particular time) will gradually decrease until it disappears (Untara & Rahayu, 2020). But this does not apply to raw documents, evidence for a fact (e.g., fossils), and documents that have acquired historical value regardless of the current technical or scientific situation (Li & Du, 2021). Ancient manuscripts are documents of various types written by hand but more specific to the original form before printing (Sulaiman et al., 2019). Ancient manuscripts are all forms of handwriting in the form of expressions of thoughts and feelings as a result of the nation's culture in the past (Indiarti, 2022). In Indonesia, ancient manuscripts are legally defined as documents written by hand or typed that have not been printed or made into printed books that are more than 50 years old (Indonesia’s Cultural Conservation Law No. 5 of 1992, Chapter I Article 2). In connection with the grouping of cultural heritage, ancient manuscripts are included in the cultural heritage in the form of relics of objects that are movable (Eriksen, 2022).

Garut Regency is one of the regencies in the Province of West Java, Indonesia, with diverse cultural heritage, such as sites, arts, and ancient texts (Undang et al., 2022). Several ancient manuscripts in Garut Regency have neglected conditions, and there is no particular place to get treatment and care so they do not become extinct. The concern surfacing today is that old manuscript have the value of the information contained in them. Therefore, it is interesting to explore the existence of ancient texts that serve as the legitimacy basis for heritage tourism activities that have become the custom of the people who believe in them. Their belief can be seen by visiting the tombs of the Sundanese kings (the largest tribe in West Java) in the area and asking the caretakers who tell them about the history of the place so that it becomes a heritage site that needs to be preserved.

2 THEORETICAL FRAMEWORK

As we know, Indonesia is a country with a very diverse physical cultural heritage, including both immovable and movable heritage. To ensure this cultural heritage is not lost, efforts and participation from various sectors of society are necessary. In this regard, there are two methods that can be employed: (1) culture experience, which is an effort to preserve culture by directly immersing in a cultural experience. For example, if the culture
involves a dance, the community is encouraged to learn and practice mastering the dance. Thus, the preservation of our culture can be maintained annually, and (2) culture knowledge, which involves preserving culture by creating an information center about the culture that can be functionalized in many forms.

Talking about community participation refers to the involvement, contribution, and active engagement of citizens in various aspects of social, political, economic, and cultural life. Community participation is considered important in achieving a democratic, inclusive, and sustainable social order. It creates opportunities to express community needs and aspirations, as well as promote collective well-being. The importance of community participation is also reflected in the principles of sustainable development, which emphasize the importance of collaboration and involvement of all parties in achieving holistic development goals. One theory about participation was proposed by Sherry R Arnstein. In her theory, Arnstein, (Hala & Istiyant Harun, 2019; Ratna et al., 2022) presents eight levels of community participation, which are then grouped into three levels, starting with the level of non-participation or (low participation), the level of tokenism (moderate participation), and the level of citizen power participation (high participation). Based on these levels of participation, it provides insight into the extent to which the community is truly involved in decision-making and the implementation of a program or activity.

The low level of participation (non-participation) according to Arnstein, (Lestari et al., 2017; Pulubuhu et al., 2019), is defined as a lack of participation. The community is merely an object in an activity. At the non-participation level, there are two sub-levels: manipulation and therapy. Manipulation is the lowest level of involvement where an individual’s name is merely used. All aspects related to the development program are predetermined by the government without prior consultation with the community. Therapy is the second step at the non-participation level, where the government creates various programs, all predetermined by the government, with only a few activity plans conveyed, and there is no opportunity for community consultation.

Moderate participation or tokenism is the level at which communication between the government and the community occurs. Moderate participation consists of three levels: informing, consultation, and placation. The lowest step in the tokenism level is informing, where one-way communication from the government to the community occurs. The information provided is expected to give the community an understanding of
activities related to the preservation of historically valuable manuscripts. The second step in the tokenism level is consultation, which means two-way communication involving meetings with the community to know the progress of activities. These meetings involve the community of Dusun Pulesari and are held as needed incidentally. The highest step in the tokenism level is placation, meaning involving the community as part of a program, with decision-making power in the hands of the government.

High participation or citizen power consists of three levels: partnership, delegated power, and citizen control. Partnership means cooperation between the government and the community in development programs. Delegated power means the government gives authority to the community to handle its needs in the development program, and citizen control means the community has independent authority to manage a program from planning, implementation to evaluation.

Based on the above explanation, community participation plays a very important role in the preservation of historical heritage. Active community involvement in the efforts to preserve historical heritage can enhance understanding, appreciation, and protection of cultural and historical values. Related to this, there are several community participation activities in the preservation of historical heritage, such as maintenance and conservation, collection and documentation, and education and awareness about the importance of preserving historical heritage.

3 METHOD

This research is a qualitative study of heritage tourism. That is, a form of research that involves collecting and analyzing data through qualitative methods, such as interviews, observation, and content analysis, to gain an in-depth understanding of the experiences, motivations, perceptions, and behavior of tourists involved in heritage tourism activities (Gewinner, 2023). The researchers practice traveling to and visiting places with cultural, historical, or natural significance to study, experience, and appreciate the destination's past or present cultural heritage, namely Garut Regency, West Java, Indonesia.

Among the analytical methods used in this research are interpretation and communication. That is, investigating how attractions or heritage sites are interpreted and communicated to tourists, including using interpretation materials, signs, guided tours, and other means of communication (Gao et al., 2020). This could involve analyzing
content and discourse in interpretation material or interviewing heritage site managers or interpreters to understand how heritage is communicated and interpreted to tourists (Dogan & KAN, 2020).

Qualitative research on these ancient manuscripts also involves studying and analyzing handwritten documents to gain insight into their historical, cultural, social, and linguistic significance (Bonilla, 2021). Ancient manuscripts are invaluable primary sources providing unique glimpses into the past, often containing information about historical events, religious beliefs, cultural practices, and intellectual traditions (O’Hagan, 2023).

Among the most emphasized in this research is the condition of preservation of ancient manuscripts. That is how communities carry out conservation and preservation practices, including studying the materials, techniques, and ethics of preserving ancient texts for future generations (Acke et al., 2021). This can involve checking the conservation methods used, understanding the challenges and best practices in safeguarding ancient manuscripts, and exploring the implications of conservation decisions for the authenticity and accessibility of manuscripts (Nicolaides, 2020).

4 RESULT AND DISCUSSION

1) Public Knowledge of the Existence of Ancient Manuscripts

This research examines community participation in the preservation of ancient manuscripts as an effort to build knowledge management in Garut Regency conducted in 2016. There are four research locations, namely the sacred tomb site of Godog in Lebakagung Village, Karangpawitan District, the Sacred Tomb Site of Raden Papak in Cinunuk Village, Wanaraja District, the Sacred Tomb Site of Sunan Cipancar in Cipancar Hamlet, Limbangan District, and the Pasir Lulumpong site in Cimareme Village, Banyuresmi District, Garut.

Several aspects are the focus of the research, namely those concerning community knowledge regarding the existence of ancient manuscripts around the site, community involvement in efforts to preserve ancient manuscripts, community involvement in knowledge management activities through a knowledge transfer process, and the role of government in safeguarding ancient manuscripts in Garut Regency. Ancient manuscripts are a movable cultural heritage related to the existence of ancient manuscripts in society, the number of which cannot be determined, because not all community members are
willing to be open to reporting to the government regarding the ownership of these ancient manuscripts; and only a few people who voluntarily want to be open regarding the ownership of ancient manuscripts.

For example, manuscript materials made from saeh leaves (*Broussonetia Papyrifera Vent*), a type of pandanus plant written in ink from the liquid process of black sticky rice, is a legacy of Grandmother Arief Muhammad, who lived in the 17th century AD. Arief Muhammad wrote the book, which contained a collection of Al-Quran readings and a collection of prayers written in Javanese in Arabic scripts. Especially for the Al-Quran Mushaf at that time was a book measuring 33X24 cm with 297 sheets or 584 pages. There are also 12 Prayer Collection manuscripts, 97 sheets of the Book of Tawhid (Theology), 96 sheets of Basic Fiqh (law), 234 sheets of Intermediate Fiqh, and 28 sheets of Advanced Fiqh and Monotheism. In addition to ancient manuscripts in the form of prayers and the Koran with old paper, there are also literary works, namely the Patih story, which is 78 pages thick, and there is also a *nahwu* (grammatical) book. Storage in the museum as a *pendapa* (pavilion) in Kampung Pulo is still far from the standard of preservation activities by storing these books in glass cabinets and very minimal in terms of preservation. This ancient manuscript still contains a document of Arif Muhammad's Friday sermons that are more than one meter long.

Meanwhile, historically, the people of Kampung Pulo were originally Hindus and then visited by Arif Muhammad after he and his troops from Mataram were forced to retreat, as a result of suffering defeat in the attack on the Dutch. But he spread Islam to the people of Kampung Pulo, so he died. Followers and their descendants have settled in Kampung Pulo until now. Every 14th of Maulud, they carry out traditional ceremonies by washing heirloom objects such as *kerises* (daggers), *aji* stones, and stone bullets which are considered meaningful and can receive blessings. Various efforts to preserve these old manuscripts need to be carried out immediately because the content of the information contained therein is also a form of cultural preservation that brings the implementation of conservation to the protection of cultural heritage in Kampung Pulo.

There is also an ancient manuscript at the Ciburuy Site located in Pamalayan Village, Bayongbong District, a relic site from the era of King Siliwangi, which was then continued by his son, namely King Kian Santang. Until now, the maintenance of ancient manuscripts is still carried out traditionally. This manuscript is estimated to have been made in the 16th century, namely during the Hindu period or the Padjadjaran Kingdom.
Ancient manuscripts were written on palm leaves using Sundanese and Old Javanese by incising. The number of manuscripts stored in Kabuyutan Ciburuy is currently 27 kropak (bundles) in three chests. Each kropak (bundle) varies in number, between 15 to 30 lemir (sheets). Each sheet of manuscript measures 28.5 x 3 centimeters with a writing space of 25.5 x 2.5 centimeters. Each page contains four lines of writing. Of these, only 10 kropak remain intact. As for the rest, it is incomplete because it has been separated from each of its ties. Plus a lot of broken and destroyed throws.

The ancient text tells that in ancient times this place was used by King Kian Santang as an arena for fights between champions on the island of Java. In the beginning, this place was used as a place of battle because one day King Kian Santang found a keris. He was instructed to stick it in a rock so that water came out of the rock, then he was told to tie the keris to his turban, and then the keris was floated away until the keris stopped. It was where the keris stopped that King Kian Santang would find his opponent. At one time, King Kian Santang was holding a fight in the area, but none of his opponents could beat King Kian Santang until one day, the envoy of Sayyidina Ali, H. Mustafa, came to fight King Kian Santang. Finally, King Kian Santang can be defeated. After King Kian Santang was defeated, H Mustafa gave a mandate for him to go to the Holy Land to meet Sayyidina Ali and King Kian Santang's weapons was left in Ciburuy (Image 1). Historical relics at the Ciburuy site include keris, bende (bronze bells), cleaver (Prabu Siliwangi's weapon), trident, spear, and ancient Javanese writing written by King Kian Santang on nipa and palm leaves.

Image 1. Objects of the Relics of King Kian Santang

Another manuscript in Kabuyutan Ciburuy is the Galunggung Amanat, the name given to a group of manuscripts found in Kabuyutan Ciburuy, Garut district. It is one of the oldest manuscripts in the archipelago. This manuscript was written in the 15th century on palm leaves and nipa leaves, using the ancient Sundanese language and script. This text contains advice on Sundanese ethics and manners, which Rakeyan Darmasiksa, the 25th king of Sunda, ruler of Galunggung, conveyed to his son, Ragasuci (the Lumahing Taman). The Galunggung Mandate text's contents are: (1) It must be guarded against the possibility that foreigners can seize Kabuyutan (sacred) land. (2) Whoever can place Galunggung as a sacred land will gain supernatural powers, excel in war, be victorious, and pass on wealth for generations. (3) A lasun (sable) skin in the trash is more valuable than a king's son who cannot defend his homeland. (4) Do not scold innocent people. (5) Do not be unfilial to your ancestors who were able to defend their homeland in their time.

Another ancient manuscript located in Garut Regency is located at the site of Limbangan District. This manuscript contains a genealogy related to the noble families of Timbanganten and Bandung. Generally, the genealogy begins with the Prophet Adam AS as the first human, then through Prophet Muhammad, Queen Galuh, Ciung Manarah, and King Siliwangi, King of Padjadjaran. Ratu Galuh is considered to be the first King in Java Island. The Timbanganten Noble Family appeared since Dalem Pasehan became the
Community Participation in Preserving the History of Heritage Tourism Sites

Queen in Kadalemen Timbangenten. Kadalemen Timbanganten area now includes the area of North and South Tarogong District, Samarang, Leles, and Kadungora (Cikembulan). Dalem Pasehan is a descendant of Ciung Manarah, born in Mandala Putang. He was once the father-in-law of Prabu Siliwangi. Prabu Siliwangi married his daughter named, Nyi Mas Ratna Inten Dewata. When she became Queen, Dalem Pasehan held the title of Sunan Permana in Putang. At the end of his life, he then became a hermit and "disappeared" (tilem) in Mount Satria. As his successor, his son named Sunan Dayeuh Manggung was buried in Dayeuh Manggung. Sunan Dayeuh Manggung died and was replaced by his son, Sunan Darma Kingkin, whose tomb is in Muara Cikamiri. After Sunan Darma Kingkin died, Sunan Ranggalawe, his son, succeeded and made his capital in Korwabokan. Then after Sunan Ranggalawe, successively as Queen in Timbanganten were Sunan Kaca (Ranggalawe's younger brother), Sunan Tumenggung Pateon (son-in-law of Sunan Kaca or son of Sunan Ranggalawe), Sunan Pari (Sunan Pateon's brother-in-law), Sunan Pangadegan (Sunan Pateon's younger sister) who buried in Cangkuang Island.

Then regarding the knowledge of the community about the existence of ancient manuscripts related to sites in their area, they generally do not know. They will remember the ancient manuscripts if they become Wawacan in traditional ceremonies held at the site. As an illustration, Raden Papak's sacred tomb site has ancient texts like Wawacan (Discourses) about Wauntungsang (Image 2). This manuscript is still stored in one of the families who are descendants and administrators of the Foundation that manages the Raden Sacred Cemetery site. Usually, during traditional ceremonies, all relics from Raden Papak are removed and cleaned, including the Ancient Manuscripts (Image 3), so that the pilgrims and other members of the community who take part in this ceremony know the whereabouts of these manuscripts.

The ignorance of some people about ancient manuscripts, especially those related to the history of sites in their area, is because some ancient manuscripts have changed hands from their original owners to their heirs or other people far from the site's location. In addition, some areas do not have ancient texts that describe the site, for example, the Lulumpang site. The place is a prehistoric site with stepped terraces and stone mortars that function as ritual places. Based on our interviews, no one has ancient manuscripts about the site's existence. However, some have ancient manuscripts whose location is unrelated to the site's presence, for example, the Umar Maya Manuscript owned by Aja,
who lives in Cibatek Village, Banyuresmi District, whose story has nothing to do with the existence of the Pasir Lulumang site.

Then another thing is that several ancient texts tell about the site's history. Still, the owners live far from the site, for example, the Babad Godoh, which means the history of Syeh Rohmat Suci, known as Prabu Kian Santang. The owner is Mr. Encon, located in Cangkuang Village, Leles District. The lack of public knowledge about the existence of ancient manuscripts is caused by several things, namely not all sites have ancient manuscripts associated with the site, some ancient manuscripts that tell about the site and its history related to the site are not owned by the heirs, descendants or managers of the site, instead it is actually owned by someone else who is located far from the location of the site. This indicates that there has been no optimal effort by the regional government, at the village and district levels, in collecting data on ancient manuscripts and making duplicates to be stored at sites related to these ancient manuscripts so that, in turn, they can become knowledge for the community.

2) Community Involvement in Efforts to Preserve Ancient Manuscripts

When viewed from a superficial understanding, preservation is an action to maintain or maintain something so that something is preserved forever. In a broader concept, preservation can be carried out in two ways, namely through cultural experience,
namely by directly studying the object, by reading, researching, and understanding the contents of the manuscript, so that indirectly the community participates in preserving it by knowing and understanding the contents of the manuscript. At the same time, the second way is done through cultural knowledge, namely by creating an association or information center to store these texts. For example, Raden Papak's Sacred Cemetery has been managed by the Family Foundation of Raden Papak's descendants. Therefore, all relics of heirlooms, including ancient texts, are pretty well preserved. However, ancient manuscripts are maintained or preserved simply by storing them in a dry place and using silica gel to keep them moist.

The involvement of the general public in helping to preserve ancient manuscripts is only superficial. At Raden Papak's sacred tomb site, community activities are only like transferring knowledge from stories of *kuncen* (cartakers) and family during traditional ceremonies held at certain times. In the traditional ceremony that is carried out, the story of the journey of the ancestors of the King of Sunda is usually told. Still, in general it is conveyed in the form of tacit knowledge. So, community involvement in preserving ancient manuscripts is not carried out physically in the sense of helping to maintain the collection of ancient manuscripts. This is because the existence of ancient manuscripts and ownership of ancient manuscripts is only held by certain people, so access to these ancient manuscripts is difficult. Community involvement in preserving ancient manuscripts is only limited to those who have or possess the ancient manuscripts, both privately owned and in the management of the family inheriting the site, as was done by the family at Raden Papak's sacred tomb site.

Another thing that needs to be explained is that from the observations we made at the four sites where the research was conducted, most of the ancestral relics at these sites were more heirloom objects in the form of weapons. Whereas in the form of manuscripts from the results of our observations, only one location of the site stored ancient manuscripts. Then the other findings are that community members still hold some ancient manuscripts, and the Tourism Office of Garut Regency has recorded some.

3) **Community Involvement in Transfer of Knowledge of Ancient Manuscripts**

The concept of knowledge management is a process of coordinating the use of information, knowledge, and experience. In building knowledge management, there is a process of knowledge transfer that is cyclical and continuous. It includes activities of
socialization, externalization, combination, and internalization. Initially, participation in creating knowledge management about ancient manuscripts in Garut Regency was through knowledge transfer. It begins when the custodians of sacred tombs or sacred sites vocally communicate to pilgrims who come to the sacred tombs what they know about the history of their ancestors or the sacred tombs. Henceforth this information is recorded and documented, especially by students and researchers looking for data. Subsequently, this knowledge is presented in various other media, both print and other media. As for the internalization process, pilgrims or visitors who come to sacred grave sites or other sites serve as material for presentations of class assignments, lectures, or research results.

![Image 4. Gate of Godog's Sacred Tomb](source: Personal Documentation, 2016)

In the context of building knowledge management about ancient manuscripts and other knowledge about existing sites at the research site, it has been going on through knowledge transfer. For manuscripts about the tomb of Godog, the ancient manuscripts of Walangsungsang at the Raden Papak Sacred Tomb site, and manuscripts about Sunan Cipancar, the transfer of knowledge has gone well because these sites already have texts on the history of the site. As for the Pasir Lulumpong site, knowledge transfer is still running in tacit knowledge because there is no written documentation about the Lulumpong site from our observations. We obtained information about the history of this site orally from the *kuncen* in charge of managing the Pasir Lulumpong site.
4) The Role of Government in Preserving Ancient Manuscripts

One of the government's roles is maintaining security and order around ancient manuscript sites, especially during traditional ceremonies, such as at the Godog sacred tomb (Image 4). The annual traditional ceremony is held every 14th of Maulud (the month of the Prophet Muhammad’s birth based on Islamic Lunar Calendar). While the Traditional Ceremony at the Sunan Cipancar Sacred Cemetery is held every 15 Maulud. In this event, the number of visitors who pilgrimage to this tomb is huge, so the role of the local government in maintaining security around this site is essential. Meanwhile, in preserving ancient manuscripts, the village government has collected data on the ownership of ancient manuscripts in the community and appealed to those with ancient manuscripts to inform the village.

The Garut Regency Tourism Office has also started to make efforts to preserve ancient manuscripts. For example, for the Pasir Lulumpang site, the Garut Regency side coordinated with the National Antiquities Service. The land where the site was found, which is privately owned, was subsequently released/purchased, so the continuation of supervision of the Pasir Lulumpang site could be carried out optimally. In addition, the site keepers or caretakers, who previously did not receive attention from the district government, now have received attention from the district tourism office and the national antiquities service.

The ancient manuscripts still stored among the people in Garut Regency are challenging to determine their existence and number. There are several factors that make it difficult to identify ancient manuscripts in society, including: 1) Many ancient manuscripts have changed hands, some have even changed hands from their original owner several times, so tracing is difficult because the new owner of the ancient manuscript unknown address and place of residence; 2) There are ancient manuscripts whose origins are unclear, so that further studies are needed; 3) There are still heirs to ancient manuscripts who are not willing to have their manuscripts examined or seen; and 4) There are several members of the community who become heirs to the manuscripts and still keep the ownership of the manuscripts inherited from their ancestors secret. However, as an illustration of the ancient manuscripts in Garut Regency, the Garut Regency Tourism Office has so far collected and recorded around 15 ancient manuscripts, namely:
If you pay attention to Table 1 above, actually only some of the ancient manuscripts that have been recorded in Garut Regency and there are many other ancient manuscripts that have not been found in society. Given how important and valuable these ancient texts are as cultural heritage, it is necessary to involve all parties to help preserve them. However, cultural heritage preservation activities, including old manuscripts, have not been carried out optimally. Therefore, it is necessary to appeal for community participation in efforts to preserve ancient manuscripts in Garut Regency.

Then for the sites of other sacred tombs, attention from the government can be seen with efforts to arrange facilities and infrastructure such as road improvements and making toiletries for pilgrims. However, efforts to save and preserve the ancient manuscripts in the community have not all gone well. While efforts to collect data on ancient manuscripts scattered among the communities in Garut Regency are still being done in collaboration with local community leaders, and village and sub-district governments.

The role of the district government in preventive and curative preservation activities such as transformation has not been carried out. This is considering the limited...
resources and funds at the Garut Regency Tourism Office. In addition, Garut Regency has not yet provided a representative place to store these ancient manuscripts.

This research raises about ancient manuscripts. Judging from the understanding of the ancient manuscript is a relic in the form of handwriting or print and not in the form of a book with an age of more than 50 years. In the cultural context, ancient manuscripts are one of the movable cultural heritages. As for the artistic concept, cultural heritage consists of physical and cultural heritage (tangible heritage), often classified as immovable and movable cultural heritage. Immovable cultural heritage is usually in the open and consists of: sites, historical places, land and water landscapes, ancient historic buildings, and statues of heroes (Ursu et al., 2022). Movable cultural heritage is usually located indoors and consists of cultural heritage objects, works of art, archives, documents, photographs, printed written works, and audiovisuals in cassettes, videos, and films (van der Schoot, 2021). The World Heritage Convention divides physical cultural heritage into three categories, namely monuments, groups of buildings, and sites (Khalaf, 2020). Material cultural heritage in the form of Cultural Conservation Objects, Cultural Conservation Buildings, Cultural Conservation Structures, Cultural Conservation Sites, and Cultural Conservation Areas on land and/or in water whose existence needs to be preserved because they have essential values for history, science, education, religion, and/or culture through the determination process (Law Number: 11 of 2010).

As one of the cultural heritages, efforts to preserve ancient manuscripts can be done in several ways: Cultural experience and Cultural knowledge. Cultural experience is a cultural preservation effort carried out directly into a cultural experience (Carter Andrews & Gutwein, 2020). For example, suppose the culture is in the form of ancient manuscripts. In that case, the community is expected to know, study and understand the contents of these old manuscripts so that the community can preserve the existence of these manuscripts' content (Lembo & Martin, 2022). Cultural knowledge is cultural preservation by creating an information center about a culture that can be functionalized in many forms (Gergely & Csibra, 2020). The aim is for education or the benefit of developing the culture and regional tourism potential (Rezaei et al., 2020). In this way, the younger generation can learn about their culture.

Efforts to preserve ancient manuscripts can be explained by knowledge management theory from Finerty. Knowledge management is coordinating information, knowledge, and experience (Manesh et al., 2020). The scope of knowledge management...
is divided into two levels. The first layer encompasses process utilization, storage, acquisition, distribution/sharing, and creation. Structure, technology, measurement, organizational design, leadership, and culture are all covered in the second layer. The two layers are integrated to form the scope of knowledge management.

Public knowledge about the existence of ancient manuscripts around the sites and areas where they live is generally lacking. This is because not all people who own ancient manuscripts are open to wanting to be known by the surrounding community. In addition, many ancient manuscripts have changed hands from their original owners to other people who live far from the site's location. Another thing is that some of the relics found at research locations are generally in the form of sacred objects in the form of sharp weapons, and stuff in the form of ancient manuscripts are rarely found.

Community participation in efforts to preserve ancient manuscripts is more interpreted as activities or activities carried out by the community in carrying out the community in maintaining existing ancient manuscripts. However, this activity is not massive, structured, and systematic. The existence of ancient manuscripts is explicit knowledge, but explaining them is still tacit knowledge, from the thoughts of the caretakers, so the tourist attraction of heritage tourism is still local and only attracts academics. Most tourists are taking blessings from the glory of the past Sundanese kings, namely at the tombs of these kings and at the traditional ceremonies that accompany other artifacts. There is a need for seriousness from various parties to continue explicit knowledge traditions. That is, the form of ancient manuscripts into other documents of visible knowledge with technological support, such as book printing, translation, and virtual documentation, so this ancient manuscript heritage can further strengthen heritage tourism (Mah et al., 2019). This is so that the legacy of the past, like the one in Garut Regency, will receive more world attention, because of its better management.

5 CONCLUSION

Community involvement in efforts to preserve ancient manuscripts in Garut Regency, West Java, Indonesia, is only carried out by people who happen to have the ancient manuscripts. Their preservation is carried out. Meanwhile, the general public cannot do it because accessing ancient manuscripts is difficult. This is because manuscript owners generally are not open to other people. Meanwhile, the hereditary family plays a role in preserving their ancestors' legacy by carrying out routine annual ceremonial
activities and forming a kind of association with the families descended from the tomb. Activities to build knowledge management on ancient manuscripts through knowledge transfer have been carried out. That is, the caretakers inform about the history of the sacred tomb that awaits the pilgrims by quoting these ancient texts. In addition, this knowledge transfer process takes place in the form of reading texts at traditional ceremonies carried out every year, usually carried out in the month of Maulud.

The role of the government, both the village level government and district government in preserving ancient sites and manuscripts, has been running but not yet optimal. This was carried out starting from maintaining security conditions during the implementation of traditional ceremonies, improving road facilities and pre-facilities, lighting, and toilets to data collection and persuasive efforts for people who have or know of ancient manuscripts to notify the local government or the Tourism Office. There needs to be more intensive socialization regarding the importance of preserving these old manuscripts so that people can know, understand and realize how important it is to maintain them. Efforts to preserve ancient manuscripts require better handling by asking for help from the national museum or the preservation section of the National Library of Indonesia so that these manuscripts can always be preserved. For manuscripts whose condition has begun to deteriorate, there needs to be an effort to convert the form, so that the value of the information can always be maintained. This effort can be carried out through the collaboration of the Tourism Office and Garut Regency Library with the Republic of Indonesia National Library Preservation section. It is hoped that the Garut Regency government will provide adequate space and facilities, including facilities for the preservation of available library materials. Thus, the legacy of these ancient manuscripts can further strengthen heritage tourism in archaeological sites.
REFERENCES


