

Mapping The Cultural Landscape Of Tumöri Village, West Gunungsitoli

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Abstract.

Tumöri Village is one of nine villages located in West Gunungsitoli District, West Gunungsitoli City, North Sumatra Province. Tumöri Village has various potentials that have not been explored and developed optimally. The natural and cultural resources in the village of Tumöri are hills and forest gardens covering an area of more than 5 hectares, the Mola river flow, beautiful natural scenery, and the presence of 10 traditional Nias houses, along with various other potential cultural arts. For this reason, research is needed to see the potential for natural and cultural tourism, a reference for tourism development in an area like Tourism Villages. Tourism Village includes aspects of developing tourism destinations based on local village wisdom, business development, and tourism industry based on community economy, tourism marketing development, and tourism institutions.

Keywords: *Tourism Village, Tumöri Village, Natural and Cultural Landscapes and Potential Mapping.*

I. INTRODUCTION

The orientation of global tourism development today continues to grow in quality. Tourism today does not only sell beauty and uniqueness but also offers how tourism can be enjoyed actively through interactions between tourists and residents in villages, as well as providing experiences and opportunities for tourists to be able to develop their creative potential through active participation in programs and learning experiences in the destinations they visit. Tumöri Village is one of nine villages located in West Gunungsitoli District, West Gunungsitoli City, North Sumatra Province. This village is very strategic because it is located in the West Gunungsitoli City area, which is the central city and center of economic activity in the Nias Islands Region and its surroundings, and at the same time serves as the main entrance to Nias Island, both for air and sea transportation modes. Tumöri Village is located in the West Gunungsitoli sub-district, West Gunungsitoli City, North Sumatra Province, which is bordered by: to the north, it is bordered by Tumöri Balohili Village. To the east, it is bordered by Dahana Tabaloho Village; to the south, it is bordered by Orahili Village; to the west, it is bordered by Hilinakhe Village and Orahili Village, all of which are in West Gunungsitoli District West Gunungsitoli City. Tumöri Village has various potentials that have not been explored and developed optimally. Natural and cultural resources in the village of Tumöri are hills and forest plantations covering an area of more than 5 hectares, the Mola river flow, beautiful natural scenery, as well as ten traditional Nias houses along with various other potential cultural arts.

Therefore, tourism development in this village is expected to maximize the main potential and function and provide added value to increase Village's Original Income (PADes) and Regional Original Income (PAD). Furthermore, tourism is expected to be able to improve the quality of people's welfare, especially for the local village community and, in general, for the people of West Gunungsitoli City. The area of Tumöri Village is 400 Ha, of which 70% is hilly topography and 30% is used as agricultural land and plantations. Some of the people of Tumöri Village carry out agricultural activities to plant rice. However, the method of planting is still simple and with a land area that is not too large, carried out in flat areas. Apart from planting rice, this area also produces plants not dependent on water, such as rubber, cinnamon, etc. Such agriculture patterns and garden land use have been patterned for generations. For this reason, research is needed to see the potential for natural and cultural tourism, a reference for tourism development in an area

such as Tourism Villages. Tourism Village includes aspects of developing tourism destinations based on local village wisdom, business development and tourism industry based on community economy, tourism marketing development, and tourism institutions. With village tourism built and developed, it is hoped to foster various community business derivatives to support tourism activities. This is where the village community, in general, will benefit from the tourism business ecosystem, which grows along with the development of planned tourism activities.

II. METHODS

The research method used is descriptive research method with the object of research is geospatial data, namely Spatial Data, namely the location of tourist objects based on observations, photos, interviews and coordinates and tourism data such as tourist attractions, facilities and infrastructure, data on the number of tourists, and development efforts. Data collection techniques are carried out by documentation, observation, and interviews. Data collection tools are observation sheets and interview guidelines. Data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and documentation by organizing data into categories, describing them into units, synthesizing them, compiling them into patterns, choosing which ones are important and which ones will be learned and make conclusions so that it is easily understood by yourself and others.

(Sugiyono, 2010: 244). The parameters observed in this study are the research input parameters, analysis parameters, and output parameters. The input parameters include natural and cultural potential data, including their derivatives. The output parameters are about the location, condition, and utilization arranged in an information map. The research location is Tumöri Village, West Gunungsitoli District, West Gunungsitoli City. The scope of time for carrying out this research takes 6 (six) months, namely from January to June 2022. This type of research is observation with the following scope of output:

1. Identify the natural and cultural potential of Tumöri Village.
2. Identify the tourism potential of Tumöri Village which is in line with global tourism trends, related to nature tourism potential, cultural tourism potential, and manmade tourism potential.
3. Identify tourism products in Tumöri Village.

The analysis technique is a way of analyzing research data so that it becomes easily understood information. The analysis technique used in this study uses process hierarchy analysis, SWOT analysis, and conclusion analysis.

Analysis of decision making is a systematic approach to the nature of the alternatives faced and taking action according to calculations is the most appropriate action (Siagian). To achieve good decision making, the following steps or stages are needed.

- Formulate a decision statement, for the concentration of selected actions in the identification of alternative actions stage.
- Establishing decision criteria, providing an overview of a situation that is more detailed about the results of the decisions.
- Determine alternative decisions, from various alternatives, the best will be selected based on existing criteria.
- Determining the weight of each criterion, determining the weight based on the size of the influence of the criteria on alternative decisions.
- Create an assessment matrix to evaluate the best alternatives to meet the target.
- Determine the selected action, the result of the multiplication between the criteria and decision alternatives with the highest weight is the priority alternative.

III. RESULTS AND DISCUSSIONS

The Nias tribe, or what they call themselves Ono Niha, is a group of people who live on the island of Nias and live in a cultural environment that is still strong, including Nias customary law which is still strong, called fondrako. The Nias people currently live on the island of Nias or they call it Tano Niha, which geographically occupies three residential areas, namely the northern, central and southern regions, which are

administratively divided into West Gunungsitoli City, Nias Regency, North Nias Regency, West Nias Regency and West Nias Regency. South Nias. Most Nias people still uphold the existence of traditional villages with traditional life practices based on megalithic culture.

In the northern and central Nias region, this can be found, among others, in Tumöri village, Sihare'o Siwahili village, Iraonogeba village, Lelewönu Niko'otanö village, Lölölakha village, Onozitoli Idanoi village and Onowaembo village. As for the southern part of Nias, several traditional villages can still be found, including Hilisimaetano village, Orahili Fau village, Bawomataluo village, Botohilitano village, Hilinawalo Fau village, Onohondro village, Hininawalo Mazino village and Hiliamaeta Niha village. The Nias tribe, or what they call themselves Ono Niha, is a group of people who live on the island of Nias and live in a cultural environment that is still strong, including Nias customary law which is still strong, called *fondrako*. The Nias people currently live on the island of Nias or they call it Tano Niha, which geographically occupies three residential areas, namely the northern, central and southern regions, which are administratively divided into Gunungsitoli City, Nias Regency, North Nias Regency, West Nias Regency and West Nias Regency. South Nias.

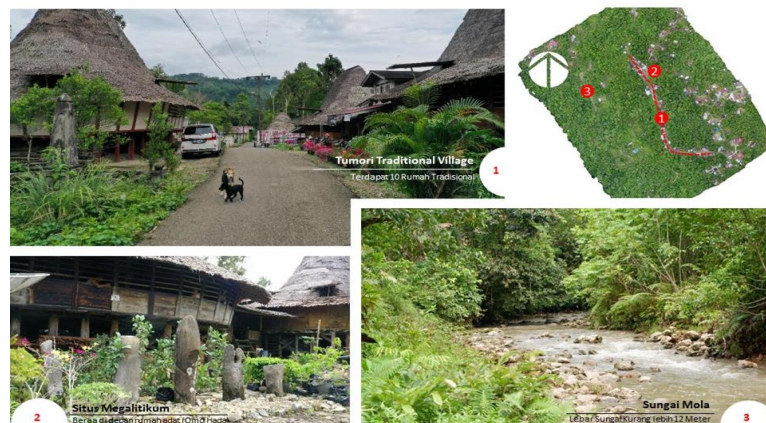


Fig 1. Tumöri Villages

Most Nias people still uphold the existence of traditional villages with traditional life practices based on megalithic culture. In the northern and central Nias region, this can be found, among others, in Tumöri village, Sihare'o Siwahili village, Iraonogeba village, Lelewönu Niko'otanö village, Lölölakha village, Onozitoli Idanoi village and Onowaembo village. As for the southern part of Nias, several traditional villages can still be found, including Hilisimaetano village, Orahili Fau village, Bawomataluo village, Botohilitano village, Hilinawalo Fau village, Onohondro village, Hininawalo Mazino village and Hiliamaeta Niha village. In general, a strong cultural character is a characteristic that distinguishes traditional villages from other villages in general. Traditional villages on the island of Nias can be easily recognized by the presence of traditional buildings in them. Apart from that, in traditional villages one can still find customary law, various rites and belief systems, traditional arts, systems of social organizational structure, knowledge systems, economic systems, and so on, all of which are orders that have been passed down from generation to generation.

Traditional Houses

The existence of a traditional house can be said to be the main symbol for the existence of a traditional village in Nias. Traditional houses in Nias have different shapes, sizes and numbers. The big house, or the king's house, or the leader's house, is called *Omo Sebu*, in each customary area there is only one, with a larger size compared to other buildings in the traditional village. Then there is the Traditional Court building or *Bale*, which is used to carry out customary law activities or *Fondrako*, numbering one, with an open building shape, a roof shape that is different from other roofs in traditional villages, equipped with stone and wooden seats. Then there are the traditional house buildings or *Omo Hada* which function as dwellings, the number of which is in accordance with the number of members of the traditional community,

the shape is similar to that of Omo Sebua, but the size is smaller. All of these buildings are houses on stilts, made of local wood with roof coverings made of sago palm leaves. The local wood that is commonly used in building traditional houses on the island of Nias is Afoa, Berua, Siholi, Hoya, Kapini, Simandalo, Manawadane and Maeula wood.



Fig 2.Traditional houses of Tumöri Village.

The Nias Traditional House can be categorized as a form of vernacular architecture that is still maintained and preserved today. Before construction begins, it is necessary to carry out a traditional ceremony so that the building can be blessed and the families living in it are protected from bad things. This building was made using traditional methods without using nails at all and makes it one of the traditional houses that is very friendly to the environment.



Fig 3. Traditional house of Tumöri Village.

The Nias Traditional House uses a unique method called "Ndriwa" or it can also be called a support that is made and installed diagonally between the pillars of the house that have been made vertically. Ndriwa has a function as a support and structural reinforcement of the 4 points of the house. All of the existing pillars are made to stand on stone slabs and not directly into the ground. This method requires great precision and accuracy in order to stably support the house. Nonetheless, this amazing technique has proven to be very effective in protecting the house from storms or earthquakes. Nias tribe is a society that has an advanced culture. This can be proven by the cultural progress of the Nias people in designing and building their traditional villages, both related to the existence of the Omo Sebua, Bale and Omo Hada buildings, as well as the environment of the traditional villages which are not only colored by advances in traditional structural and construction technology, but also by the richness of semiotic architecture. on the ornaments on the buildings. In addition, megalithic culture has brought traditional villages in Nias to have the richness and variety of megalithic objects used to support their cultural activities to date.

Ornaments and Decorations

Ornaments are developed from forms that exist in nature. Ornaments or decorations in general use a lot of geometric ornaments and the natural environment, flora, fauna and the people who live in them. The belief factor also supports the development of decoration because of the symbols behind the images. Ornaments

refer to the rules, norms and patterns that have been outlined, and become a collective agreement, and are passed down from generation to generation. Ornaments or decorations in the Nias language are called "sora-sora". Nias traditional decorations are generally in the form of humans or giants, animals, plants, natural objects, and geometric lines.

These forms have specific purposes and meanings, which are symbols that they have agreed upon and believed in. These ornaments are usually found in buildings such as on house pillars, doors, walls, machetes and spears to disposable objects. In addition, this ornament can be found on megalithic stones, and on women's clothing and men's clothing. There are no striking differences in form between the ornaments in North Nias and other areas on Nias Island. The colors in the Nias people's decoration consist of gold or yellow and are combined with other colors such as red, black and white. These ornaments are regional characteristics which are messages of desire and advice originating from glory, courage, sadness, and peace to be communicated.

Ni'okindrö (woven janur leaves)

At parties and ceremonies, the location for this event is usually decorated with woven coconut leaves. By connecting these woven janur leaves, Nias people create beautiful shapes and patterns. This is called Ni'okindrö (woven coconut leaves). Ni'okindrö style varies from region to region. The shape made by the janur leaves has many different meanings. Today, when important guests visit Nias, these guests often receive necklaces made using this technique. This necklace is known as Nifatali Bulumio. Only a few people are capable of making a necklace like this.

Chew betel nut: Manafo dan Bola nafo

The tradition of chewing betel nut is one of the customs in Nias, like in many places in Asia. This tradition is called "manafo" in the Nias language. Five ingredients used; betel leaf (tawuo), lime (betua), gambier (gambe), tobacco (bago), and areca nut (fino). This concoction of five ingredients is called "Afo". For the people of Nias, "manafo" is considered a symbol of Nias culture and is part of traditional events in Nias, such as the ceremony of welcoming important guests. In this welcoming ceremony guests will be offered betel, which is presented from a beautiful woven bag known as Bola nafo. Bola means place or bag, and afo is a concoction of five ingredients. Bola nafo bags are made by weaving grass that has been dried and dyed. It is usually decorated with symbols and motifs from Nias, each with its own meaning. The motif is used by aristocrats while the Ni'ohulayo motif is used by the general public. The techniques used to weave Bola nafo bags and weave traditional clothing are also used to make other items such as mats and blankets.

Ancestral Statue "Adu Zatua"

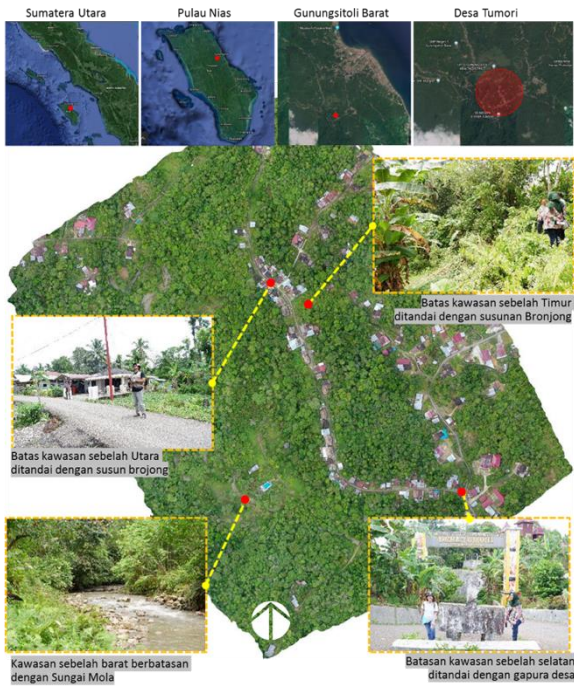
To be able to connect with parents who have died, Nias people traditionally make wooden statues for parents who have just died, as a substitute for the figure of the parents. The statue was unveiled on the fourth day after death. Then the spirits of the parents appeared in the statue. Families are connected to the spirits of their parents by conveying all events that occur in one family, through prayers to them. Likewise, when the family asks for something, they will come to Adu Zatua by praying and bringing special offerings. Sculptures in traditional society exist as a medium of communication to the spirits of the deceased in a visual form that can be seen physically. Adu zatua is one of the ancestral statues of the Nias people, which at the time of its creation had a sacred function and became a medium in two different realms, namely life and death.

Jumping Stones

Jumping stones (Hombo Batu) is a unique Nias cultural practice that has been highly appreciated and enshrined by the state in the image on the old one-thousand-rupiah banknotes. The stone jumping tradition has been carried out since ancient times, and has been passed down from generation to generation by the people of Bawomataluo Village, where in ancient times they often fought between tribes so that they trained themselves to be strong and able to penetrate the opponent's stronghold which was said to be high enough to be jumped over. The Nias Stone Jumping Attraction is a very famous Nias culture and the only one in the world.

Site Analysis

The location of the area is in Tumöri Village whose core shape extends from South to North along the hills.







The location of the area is limited by:

- The northern boundary of the area is marked with a road gate
- The boundary of the eastern area is marked by the presence of a brojong structure on the hillside
- The boundary of the southern area is marked by the presence of a fork in the road with the village gate.
- The area to the west is bordered by the Mola River



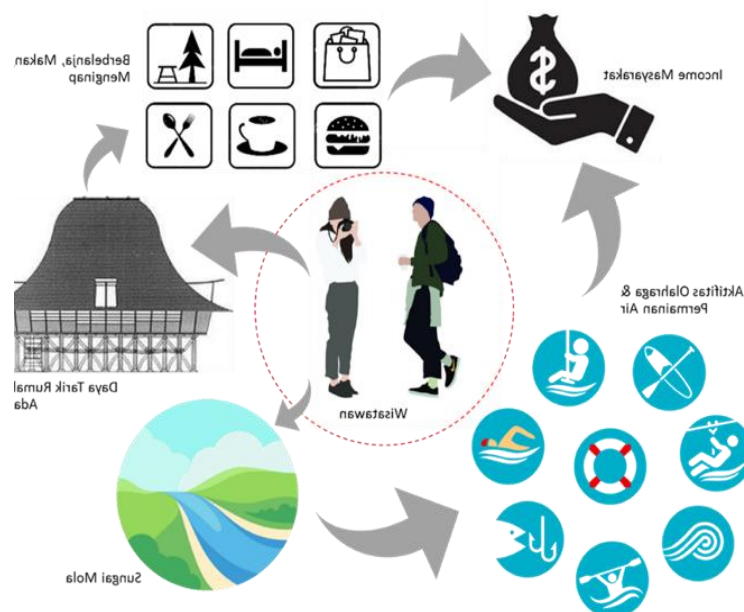
There are several potential objects in the Tumöri Tourism Village area, including:

- The Tumöri Village Traditional Village along the hill
- There is a megalithic site in front of the Omo Hada traditional house
- There is natural river flow, namely the Mola River in the west of the area.

Analisis SWOT Desa Wisata Tumöri			
Strength	Strength	Strength	Strength
<ul style="list-style-type: none"> The Village with Tradisional Houses in the village of Tumöri is the main attraction in the area 	<ul style="list-style-type: none"> Cables and power line poles in front of the tradisional house interfere with the view of the main area of the village 	<ul style="list-style-type: none"> There are no accommodation or homestay facilities in the Tumöri Tradisional Village area There are traces of megalithic remans near the oldest tradisional hause in the area 	<ul style="list-style-type: none"> Because the location of tradisional houses is on a hill, the road around it has a fairly steep slope 
<ul style="list-style-type: none"> There is a fairly good drainage channel in the Village area 	<ul style="list-style-type: none"> Many tradisional have turned into modern houses 		<ul style="list-style-type: none"> There are many houses with modern shape

		<ul style="list-style-type: none"> • There is a gabion structure in front of the oldest traditional haouse which is still not in order 	<p>tradisional houses that are not ini harmony with their tradisional forms</p>
<ul style="list-style-type: none"> • There is a lot of natural vegetation along the road to the mola river 	<ul style="list-style-type: none"> • There is no information center in the Tumöri Tradisional Village area 	<ul style="list-style-type: none"> • The need for preservation of trees which are the main material for making tradisional houses 	
	<ul style="list-style-type: none"> • Because the area around the tradisional house is quite narrow, so there is no area for parking 	<ul style="list-style-type: none"> • There is a Fairly sloping area under the hill of the Tumöri tradisional village which is used as a parking area 	
<ul style="list-style-type: none"> • There is the Nola River not far from the Tumöri Village tradisional house settlement area 			
		<ul style="list-style-type: none"> • Around the village area, many residents use the area to grow crops 	

The following is the concept of the area in Tumöri Village as a tourist attraction to generate income for the local community.



Sports Activities and Water Games:

- **Paddle Board**



The market segment is young people who love nature and water adventure alternative attractions adapted to existing conditions.

- **Swing / Ayunan**



A market for the public, especially for photo hunting with the theme of nature and rivers.

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- **Rope Course / Outbond di atas sungai**

The market segment is for the general public, especially for company or school gathering events.



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- **Tire Riding / Sewa Ban**

The market segment is for the public, enjoying the river while riding tires.



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- **Swim/Berenang**

The market segment is for all groups, both children and adults.



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- **Picnic by the river**

The market segment is for all people, especially the Low-low segment.



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- **Body Rafting**



The market segment is young people who love nature and water adventure / alternative attractions adapted to existing conditions.

- **Fishing in the river**



The market segment is for all people, especially the low-low segmen.

Area Branding in Tumöri Village is a special character and characteristic of the village's current advantages, it can be presented as a mainstay or priority raised to support village development. Following are some points as area branding in the Tumöri Traditional Village, which is more inclined toward culture.

- a. Traditional activities of the local community include: Weaving, weaving, selling local special souvenirs, drying/pounding plantation products to become a tourist attraction.



Source: Various sources from the internet, 2021

- b. Traditional dances, traditional wedding processions and performances of traditional musical instruments.



Source: Various sources from the internet, 2021

- c. Traditional games



Source: Various sources from the internet, 2021

- d. Natural Arrangement of the Mola River as a spot for attractions and visitor activities



Source: Various sources from the internet, 2021

- e. There are footpaths made of natural stacked stones. There are traditional houses typical of North Nias on the right and left of the road.



Source: Various sources from the internet, 2021

- f. The use of organic materials such as bamboo & wood as area markers and markers.



Source: Various sources from the internet, 2021

IV. CONCLUSIONS

The research aimed to map the tangible and intangible cultural landscapes in Tumöri Village to produce a proposed cultural map and recommend it as a cultural landscape plan for the Tumöri Tourism Village. The potential for natural and cultural tourism is a reference for tourism development in an area, such as a Tourism Village. Aspects of a Tourism Village include developing tourism destinations based on local village wisdom, business development and tourism industry based on community economy, tourism marketing development, and tourism institutions. Identify the tourism potential of Tumöri Village, which is in line with global tourism trends, related to nature tourism potential, cultural tourism potential, and artificial tourism potential.

The Nias culture, which forms the basis of identification, can be seen in the traditional houses, dances, ornaments, and decorations, Nias traditional clothing, jewellery from Nias, Ni'okindrö (woven coconut leaves), chewing betel nut: Manafo and Bola nafo, statues of the ancestors "Adu Zatua", Stone Jump. This study found that the potential for locations in the Tumöri Tourism Village area has several objects that are superior objects of this area, including (a) Tumöri Village Traditional Village, which is along the Hill, (b) There is a megalithic site in front of the traditional house / Omo Hada (c) There is a natural river flow, namely the Mola River in the west of the area. The results of this identification research can be used as a reference for tourism planning in Tumöri Village based on cultural landscapes.

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