
THE IMPACT OF THE DEVELOPMENT OF CULTURAL TOURISM ON THE CULTURAL, ECONOMIC, AND SOCIAL ASPECTS OF LOCAL COMMUNITIES

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Abstract

Tourism development is primarily concerned with the welfare of the community because tourism development in one area can increase employment and income for the surrounding local community as well as state income. However, when it comes to tourism development, we must consider several factors that will be influenced by both the economic and socio-cultural aspects of the surrounding local community. Kampung Naga is one of the attractions that uses the concept of cultural tourism. This study is qualitative and descriptive in nature. According to the study's findings, the development of cultural tourism in Kampung Naga has had a significant impact on the local community, particularly on its economic aspects. In terms of community economy, the level of the local community economy is higher than before. The creation of new jobs and the opportunity to expand businesses have a positive impact on the local economy. It does, however, result in income inequality for the people living around the dragon village. The development of tourism in Kampung Naga has an impact not only on the economic but also on the socio-cultural aspects of the local community. A variety of indicators influence the socio-cultural aspects of the local community.

Keywords: *Cultural Tourism, Kampung Naga, Local Communities*

Introduction

Tourism development is primarily concerned with the well-being of the community (Vogt et al., 2016) because tourism development in a given area can increase employment opportunities as well as the income of local communities (Hulu et al., 2018) and the state as a whole. However, tourism development must consider a number of factors that will be impacted, both economically and socioculturally, in the local community (Uslu et al., 2020).

Communities that are directly involved as economic actors in tourism activities can improve the economic and socio-cultural conditions of their environment (Chan et al., 2021). Addition to the economic sector, tourism activities have an impact on the socio-cultural aspects of the community because the arrival of a person or group from outside

the area automatically brings different socio-cultural conditions (Uslu et al., 2020), which can eventually affect the existing socio-cultural conditions of the local community.

In Indonesia, tourism is classified into three types: ecological tourism (ecotourism), cultural tourism (culture tourism), and ordinary tourism (Khotimah et al., 2017). Cultural tourism is a type of tourism that involves a reciprocal relationship between tourism and culture so that both can grow in harmony, harmony, and balance (Geriya, 1996).

Kampung Naga is one of the attractions that uses the concept of cultural tourism. Kampung Naga is one of the hamlets used as a natural tourist area in Neglasari Village, Salawu District, Tasikmalaya Regency, which was widely discussed in 1987 but only opened to the public in the 2000s. Kampung Naga is a popular tourist destination for Tasikmalaya residents, visitors from outside Tasikmalaya, and even foreign visitors.

Kampung Naga was established as a tourist destination because it is distinct in terms of its people's lives, which differ from those of the surrounding population (Paramitha & Indra Bhaskara, 2020). Kampung Naga is a traditional community that draws public attention; some tourists are students, students, and even scholars. Indeed, Kampung Naga has a very strong Sundanese history and customs, even though it has entered modern times (Harashani, 2018). Therefore, Kampung Naga is a very interesting community for young people to be part of. According to the Tasikmalaya Regency Regional Spatial Planning Regulation Number 2 of 2012, Kampung Naga is designated as a core tourism area (Karwati & Mustakim, 2018).

The Kampung Naga area is located in the heart of the forest, which is revered by the locals. The northern and eastern banks of the Ciwulan River, as well as the western and southern hills, define the Kampung Naga region. Kampung Naga is accessible via a small road, 350 steps, and a rice paddy road. The conditions in Kampung Naga are clean and still very natural (Iliyani, 2018).

Kampung Naga has 111 structures, which are divided into 108 houses, 1 assembly hall, 1 mosque, and 1 ageung land. Another feature that distinguishes Kampung Naga from other cultural tourism destinations is that the number of buildings in Kampung Naga cannot be increased or decreased; if someone wants to live in Kampung Naga, other residents must leave voluntarily because the number of buildings cannot be increased (Iliyani, 2018).

The people of Kampung Naga remain numerous, but not all of them live in the Kampung Naga area; some live outside of Kampung Naga and even outside of the city. Kampung Naga people who live outside of Kampung Naga are still bound by Kampung Naga customs and whenever traditional events and other traditions are held, they come to make pilgrimages to the holy shrines, but they are not as bound by customary arrangements as those who live in Kampung Naga (Harashani, 2018).

Kampung Naga is distinct from the rural environment in general, where other areas will follow the times and technological advancements (Retnowati & Kurniasih, 2019). Social behavior that demonstrates equality among Kampung Naga communities includes no electricity in the entire Kampung Naga region, no internet, no gadgets, and even motorized vehicles, despite the fact that most people in Indonesia are required to

have motor vehicles, but it has a positive impact, namely that the environment remains natural without any pollution caused by motor vehicles (Latif, 2018).

According to the people of Kampung Naga, this will reduce, if not eliminate, socioeconomic jealousy among Kampung Naga residents and maintain environmental sustainability in Kampung Naga so that people are not content with the existence of a modern life that can change cultural habits that have existed for generations. Without electricity in Kampung Naga, the people can still carry out public activities thanks to the shapes of their houses and layouts that can use sunlight as a substitute for electricity (Khamdevi, 2014).

The natural life of the people of Kampung Naga is very traditional, and they strongly believe in the lifestyles of their forefathers, so they adhere to the customs. It has been going on for a very long time because it has been guarded by the entire community for generations (Gunara S, Setiawan Susanto T, 2022).

The local community's income level, job opportunities for the local community, increased sales of local Kampung Naga products from origin, the development of tourist location infrastructure, and economic development are all economic aspects that have an impact on tourism activities. Because of the presence of tourism activities in Kampung Naga, some of these indicators may have a direct impact on the economic condition of the people of Kampung Naga (Djatkiko et al., 2021).

The socio-cultural conditions of Kampung Naga are fascinating to investigate because their ancestors' culture has persisted from the past to the present (Nasir et al., 2020). However, the average education level of the people of Kampung Naga remains low, with the majority of elementary school graduates, owing to the government's lack of interest in developing education for the people of Kampung Naga. Naga is the source of the low level of education in Kampung Naga, with still insufficient amenities such as school buildings, as well as the community's low income, which is based solely on crops and breeding products (Nasir et al., 2020).

According to Jiaying et al., a harmonious relationship between local communities, tourists, and the tourism industry is required for successful tourism development (Zhang et al., 2006). In this regard, an understanding of the cultural values and customs of the local community is essential. If the local community's attitude toward tourism development is unfavorable, some even oppose it, It will be difficult to develop tourism in areas where the majority of the population is hostile to tourists, which will have an impact on the economy.

The government should also be aware that the development of historic tourism poses several challenges in order not to disrupt or alter the existing order (Zhuang et al., 2019), as historic areas appear to be commodities sold to the public and can provide economic benefits that can be used to ensure the historic district's sustainability. However, the negative impact is exploitation, which can reduce the value of the historic area due to interactions that can cause changes that threaten the existing local culture (Shahzalal, 2016). When these tourist activities are transformed into the sale of products marketed to consumers (tourists), conservation efforts become more focused on the needs of consumers rather than the existing community (Budeanu, 2005).

Another example of local government involvement with the people of Kampung Naga is the provision of tourism support facilities such as parking fees (the parking lot has enough space to accommodate several buses and cars) (Djarmiko et al., 2021). The cooperation that occurs between tourists and the government of Tasikmalaya district is to facilitate time and place, especially for visits for cultural research or sightseeing, but the impact on the time and number of tourist visits per day that had previously been agreed upon bothers some people, and they feel that they are not given time for their personal lives and that their lives are exposed. As a result, this is one of the challenges faced by the local community, and the local government must take action to strengthen the regulations governing guided tours.

These issues have the potential to cause a major environmental disaster as well as the extinction of Sundanese culture. As a result, researchers investigate the impact of cultural tourism on economic and socio-cultural aspects because when developing tourism, we must also consider the impact on the socio-cultural aspect, not just the economic aspect, as this has an impact on effort to conserve nature and preserve Sundanese culture.

According to the community's reaction, they are uncomfortable and disturbed, which appears to result in a negative reaction. However, the people of Kampung Naga do not oppose the presence of tourists in the village. This demonstrates that they do not oppose the presence of tourist activities in Naga village. It was even stated that Kampung Naga was closed to the public because they did not want their area, i.e., Kampung Naga, to be a tourist attraction for the simple reason that they did not want to be a sight for the tourists who came.

The most pressing concern for the Naga community is the disruption of the cultural and religious systems as a result of the behavior of foreign and domestic tourists who do not adhere to norms or customs, as well as outside pressure to make Kampung Naga a tourist attraction. Positive or negative consequences will have an impact on efforts to meet the needs of the Kampung Naga community. The impact of tourism, the differences in character of tourists, and the diverse needs that the people of Kampung Naga must meet all necessitate efforts to manage these three factors in order to ensure the sustainability of local communities and the tourism activities that take place.

As evidenced by the issues discussed above, which show that the local community is very concerned about it and feels bad about it, the role of local communities is critical for the long-term viability of this cultural tourism activity. Where it is possible to elicit a negative response from the local community in response to tourists, this can cause problems where cultural tourism activities urgently require the intervention of the local community; if this cannot be achieved, this will have a significant impact on the economic aspect.

Theoretical

An impact

An impact is a strong influence that has a specific effect (both positive and negative). Impact is also defined as a change that occurs in the community's environment as a result of human activities (Suratmo, 2004). There is an impact, which can be either positive or negative. A positive impact is the result of an action that benefits both the individual and the environment. A negative impact is the result of an action that is harmful to a person or the environment.

Tourism activities will almost certainly involve local communities in their management, which will have an impact on the local communities affected by tourism (Jamaluddin, 2021). An impact is a change that occurs as a result of an activity. Tourism has an environmental, social, and cultural impact, as well as an economic impact (del Río-Vázquez et al., 2019). Because tourism is defined as an economic and social activity that directly affects the incoming and outgoing interactions of foreigners in a city, region, or country, There are both positive and negative effects.

Tourism

Tourism defined as a trip for the purpose of visiting various unique, interesting, and enjoyable places, or it can be a brief visit to a location. A tourist who goes on a trip is referred to as a tourist (Kim et al., 2021). This includes everything from planning a trip to traveling to a specific location, staying in a specific location, and returning from a specific location. It also includes travel activities completed during the trip, purchases made during the trip, and interactions that occur during the trip.

Tourism for Culture Cultural tourism is a type of tourism that uses culture as its dominant base potential in its development and development (Panganiban & Madrigal, 2020), in which a reciprocal relationship will emerge between tourism and culture, so that the two can work in harmony and together, in harmony and balance. Indonesia's tourism development should focus on the nation's culture, which is used as an asset for Indonesian tourism (Ernawati, 2019). The goal is to create a better vision because Indonesian tourism will be perceived as having unique characteristics or an identity that distinguishes it from that of other countries. Cultural tourism is tourism that seeks to add information and increase knowledge about a location, as well as to derive satisfaction from a nation's cultural products, such as traditional dances and procedures or the way of life of the local community (Stainton, 2022).

Tourism expansion

Tourism development is an effort to increase the attractiveness of a tourist attraction so that it grows in accordance with the vision and mission (Nursetiawan & Apriliyani, 2020). The development of tourism in Indonesia has been reflected in the strategic plan formulated by the Ministry of Culture and Tourism of the Republic of Indonesia, namely (A.J, 2009): (1) to improve the well-being of the community by opening up opportunities for business and employment, as well as development in the tourism sector; and (2) to achieve sustainable tourism development in such a way as to provide socio-cultural and socio-economic benefits to the community and region, as well as the country as a whole. (3) improve tourist satisfaction and market share; (4) foster the

development of Indonesian tourism as an efficient, productive, transparent, and free of KKN to carry out the function of community service in an institution with a responsible mandate.

Tourism in the Sharia-compliant context

Sharia tourism typically takes the form of pilgrimage tours to scholar tombs (Amir Abdullah et al., 2020). In fact, Sharia tourism is more than just pilgrimage tourism (Zulkifli et al., 2019); it is a new trend in world tourism that can take the form of natural tourism, cultural tourism, or man-made tourism, all of which are framed by Islamic values as long as they do. Sharia values and ethics do not contradict Sharia. As a result, Sharia tourism is more than just religious tourism (Basri, 2014).

Islam views tourism activities in accordance with Islamic teachings. I.e., if the goal is to do harm or harm, the religion views tourism as negative and not in line with religious teachings; but if the goal is good and not to do something that is not in accordance with religious teachings, the religion views tourism as positive and in line with religious teachings. This is viewed positively by Islam. Because Islam strongly encourages doing good and having positive values. The concept of the meaning of tourism in Islam cannot be seen solely from the definition of tourism. Therefore, these things can be obtained by traveling; tourists will meet other tourists, or groups of other tourists, or local residents, and this is where Islam reminds us to preach to each other in order to spread good.

Piety and faith in Allah SWT drive and control tourism development, placing religious values as the spiritual, moral, and ethical foundation of tourism in the life of society, nation, and state, making tourism the central point and the fundamental force of tourism development (Purnama et al., 2021). Tourism uses the environment for life. Furthermore, tourism is dependent on aspects of community life such as ideology, the economy, socio-culture, and so on.

From the standpoint of Islamic economics, the following are the characteristics of tourism: Sharia tourism meets the following criteria, according to the Ministry of Tourism and Creative Economy and the Daily Management Council of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) (Syariah et al., 2016): a) Dedicated to the common good. b) Dedicated to enlightenment, refreshment, and tranquility. c) Avoid polytheism and superstition. d) Refrain from immoral behavior. e) Uphold noble human behavior, ethics, and values, such as not engaging in hedonistic or immoral behavior. f) Maintain your sense of security, safety, and comfort. g) is all-inclusive and universal. h) Keep the environment sustainable. i) Be mindful of social and cultural values, as well as local wisdom.

Economic Situation Economic conditions, according to MulyantoSumardi and Hans Dieter Evers, are a position that determines a person's position in society, with the provision of rights and obligations that must be fulfilled by the status holder (Evers, 2001). A community economy is an economic system based on the community's economic strength, in which the community becomes a part of the community's economic activities or enterprises (Evers, 2001). By managing economic resources, you can help your community. The community economy encompasses all forms of economic

activity as well as the community's efforts to meet basic needs and prosper in their lives (Meirinawati et al., 2018).

The following indicators are included in the economic conditions of tourist activities, such as: income level, jobs vs. increased sales of local products, Expand village infrastructure development; Provide benefits to others, Economy of the local community. Economic growth is defined as a measure that describes the development of an economy in a certain year compared to the previous year (Sadono, 2006).

Islamic economics is a science that studies human efforts in resource management based on the fundamental principles of Islamic values (nobility, prosperity) (Mustafa et al., 2016). In Islam, the economy is based on a commitment to justice, specifically the satisfaction of human life's basic needs, such as clothing, food, shelter, education, and health. Justice also necessitates the equitable distribution of resources to all through equitable policies. The presence of an Islamic economic system in rural areas has the potential to improve the lives of rural communities, the majority of which are impoverished and unemployed (Nugroho et al., 2017).

Social and cultural circumstances.

Social conditions include all people or other humans who have an impact on us. Social conditions have an immediate and indirect impact on a person (Selanno, 2014). directly, that is, in daily interactions with people with whom you have direct contact, such as family, school friends, playmates, coworkers, and others.

The process of social change includes both the reproduction and transformation processes (Dwyer, Peter D., 2010). The process of reproduction is the process of repeating, of reproducing whatever has previously been received as cultural heritage from our forefathers, including the forms of cultural heritage that we have (Sriyana, 2020). Everyday cultural heritage includes both tangible (materials and technology) and intangible elements (non-objects, customs, norms, and values) (Salim, 2002).

Cultivation or culture is the ability of human reason and spirit to reach out to, respond to, and overcome the challenges of nature and the environment in order to meet their needs. Humans form cultures based on this sense. A culture can be divided into three categories: artifacts, activity systems, and idea systems (Lockhart, 2011).

Objects created by human labor are an example of culture in the form of artifacts (Judge et al., 2020). Meanwhile, cultural activities can include dance, sports, social activities, and rituals. It differs from culture in that it is a system of ideas or concepts. This cultural system can be defined as the human mind's state of mind. For every nation or race, thought is an abstract cultural form that initiates or results in behavior.

The indicators included in the socio-cultural conditions in tourism activities include various elements closely related to the community, such as (Sulistiyadi et al., 2019): a. Rhythm of community social life, b. Impact on daily life, c. Impact on sustainability of local culture, d. Changes made due to external intrusion, e. Level of education, f. Communication (language), g. Interaction of local communities with tourists Impact on the arts and customs of local communities.

Culture and religion cannot be generalized or positioned in the same way in Islam because religion is a teaching that comes directly from Allah SWT, whereas culture is the

result of human work, thoughts, and opinions (Husin et al., 2020). Religion and culture are distinct concepts, but in practice, the two are frequently intertwined, and it has become a natural part of people's lives (Husin et al., 2020). Culture can be used in human life to maintain humanity's unity and integrity (Benhabib, 2007). It is difficult and time-consuming to change people's ways of thinking, but if it is forced, social conflicts will arise in people's lives.

Methodology

This is a qualitative study. The research method used was descriptive qualitative research. Descriptive qualitative research employs a case study method or approach. This study focuses on one specific object and examines it as a case study. Data for case studies can be obtained from all parties involved; in other words, the data for this study was gathered from a variety of sources. Qualitative research is research that seeks to understand the phenomenon of what the research subject is experiencing holistically, through description in the form of words and language, in a unique natural context, and through the use of various scientific methods. Using this qualitative research approach, researchers will create a description of the picture of objects that have been systematically researched, whether it is about facts, properties, or other things related to the research theme.

The data analysis method used is a descriptive analytics method that describes the data collected in the form of words or images, not numbers. Data derived from manuscripts, interviews, field records, documents, and so on, and then described in order to clarify reality or reality. There are three flows of activities in data analysis: data reduction, data presentation, and conclusion drawing.

Results and Discussion

1. The Kampung Naga community's economic situation prior to tourism activities

Prior to tourism, the people of Kampung Naga had a relatively simple economic situation, as they only relied on crop harvesting every two years to meet their daily needs, with the majority of people working as farmers. Furthermore, the local Kampung Naga people's economic situation is rife with family ideas passed down from their forefathers. As a result, because they are all equal and equal, the economic level of the local Kampung Naga community is all experienced equality in wealth and poverty (Jamaluddin, 2021).

Because of the uniqueness of Kampung Naga tourism and the interest of tourists in visiting Kampung Naga, which has an impact on the local community of Kampung Naga, particularly the economic aspects of the local community, the local community feels two impacts: positive impact and negative impact.

Crops were the main source of income for the local Kampung Naga community, as they were dependent on crops and livestock. Some people become more involved in handicrafts after participating in tourism activities. Handicrafts and tourism administration are two examples, and the Kampung Naga tour manager is a member of the community. Initially, only local activities could reduce unemployment in Kampung Naga, which was previously quite high, and the majority of residents had only completed

primary school, but the presence of this tourist activity had a positive impact on unemployment and could be more productive, such as tourism administrators, tour guides, or craft making.

The negative impact is skyrocketing commodity prices such as vegetables and fruits, as well as skyrocketing land or land prices around the Kampung Naga area, which may have an impact not only on the local Kampung Naga community but also on foreigners who are in the Kampung Naga area. Before tourist activities, the cost of land was only 2 million per brick. However, after tourist activities, the price increased threefold or more because the area around Kampung Naga was deserted and the distance between Kampung Naga and other villages or hamlets was quite remote.

Table 1.2

The economic impact of cultural tourism Naga Village Local Community

| Indicator | Before the Cultural Tourism Program | After the Cultural Tourism Program |
|-----------------------------|---|---|
| Income Level | The level of income before the Cultural Tourism program only relies on harvests. | The level of income increases due to the large number of tourists visiting. |
| Jobs | The livelihood of the local people of the dragon village only works as farmers and they only rely on the harvest. | Not only relying on their profession as farmers, some of them also become tour guides for tourists, selling the handicrafts they make. |
| Local Products | There is no sale of local products of the dragon village. | Sales of local products increased. |
| Village Infrastructure | local people reject the construction of infrastructure in the dragon village | Infrastructure development that can be done in the form of facilitating tourist access to the dragon village. |
| Advantages of other parties | No profit is obtained on the other side. | The Cultural Tourism Program in the dragon village not only has an impact on the local community of the dragon village but also for the tasikmalaya regency government. |
| Community Economy | People live simply. | The occurrence of income inequality to the community around nagak arena village is only Naga village which becomes a tourist attraction. |

(Source: Field Observations conducted by Researchers)

2. The socio-cultural conditions of the Kampung Naga community prior to tourist activities

Prior to tourist activities, the Kampung Naga community's socio-cultural conditions were primitive and one-of-a-kind because the local community's social interactions were very closed and did not want to accept modern influences from outside. In the village's still-natural state, there was no lighting; they relied solely on natural sunlight, no passing vehicles, no electricity, internet, or even cell phones. Because of the distance between Kampung Naga and other settlements or hamlets, they only interact with the people of Kampung Naga on a daily basis. Kampung Naga's housing stock is also distinctive, with coconut leaf and bamboo roofs, and the number of houses should not be increased. This adds to Kampung Naga's uniqueness.

Because of the long distance between school and Kampung Naga, the majority of their education is limited to elementary school, and some of them even study and live outside the city. The majority of Kampung Naga people believe that the entire community is Muslim, but they, like other indigenous people, follow their ancestors' customs and beliefs. Even though they call themselves Muslims, they differ from other Muslims in that they only perform the five daily prayers on Fridays and not on other days. Monday and Thursday evenings are reserved for Quran classes for children, while Friday evenings are reserved for classes for parents.

The Kampung Naga culture is very strong, and they are very obedient to their ancestors' customs. The legal system in Kampung Naga is solely based on the word "Pamali," which is a provision determined by Kampung Naga's ancestors that should not be violated. The only punishment was a reprimand, because the locals of Kampung Naga were solely based on the premise that whoever did so would suffer the consequences. For example, the building procedure and shape of the house, the location and orientation of the house, formal wear, art, and so on.

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3. Socio-cultural conditions in Kampung Naga after tourist activities

The impact of tourism activities in Kampung Naga also has an impact on the socio-cultural aspects of the local community, specifically the level of education, the impact on daily life in the local community, the impact on the sustainability of the Kampung Naga community's local culture, and, most importantly, the interaction that

occurs in Kampung Naga between local communities and visiting tourists. The people of Kampung Naga were hesitant to show the public their daily lives when Kampung Naga Tourism was first launched, and there was even a rumor that Kampung Naga Tourism was closed to the public. The reason for this was that they appeared to visiting tourists to be a performance.

The positive impact of this tourist activity is that it can help to preserve the local Sundanese culture, which is fading even among young people. This tourist activity aims to rebuild Sundanese culture, which is beginning to fade, and pass it on to tourists as useful knowledge, because the purpose of cultural tourism activities is to educate and deepen knowledge of history. Another effect is that locals are better able to open their eyes to the outside world, as evidenced by a higher level of education. In fact, some of them are currently pursuing higher education because their parents want their children to have a better life than they have. They hope that by getting a better education, their children will be able to get a better job and a better life, and that locals will become more accustomed to interacting with others, such as tourists, and will be less introverted in their socialization.

The local community fears becoming a tourist attraction, and the impact that most concerns the people of Kampung Naga is the impact on the sustainability of local culture, which understands the impact on local customs and the arts of the Kampung Naga community, which has existed for generations since their ancestors' grandmother. They can preserve Kampung Naga's local culture as a result of the positive impact of tourism activities. People are also concerned about the long-term viability of their culture, as evidenced by the widespread Internet distribution of photos of the Kampung Naga area and even local communities.

Table 1.3:

Cultural tourism's impact on socio-cultural aspects Naga Village Local Community

| Indicator | Before the Cultural Tourism Program | After the Cultural Tourism Program |
|--------------------------------|---|--|
| Rhythm of People's Social Life | The social life of the people of the dragon village seems more closed and only interacts with the people of the dragon village. | People's social life inevitably has to be a little more open because with the program the number of tourists who visit will have an impact on their social life. |
| Everyday Life | The daily life of the people of the dragon village interacts more with the local community and more of their time is used for speeding, farming and raising fish. | People's lives are divided by interacting with visiting tourists, and some of them make handicrafts and there are certain times they show their cultures such as showing their traditional arts. |

| | | |
|---|--|--|
| Continuity of Local Culture | The local culture of the traditional village can only be enjoyed by the people of the dragon village. | The number of tourists who visit inevitably there is an impact of outside culture that enters the dragon village area where previously the people of the dragon village rejected the existence of outside culture that entered their area. |
| Changes Brought Due to Intrusion from the Outside | The people of the dragon village are very subservient to the customs of their ancestors | began to emerge cultural changes in the dragon village |
| Education Level | The level of education of the people of naga village is relatively low, namely the majority of elementary school graduates | Now there are even up to the college level. |
| Interaction of Local Communities with Tourists | people only interact with the people of the dragon village. | The increasing interaction of local people with tourists visiting the dragon village. |
| Arts and Customs of Local Communities | Arts and customary activities in the dragon village are only enjoyed and run by the people of the dragon village itself. | Art culture and traditional activities are not only a consumption for the people of naga village but can also be enjoyed by tourists who visit. |
| Language | The language that people use is Sundanese. | The basic language of the local people of Kampung Naga remains Sundanese, but for tour guides who are on duty are required to use Indonesian and English for foreign tourists. |

4. The pandemic's impact on the economy of Kampung Naga

Following the COVID-19 pandemic, Kampung Naga tourism conditions came to a halt, particularly for traders at stalls around the Kampung Naga area and also for tour guides or guides in Kampung Naga, as sightseeing tours decreased by 90 percent due to the fact that the majority of Kampung Naga tourists are students and students, who, since March 2020, the school was temporarily closed and the Tasikmalaya District Government

temporarily closed tourism activities. As a result of the loss of their source of income, some of them were forced to change careers, while others returned to agriculture, and still others provided transportation services.

The COVID-19 pandemic has not only halted tourist visits to Indonesia. The traditional tourism of Kampung Naga, Tasikmalaya Regency, is also suffering from the same situation. The economy around Kampung Naga is paralyzed due to the lack of visitor activity. Following the outbreak of COVID-19 in March, the Tasikmalaya Regency Government suspended all visits to Kampung Naga.

This has an impact on the many residents in and around Kampung Naga who rely on the economy from visitors. Stalls that sell accessories and introduce visitors or guides, for example, have had to lose income and have chosen to focus on other businesses such as farming and transportation. At least 90% of tourist visits have vanished as a result of the COVID-19 pandemic. Furthermore, the government has temporarily suspended teaching and learning activities (KBM) in schools at various levels. Even though it is no longer open for visitors, Kampung Naga's cultural activities continue. A Sasih celebration is held in April, but the number of participants is limited. In addition to controlling the spread of COVID-19 in Tasikmalaya Regency, visiting activities were reopened in June. Visitors in the first week of June are dominated by students and students doing research assignments.

5. Tourism development in Kampung Naga following the COVID-19 pandemic

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Following the COVID-19 pandemic, Kampung Naga's tourism conditions came to a halt, particularly for traders at stalls around the Kampung Naga area and also for tour guides or guides in Kampung Naga, as sightseeing tours decreased by 90 percent due to the fact that the majority of Kampung Naga tourists are students and students, who, since March 2020, the school was temporarily closed and the Tasikmalaya District Government temporarily closed the tourism activities. Because of the loss of their source of income, some of them were forced to change careers, some returned to agriculture, and some provided transportation services.

Prior to the COVID-19 pandemic in Indonesia, Kampung Naga was always crowded with tourists every day, even on weekdays, with the highest visitor density occurring during traditional ceremonies such as HajatSasih, where visitors could witness firsthand the procession of traditional ceremonies that took place. The tourism directorate has also increased security to ensure that visitors remain orderly and do not interfere with the ongoing ceremonial procession.

"Impact" is defined as "a strong influence that produces a specific effect" by the Big Indonesian Dictionary (both positive and negative). Impact can also be defined as the result of something happening. When a tourist activity takes place in a tourist destination, it has an impact on the community surrounding the tourist destination, both positively and negatively. In general, impact can be defined as anything caused by something, and impact itself can be defined as a result of something that occurred. This impact occurs as a result of changes in community activities that were not previously tourist activities becoming tourist activities. This impact affects not only the community but also the local government.

According to Surah Al-Zalzalah, whoever does the least good or commits the least crime will receive an answer, implying that whatever we do has an effect. The implementation of tourism activities will undoubtedly have an impact on the local community's economic and socio-cultural aspects, as well as other tourist areas in Kampung Naga. Tourism activities have an economic and socio-cultural impact on the tourist area. Positive or negative consequences can result from the impact.

6. The special impact of the economic sector from an Islamic perspective

Many things happened as a result of the pandemic. It will be discovered that several groups are taking advantage of this disaster for personal or economic gain. As a result, there will be hoarding activities (*ibtikar*) in the community, and some basic needs will inevitably be in short supply. As a tourist village that closes itself off from the outside world, anything can happen and be discovered in Kampung Naga village.

Islam provides several solutions to this problem. In response to this issue, Muslim economists such as Yahya bin Umar strongly condemn the practice of hoarding goods (*ibtikar*), for whatever reason. Because, in Yahya bin Umar's opinion, hoarding goods (*ibtikar*) is a crime that will cause people to suffer. Hoarding of goods will result in scarcity, which will lead to price increases. If this is done, the goods resulting from the crime must be auctioned and the proceeds donated to charity, with the principal capital returned to the perpetrator. As a deterrent, the government should issue a warning to *ibtikar* perpetrators. If they continue to do so, the government must take appropriate action in accordance with the law. Yahya bin Umar's point of view is very reasonable because stockpiling goods can lead to scarcity and inflation (Sharif, 2012).

According to Al-Ghazali, if there is a shortage of goods and inflation, the economy will suffer. Al-Ghazali quotes the Koran verse: "And those who hoard their wealth in the form of gold and silver and do not spend it in the way of Allah, then give them news of a painful doom." The economic downturn leads to increased inequality and poverty. As a result, Al-Ghazali emphasizes the importance of economics for businesspeople in *AdabulKasbival-Maasy*. They will not do it with the understanding that business people have of their business (Haq, 1996).

Economic activity was severely restricted, which was one of the economic problems that hit Indonesia during the pandemic. Restricted community activities at work with the implementation of large-scale social restrictions (PSBB), which were later changed to "enforcement of community activity restrictions" (PPKM) from levels 1, 2, 3, and 4, resulting in traditional markets, shops, markets, and buying and selling activities in

other areas in tourism locations becoming stagnant and limited, automatically reducing people's income and having an impact on the community's wheels.

The impact of the COVID-19 pandemic has resulted in traders in the village engaging in prohibited buying and selling practices, namely using a capitalist system with the least amount of capital and making the most profit possible. Regarding the actions of *ihhtikar* trading during this pandemic, there are several issues regarding how to obtain goods to be traded. This is because the objects or goods being traded are the result of stockpiling, which forces other people to buy the materials needed at much higher prices than normal, implying that this action has limited the buyer's right to obtain a reasonable price and resulted in the buyer experiencing a loss.

An increase in the price of goods will have a significant impact on the circulation of the people's economy. In such cases, traders can sell goods at a higher price than usual. Traders will automatically earn higher profits than usual, while buyers will suffer as expensive materials increase spending. As a result, the practice of *ihhtikar*, which is carried out by a small group of people, has a significant impact on the community's losses. This was especially evident during the COVID-19 pandemic, when many irresponsible individuals took advantage of the difficult circumstances by stockpiling items such as medical devices, masks, food, supplements, vitamins, and so on.

Due to limited supplies and slow distribution, there will undoubtedly be an *ihhtikar* as a tourist village that also maintains a tradition. Even though this activity is less obvious when compared to economic activities in urban areas because social restrictions apply in villages as well, economic actors who take advantage of this moment use it for personal gain.

Fortunately, almost all of the villagers in this Naga village fulfill their basic needs from their natural products, so the practice of *ihhtikar* is not too burdensome. Only the needs for medical devices as part of preventing the spread of the virus, as elsewhere, have experienced an increase.

Conclusion

The development of cultural tourism in Kampung Naga has had a significant impact on the local community, particularly on its economic aspects. In terms of the community's economy, the level of the local community economy is better than before, and the opening of new jobs and the opportunity to expand business have a positive impact on the economy of local communities. It does, however, result in income inequality for the people living around the dragon village. Development in tourism in Kampung Naga has an impact not only on the economic aspect but also on the socio-cultural aspects of the local community. There are several indicators that have an impact on the socio-cultural aspects of the local community.

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