

Local wisdom and tourism development in Kampung Nglanggeran, Gunung Kidul, Yogyakarta

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Abstract: This research aims to examine the positive impact of local wisdom on environmental sustainability and tourism development. In this study, a qualitative approach was conducted through observations and interviews. This research has conducted the analysis using a descriptive ethnographic approach to reveal the meaning behind the local wisdom. The results show that being part of the UNESCO Global Geopark has special meaning for Gunung Sewu in Java, Indonesia. Geoparks are concerned with conserving and developing geological diversity and aiming to develop and conserve the cultures within them. Pitu village preserves local wisdom, one of which is the seven-family restriction. Local wisdom in this village is closely related to limited natural conditions. Kampung Pitu is located at the top of Mount Nglanggeran, and no more than seven families can live here because they have taboos or rules from the past. All the local wisdom carried out by the people of Kampung Pitu was based on preserving nature and the entire community's safety. The preservation of heritage will provide uniqueness and attract tourists on its own.

Keywords: Local wisdom, conservation, tourism, cultures, environmental sustainability.

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Introduction

Local wisdom is the ability to adapt, regulate, and cultivate the influence of nature and other cultures that drive the transformation and creation of Indonesian cultural diversity (Pesurnay, 2018). This cultural diversity can also be found in Pitu Village, Nglanggeran, Gunung Kidul region, with the location that can be seen in Figure 1. Gunung Kidul Regency is one of the regencies in Yogyakarta. Klaten Regency, Sukoharjo Regency, Central Java in the north, Wonogiri Regency, Central Java in the east, the Indonesian Ocean in the south, and Bantul Regency, Sleman Regency in the west border Gunung Kidul Regency. The Nglanggeran Ancient Volcano area is registered in the Global Geoparks Network (GGN). The Gunung Sewu karst area (Conical Hills) has about 40,000 karst hills. The length of this area reaches 85 km, with an area of 1,300 km² of limestone deposits.

The development of the Nglanggeran Village area, Gunung Kidul, as part of the Gunung Sewu Geopark, uses a geo-conservation approach. The Geopark has been carried out well in the form of development planning and the participation of village leaders, village governments, and various levels of society in planning and organising. Pokdarwis has structured and integrated coordination. The purpose of Pokdarwis (Tourism Awareness Group) and Geosite Management is to develop the welfare of the surrounding community. Various national and international awards prove this goal.

Pitu Village has local wisdom that is still not widely known. The local wisdom appears to follow the natural conditions and cultural history that developed together in this region. The existence of Kampung Pitu has historical stories and myths. The people even believe it of Nglanggeran Village to this day. Until now, the people living in Kampung Pitu believe that a courtier of the Yogyakarta Palace originally discovered their village. In the past, the peak area of Mount Nglanggeran (now Kampung Pitu) was a quiet and uninhabited place.

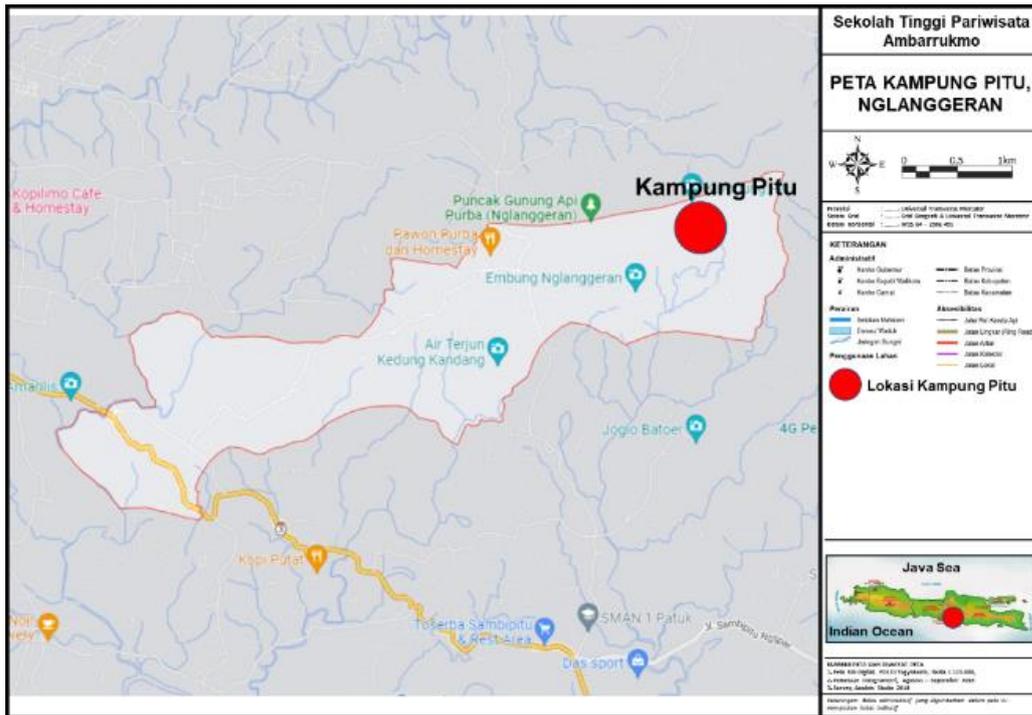


Figure 1. Location Map of Kampung Pitu

One day, a courtier of the Yogyakarta Palace went there and found a rare tree called the Kinah Gadung Wulung tree. Inside the tree, he found a *keris* that had high supernatural powers. The courtier said that whoever manages to keep the heirloom keris and clean the area around it will receive a reward for land for his descendants. It is said that only descendants who succeeded in carrying out the orders of the courtiers could survive in Pitu Village.



(Source: www.jogja.idntimes.com, 2023)
Figure 2. A sacred tree in Kampung Pitu

Pitu Village is located on the east side of the Nglanggeran Ancient Volcano, 740 meters above sea level, inhabited by seven families with a population of 30. Pitu village can only be inhabited by seven families, no less, no more. If someone violates this taboo, it is believed to cause bad events for them. It can be in the form of disaster, illness, or death. Another taboo that the residents of Kampung Pitu do not do is not hold puppet shows.



Figure 3. Pitu Village atmosphere (papanpelangime.wordpress.com) and Kampung Pitu family picture (www.terakota.id).

The life of the people of Kampung Pitu is an interesting topic. Discussions related to tourism and local wisdom in this village are expected to maintain and support tourism development without leaving local characteristics/wisdom. The problems revealed in this study are what local wisdom develops in this village and the relationship between local wisdom and tourism development in Pitu Village.

Local wisdom can be interpreted as wisdom (wisdom) and local (local), which is interpreted as local means local, while wisdom is the same as wisdom (KBBI, 2019). In general, local wisdom can be understood as wise ideas, full of wisdom and good value, which are embedded and followed by community members. Haryati Soebadio explained that local wisdom is the nation's cultural identity and cultural personality. Local wisdom causes a nation to be able to absorb and cultivate foreign cultures according to their character and abilities (Ayatrohaedi, 1986). Moendardjito stated that the elements of regional culture are the potential of local geniuses because they have been tested for their survival ability until now (Ayatrohaedi, 1986) Its characteristics are:

1. defend against foreign cultures
2. have the ability to accommodate elements of foreign culture
3. have the ability to integrate elements of foreign culture into native culture
4. have the ability to control
5. able to give direction to the development of culture.

Local wisdom refers to various cultural riches that grow and develop in a society known, trusted, and recognized as essential to strengthening community cohesion (Abdullah, 2010). In the dictionary sense, local wisdom consists of two words: wisdom and local. In general, local wisdom can be understood as ideas that are wise local wisdom, which is embedded and followed by community members (Hasanah et al., 2016).

The definition of local wisdom can freely be interpreted as good cultural values that exist in a society. In understanding local wisdom in an area, we must understand the good cultural values in that area. If people want to be honest, the values of local wisdom have been taught from generation to generation by our parents to us as children. The culture of cooperation, mutual respect, and *tepa salira* are small examples of local wisdom. Culture or local wisdom in each region makes Indonesia a country with a high level of pluralism. The diversity contained in the social life of the birth of a pluralistic society (Winarno & Herimanto, 2015; Pingge, 2017). Jamal

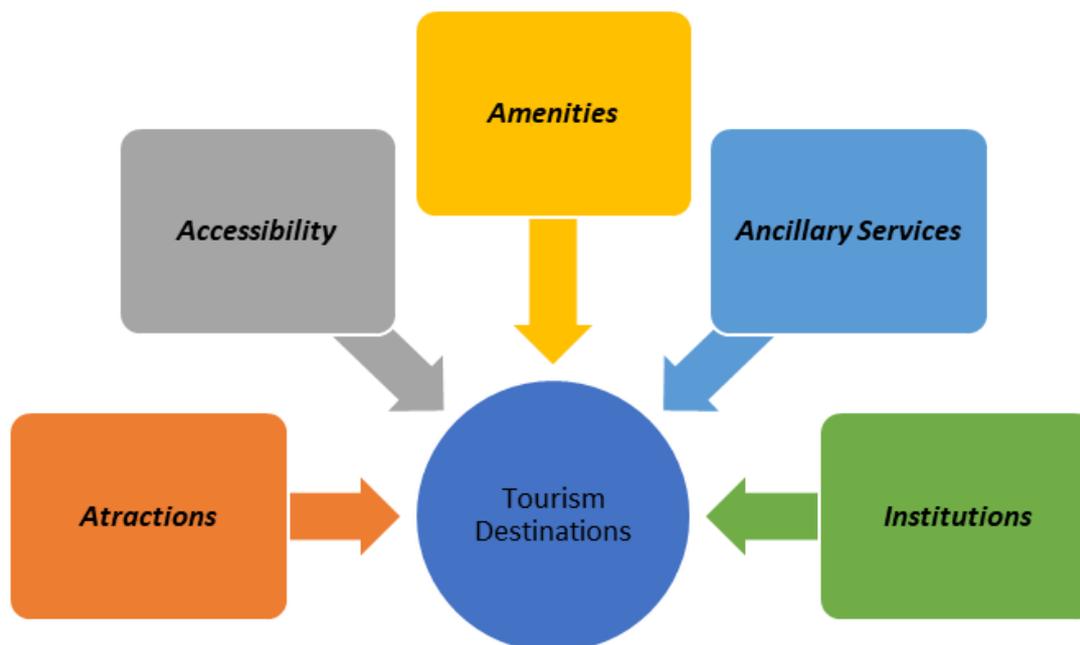
Asmani (2012) explains that local wisdom or excellence characterizes the region, including aspects of the economy, culture, information technology, communication, ecology, and others. This diversity must be preserved to maintain the cultural treasures of this country. Local wisdom characterizes an area in food, customs, dances, songs, and regional ceremonies.

This diversity must be preserved to maintain the cultural treasures of this country. Local wisdom characterizes an area in food, customs, dances, songs, and regional ceremonies. Local wisdom is accumulating knowledge and policies that grow and develop in society. Local wisdom includes theological, cosmological, and sociological perspectives. Local wisdom rests on philosophies, values, ethics, and behaviours traditionally institutionalised to manage natural and human resources. Local wisdom is formulated as people's views on an area's traditional natural and social phenomena. This view of life becomes the community's identity that distinguishes it from other groups (Musanna, 2012). While the understanding of local wisdom, according to experts (Affandy, 2019), includes the following: (1) Local wisdom is human intelligence possessed by certain ethnic groups, obtained through community experience. That is, local wisdom here results from specific communities through their experiences and is not necessarily experienced by other communities (Rahyono, 2009). (2) The meaning of local wisdom is various values created, developed, and maintained by the community, which become their life guidelines. However, society will try to obey it (Apriyanto, 2008). (3) Education based on local wisdom teaches students to always be concrete with what they face. Therefore, it is necessary to integrate knowledge with local wisdom (Freire, 1998). From the understanding of local wisdom according to the experts above, it can be concluded that the material of local wisdom and its discussion is a form of local wisdom. So local wisdom can be understood as wise ideas and knowledge, full of wisdom, good value, and virtue, which all community members own, guide, and implement.

Tourism destinations have various understandings and from various points of view (Hall, 2000). Davidson & Maitland (1997) explained that tourism destinations are a unity of tourism product factors (attractions, amenities, and access) and a comprehensive experience for tourists (Nadjmi et al., 2016). The destination is a geographical area, such as a country, island, or city. Lieper, 1995 explained that a tourist destination is a person's goal in travelling for a certain period to enjoy the trip and gain experience at a specific tourist attraction (Vitrianto, 2022).

A tourism destination is described as a specific geographic location with a distinct and unique character and political and institutional elements that aid market planning and growth (Vitrianto, 2022). Meanwhile, Dimitrios Buhalis explained that tourism destinations are a mixture of tourism products and offer an integrated experience for consumers (Buhalis, 2000). Tourism destinations are also a concept that consumers can interpret subjectively, related to travel, culture, the purpose of visit, education, and past experiences (Buhalis, 2000). Tourism Destinations can be defined as an integrated design of infrastructure facilities to meet the needs of tourists (Cooper et al., 1998). The concept of tourist attraction includes four principal components, namely: (a) Attraction is defined as the main factor that brings tourists. Tourist attractions consist of natural tourism, cultural tourism, and artificial tourism. (b) Amenity or facilities are defined as all types of facilities and infrastructure for the benefit of tourists in tourist attractions, such as accommodation/lodging, restaurants, transportation, and travel agencies, including facilities and infrastructure. (c) Accessibility is related to transportation in intermodal modes and systems divided into terminals, airports, ports, transportation routes or routes, and transportation facilities. (d) Ancillary Service (Additional Services or supporting facilities) is defined as services provided by the government or managers for tourism purposes in the form of marketing, physical development (management agencies, tourist information, tourism agents, tourism support facilities, water supply, electricity, waste disposal sites, telephone, and other.)

and also the coordination of all kinds of tourism activities. (e) Institutions are related to the existence and role of each element in supporting the implementation of tourism activities.



(Source: adaptation from Cooper (Cooper, Chris, John Fletcher, David Gilbert, Stephen Wanhill, 1998))

Figure 4. Tourism Destination Development Component

Physical or administrative restrictions on the destination will influence its management. The image and perception attached to the destination will affect market competitiveness development (Hanie & Pramana, 2018). A tourist area is an area that is provided and developed for tourism activities. Inskeep in 1991 revealed that recreational/relaxation facilities and services and enhancing experiences or health were also developed within tourist areas (Inskeep, 1991).

Methodology

This study examines the relationship between the existence of local wisdom in Pitu Village and tourism development to provide more benefits for the community's welfare. This research used a qualitative descriptive method to get a comprehensive picture of local wisdom (Sugiyono, 2007) developed in Pitu Village. This study also observes community involvement, contribution to community welfare, contribution of tourism to maintaining and improving environmental quality, and local community participation with visitors in this area. To get a comprehensive picture. Primary data was collected directly in the Pitu Village area through observations and interviews with seven families and elders of the Pitu Village community in June 2022. After the data was collected, the authors needed to clarify it to make it more valid to the Pitu Village residents. In the data processing process, the author involved the role of the Head of Nglanggeran Wetan Hamlet, the Pitu Village Community, and the Nglanggeran Community (Pokdarwis). At the same time, the secondary data study was obtained from the documentation of the Pokdarwis of the Nglanggeran tourist village with the addition of archival literature studies from several sources such as the Gunung Kidul encyclopaedia, the Gunung Nglanggeran website, and others. The data obtained additional information about local wisdom carried out for generations by the people of Kampung Pitu.

Results and Discussions

Results

Privileges of Local Wisdom from Pitu Village in Nglanggeran Tourism Village

Kampung Pitu is a village with the characteristics of a residential area on the top of the ancient Nglanggeran volcano, which maintains ancestral traditions with seven family heads in total. There is a myth passed down from generation-to-generation belief that seven families can only inhabit Kampung Pitu. If this taboo is violated, a sick family head will always fight in the household or for other reasons that cause him to want to move places or even die. The population of Kampung Pitu is 33 people, consisting of 15 men and 18 women. At that time, the name of Kampung Pitu was not known. This area is known as Kampung Tlogo. The people of Kampung Pitu believe that those who live in this area must be honest and have a clean heart. According to ancestral beliefs, the Pitu Village area is haunted and sacred. The belief of the Kampung Pitu community is inseparable from the beliefs passed down from generation to generation from the ancestors of the founders of Kampung Pitu. The belief of the people of Kampung Pitu cannot be separated from the hereditary beliefs of the ancestors of the founders of *Tlogo* Village. The beliefs of the residents of Pitu Village are in the form of traditions, rituals, and offerings carried out in sacred places. This activity organises celebration parties, such as weddings, circumcision, *ruwahan*, *Maulid Nabi*, and *selikuran* nights.

The residents of Pitu Village also carry out the *ngabekten* ritual or a feast when installing *wuwungan* or the top tile on the house's roof. When a baby is born, the baby's family or parents also hold a *selapanan* ritual involving all Pitu Village residents gathering to pray for the baby's safety. The activity is carried out by eating tumpeng rice, *ingkung*, and vegetables (*janganan*) (Rohim, 2017).

One of the cultural systems inherent in the villagers is the practice of three characteristics that the residents of Kampung Pitu must obey as a guide for behaviour. The practice of characters is a life guide in the form of Script 4, said Redjo, which means holy, honest, lasting, and sustainable. Script 5 means the order or rules that must be obeyed. While Aksara 7 emphasises the Tradition of finding the right time to do something. For example, looking for a good day is recommended when someone wants to build a house or get married. Another goal of practising the three characters is so that a person can be more honest in his words and not in a hurry to take action and follow the existing rules. The residents of *Kampung Pitu* hope they will benefit from the Nglanggeran Tourism Village because Kampung Pitu is one of the tourist destinations on offer. The residents of Kampung Pitu know that Nglanggeran *Kulon*, Nglanggeran *Wetan*, and Gunung Botak Hamlets enjoy the results of business related to tourism. Kampung Pitu's residents know how much income they get from businesses in the tourism sector, such as homestay services offered by the Nglanggeran Tourism Village. The residents of Kampung Pitu are part of the Nglanggeran village. However, they have not been able to enjoy the results of the tourism business because the location of Kampung Pitu is relatively far from the main tourist attraction. The journey to Pitu Village must pass through the *Terbah* and *Nglegi* villages. The road is steep and slippery during the rainy season. Kampung Pitu has been promoted as a cultural-traditional tourist village since 2015. The name Kampung Pitu was appointed to diversify the branding of Nglanggeran Tourism Village. The Kampung Pitu offers the uniqueness of a residential area on the top of an ancient volcano that seven families only inhabit for generations.

Local Wisdom of Pitu Village and Tourism Development

Pitu Village is one of the villages in Nglanggeran Wetan, Patuk District, Gunung Kidul Regency, Yogyakarta. Pitu Village is one of the exciting tourist destinations to visit while in Gunung Kidul. Kampung Pitu is known because only seven families live there, nothing more and nothing less. Folklore is believed from year to year that it is said that at the top of the *Kinan Gadung Wulung* tree, Mount Nglanggeran, there is an heirloom. Iro Kromo (village elder) managed to take the heirloom. As a gift, Iro Kromo was given a plot of land by the Yogyakarta Palace, agreeing that 7 Family Heads and their descendants could only inhabit the gift land. If there are more than seven family heads, they are believed to get into a disaster or fight. It can even result in the death of the eighth head of the family, so Pitu Village is re-inhabited by only seven families. Pitu Village was formerly known as Telaga Nglanggeran Village, where there is a lake that never dries up.

The daily livelihood of the people of Kampung Pitu is farming in the fields and also owning rice fields. The community also develops livestock businesses such as chickens, goats, and cows. The uniqueness of the Pitu Village community is in the form of customs from their ancestors as cultural characters, traditions, and community identity as local cultural heritage. The people of Kampung Pitu still carry out several traditional ceremonies and arts to maintain their belief traditions. The customs and traditions that exist in Pitu Village are an attraction for tourists. Some of the cultures and traditions that can still be seen in Pitu Village.

Tinggalan

The legacy is a tradition of celebrating the birthday or anniversary (*weton*/Javanese calendar) of the elders of Kampung Pitu Village. The village elders of Pitu only carry out the *Tinggalan* tradition. The purpose of the *Tinggalan* tradition is a form of gratitude for the age that has been given and sharing sustenance with neighbors by providing food/*kenduren*. Offerings (*Bon Abon*) are used in the *Tinggalan* tradition. It has three flowers, betel leaf, tobacco paper, and a 500-rupiah coin.



Figure 5. Tinggalan Tradition (Candra, 2022)

This Tradition is held every 35 days or according to the Javanese calendar. This Tradition is carried out every 35 days or according to the Javanese calendar (*weton*). According to Javanese belief, the *weton* on the date of birth dramatically influences the future course of life. The Leaving Ceremony aims to make a wish for future success and safety.



Figure 6. Tumpeng-Sajen of Tinggalan Tradition (Setiawan, 2021)

Considering the location factor in the Pitu Village area, the *Tinggalan* tradition procession is carried out only by seven heads of families. In addition, this Tradition also aims to honor village elders who are respected and glorified by the residents. The family makes *Tinggalan* Tradition dishes through a relatively complex and complicated process. Culinary treats for guests who attend and are allowed to take home as a feast. The treats are tumpeng rice, *ingkung* chicken, Gudangan/trancam vegetables, *blowok* porridge, *sego golong*, and *lombok* vegetables. The menu served in the Residence ceremony is prepared and served by the family holding the ceremony. This series of ceremonies are carried out to maintain family harmony, and the dish preparation process is carried out together. The relic ceremony process is implemented according to traditional rules from generation to generation, with a complete dish obtained from the harvest and livestock of the Pitu Village family. *Kenduren*, in *Tinggalan* tradition, is given to 7 heads of families who are present to take home so that the family can eat it at home. The goal is that all can taste succulent cuisine and feel the happiness of those who make it.

According to public belief, the *Tinggalan* procession should not be carried out carelessly. It must be coherent, following the standard/*kejawen* rules. This ceremony is to preserve Javanese culture, especially in the culinary specialties of Gunung Kidul (Kampung Pitu). In addition, the activities of the relationship by sharing. Prayer leaders or traditional elders pray that they will always be given health, protected from harm, live long, and always get protection. Prayer is not only for people with a birthday (according to the Javanese weton). Prayers are also sung for the common good, such as the hope that abundant water will be given, a plentiful harvest, good livestock, and endless fortune.

Tinggalan is carried out to preserve culture because the procession has become a *kejawen* standard carried out by ancestors and passed down from generation to generation. *Tinggalan* is a form of gratitude for the indigenous people of Pitu Village. Offerings are considered sacred and can make everything that is prayed to God will be granted. The offerings of the *Tinggalan* tradition are unique and cannot be done by everyone. Therefore, preserving the physical form of such offerings is still maintained. Not as a polytheist belief/associating partners with God, but only as an effort to preserve culture. Prayers in the *Tinggalan* tradition use the Javanese language with the teachings of the *Kejawen* Islamic religion. Currently, traditions with *kejawen* elements are considered sacred and have deep meaning. Prayer in the *Tinggalan* Tradition is considered unique and has different characteristics from other regions. Creating a peaceful atmosphere in Kampung Pitu and as a symbolic meaning of love for the family of Kampung Pitu

Tayub/Ledek

The *Tayub/Ledek* dance performance is served during the Apostles Tradition. The show is held once a year with a typical Javanese dance accompanied by Javanese music, namely the songs *Blendrong*, *Ijo-ijo*, *Eleng-eleng*, and *Sri Slamet*. These four Javanese songs express gratitude for the abundant harvest. So in the *Rasulan* event, this Tayup dance art is performed. This dance is held near the Lake or Lake Kampung Pitu. This dance is a symbol of gratitude for the abundant harvest. By carrying out this dance ceremony, it is hoped that the following harvest seasons will still be given fertility and prosperity from the harvest. This dance symbolizes fertility and is a form of gratitude for the residents for the abundant harvest.



Figure 7. Ledek/Tayub traditional dance

The *Tayub/Ledek* dance is a form of cultural adaptation to the beliefs found in Pitu Village. The purpose of not holding a puppet show is to guard and anticipate so that something does not happen. In ancient times there was a wayang performance. However, after the performance, there was an incident where someone was beheaded. From then on, wayang performances should not be held in Pitu Village.

The origin of Mount Nglanggeran is the basis for the prohibition of shadow puppet performances. The guard of Mount Nglanggeran, Kyai Ongko Wijoyo, is believed by the residents not to agree because he does not want any harm to occur after the performance. This taboo is often associated with supernatural things. However, if digested with logic, this prohibition is made to maintain the balance of nature. Puppet shows are usually held overnight. It is feared that there will be wayang spectators or irresponsible people who misbehave and damage the environment. This dance can be used as a traditional performance or a tourist attraction. Tourists can enjoy the motion and dance of dancers and learn the noble values contained in them.

Rasulan

Rasulan is a tradition carried out after harvest with a rough execution time. *Rasulan* is held after receiving a recommendation from the traditional local leader. *Rasulan* is an event expressing gratitude for the abundant harvest and an effort to resist disaster and maintain safety. Besides that, the community prays that the next harvest will be better. The purpose of holding *Rasulan* is as a form of gratitude for the abundant harvest and hope that in the future, the residents will not experience crop failure in the following year. The Apostles' Tradition is carried out in a few

days. The climax is the cultural carnival, where there is a mountain containing the harvest from each village, after which the carnival surrounds the village. A disaster is believed to occur if this Tradition is not carried out. The apostolic Tradition is held so that the village always looks clean; it affects the surrounding environment. The surrounding conditions, such as comfort and health, will be maintained if the environment is clean. The apostleship tradition becomes a local tradition in Gunung Kidul Regency every year. The main event is in the form of offerings (*sajen*) and prayer led by traditional elders. After that, we continued with other traditional performances. This show is allowed to be watched by the general public.



Figure 8. Rasulan tradition

Ngabekten

There are many meanings for this *Ngabekten* tradition in Javanese culture. *Ngabekten* means filial piety. The devotion in question is devotion to Allah SWT as the creator of the universe. Great hope to the Lord of Nature is always given safety, convenience, and protection in a new home. In Yogyakarta, there is a *Ngabekten* tradition, which means kissing the feet of the sultan. However, the *Ngabekten* Tradition in Gunung Kidul is a feast process after someone finishes raising the top wood when building a house. This *Ngabekten* traditional ceremony begins with praying and watering the *Suwunan* wood (the wood at the top of the house frame) using *Setaman* flowers. The *ngabekten* Tradition requires that the home be created to provide a safe refuge for its people and protect the house and its occupants.



Figure 9. Ngabekten tradition

This Tradition is only carried out by the concerned Kampung Pitu Family, which is used as a community thanksgiving tradition after being able to build a house. The Pitu Village area is indeed considered sacred and full of supernatural things. Prayers complement this Tradition to ask for protection from bad things and the blessing of the house by the Almighty.

Mong–Mong (Momong)

This Tradition is carried out to express gratitude and salvation. There are two traditions, namely *Mong–Mong Pedet* and *Mong–Mong Montor* (motorbike). Mong–mong calf is held when livestock such as buffalo, cows, and goats are born. Not only the birth of livestock but this Tradition is also carried out in the context of buying new motorbikes so that new motorbikes are safer and full of blessings.

The purpose of saving for animals is so that newborn animals can provide many benefits for their owners. Besides, those farm animals are always given health and develop well. Mong–Mong Pedet salvation teaches residents to always be able to share with other humans, especially families. Moreover, please invite others to be happy with what we get as sustenance for livestock birth. Mong–mong *Pedet's* salvation is intended for families with traditions and those around them. The great hope is that the family will always be given abundant sustenance and avoided all bad things. Moreover, the birth of livestock will bring blessings.



Figure 10. Mong-mong tradition

The purpose of the motorbike is that the vehicle used by the owner provides excellent and many benefits. Besides, the driver is given safety when riding this vehicle. New vehicles must be saved to avoid harming the owner and others. Mong-mong is a form of gratitude for the abundant sustenance to buy a new vehicle from Allah SWT. This salvation is a form of happiness for the motorcycle owner, and it is only natural for us to share happiness with others.

Wiwitan

The Wiwitan Tradition is related to the beginning of rice farming activities in Pitu Village. Wiwitan comes from the word "*wiwit*," which means "start." This Tradition uses several foods and offerings in the form of flowers, incense, rice, warehouse vegetables, *ketupat*, corn sauce, *palawija*, and *ingkung* rooster (Sugito, Interview, 2018).



Figure 11. *Wiwitan* tradition

The Wiwitan Tradition is an expression of gratitude to God after the harvest period and asking permission from the natural rulers around the rice fields to plant rice as a source of livelihood for the residents of Pitu Village. The *wiwitan* Tradition aims to ask the Lord of Nature to ensure that rice plants are fertile and avoid pest attacks (Interview with Mbah Yatno, 2018). There are several sequences in the Wiwitan Tradition (Interview with Sugito, 2018), namely:

- a. Making *Inkung*; *Inkung* is male Javanese chicken cooked with whole spices without being cut.
- b. Making/Preparing Food and Offerings Some of the foods and offerings needed in the Wiwitan Tradition are Palawija (cassava, cassava, taro, peanuts), Ketupat (rice wrapped in coconut leaves or young coconut leaves), corn sauce, *jadah* (glutinous rice with grated coconut), rice, *gudangann* (boiled vegetables with chilli sauce from grated coconut).
- c. *Abon-abon*: betel leaf, gambier, tobacco, and *injet*/lime. Javanese people in the past used this *abon-abon* for *nginang*.
- d. Frankincense and flowers. The incense used sticks, and the flowers were telon (3) (roses, jasmine, and *kanti*). There are special conditions when buying flowers, which are not negotiable and cannot be bought twice or more.
- e. Cigarette. Cigarettes are also used as offerings and do not look at the brand.

A traditional elder leads the Wiwitan ritual. They start with burning incense, followed by praying. This ritual is carried out in the fields where rice will be planted. After the prayer, *ingkung* and food are eaten in the rice fields.

Discussions

The Relationship between Local Wisdom and Tourism

Table 1 shows the relationship between Local Wisdom and Tourism as follows:

Table 1. Relationship between Local Wisdom and Tourism

Local Wisdom	Links to Tourism
Seven families in one village.	Maintaining the uniqueness and sacredness of Pitu Village by maintaining seven families so that the ecosystem can be well maintained and comfortable for tourists to visit
The residents of Kampung Pitu must obey Aksara's practice as a guide in behaviour.	It gives the impression of being friendly and safe and maintaining cultural purity so that it can become a significant cultural attraction that attracts tourists.
Tayub/Ledek dance performances and the prohibition of shadow puppet performances.	The uniqueness and specificity of cultural traditions are fascinating to be studied more deeply in the form of cultural tourism.
<i>Rasulan</i> Tradition (Clean Village) Offerings and prayers with the residents of Kampung Pitu	Creating a clean and beautiful atmosphere in Pitu Village, making it comfortable for tourists
<i>Ngabekten</i> is a traditional ceremony when building a house.	Introducing typical traditional culinary traditions with a series of <i>kenduri</i> events in <i>ngabekten</i> is a unique feature for tourists.
Mong-Mong, Congratulations on the birth of livestock or having a new vehicle.	Teach tourists how to be grateful for the blessings given by God in various ways to others.
Tinggalan Tradition, or birthday celebrations based on the weton / Javanese calendar	Provide an overview of institutions in the cultural setting of the village. Provide a unique experience for tourists and as a medium of education and cultural preservation efforts.
Wiwitan, starting rice planting	Describes gratitude in utilizing nature (agriculture)

Local wisdom, which is very strong and rooted in the people of Kampung Pitu, is the primary capital of this village's uniqueness. Local wisdom is one of the things that must be considered in environmental protection and management activities (Maridi, 2015). Local wisdom has developed and becomes the community's traditions and culture. Local wisdom is formed because of the relationship between traditional communities and the surrounding ecosystems, which have traditional beliefs, laws and institutions, knowledge, and how to manage natural resources locally (Framujiastri et al., 2020). Local wisdom in developing Kampung Pitu also supports the development of tourism, which is starting to appear. The main components of tourism, such as accommodation, attractions, accessibility, and services, are formed along with the wisdom possessed by the villagers. The practice of characters that villagers always carry out makes residents more friendly to anyone, including tourists. Residents become open and friendly to tourists, although some rules must be obeyed, such as maintaining politeness.

The rule of Kampung Pitu, which seven families can only inhabit, also gives a special impression to tourists. Local wisdom in the form of family restrictions makes Kampung Pitu more exclusive and organized. Kampung Pitu becomes more beautiful because residential development

is limited and does not interfere with green areas. This restriction is very important to keep the environment's carrying capacity in Kampung Pitu well-maintained following the available land. These restrictions also positively impact environmental sustainability and conservation in this area. Traditions such as *rasulan*, *wiwitan*, and other types still exist. Traditional ceremonies rooted in local wisdom are an attraction in themselves and attract tourists.

The implementation of traditions also strengthens and enhances the cultural identity of the local community. Identity refers to the special character of individuals or members of a particular group or social category (Santoso, 2017). The local government provides support and assistance so that the uniqueness of Pitu Village is further developed and preserves customs rooted in local activities in tourism development. The local wisdom formed and maintained in Pitu Village is a value that supports tourism development in Pitu Village. Community-based tourism has been developed in the Nglanggeran tourism area. Developing community-based tourism villages is still focused on the Nglanggeran tourism village (Hermawati, 2020). However, in Pitu Village, the concept has not been well developed.

Community-Based Tourism (CBT) is a tourism development model that assumes that tourism development must depart from the awareness of community needs and values to build tourism more beneficial to local communities needs and opportunities (Hermawati, 2020). The preservation of the authenticity and purity of Kampung Pitu indirectly helps develop the concept of community-based tourism and sustainability. This condition provides benefits and promising developments for villagers to develop and prosper.

Conclusions

Pitu Village is one of the villages in the Gunungsewu geopark area, Gunung Kidul, which still maintains local wisdom in traditional customs and culture. The local wisdom guides people's lives, starting from the village structure, gratitude for life, environmental management, and human relations. Local wisdom in customs, traditions, and culture maintained until now is also unique. It can attract tourists to come to visit. With good tourism management, Kampung Pitu will develop and be known by the wider community and tourists. Thus, local wisdom in the form of customs and culture can be more maintained and sustainable from generation to generation and provide welfare for the community. All the uniqueness of local wisdom in the form of customs and traditions that belong to Kampung Pitu should be introduced and preserved so that it is maintained. The local government can further develop the uniqueness of local wisdom in Pitu Village. With its noble values, local wisdom can be further promoted as a characteristic of Gunung Kidul Regency and used as a tourist attraction of particular interest in cultural education. Future research is expected to more deeply see the uniqueness of each form of local wisdom, customs, traditions, and culture and their relationship to the community's welfare. In addition, the linkage of local wisdom with the development of the Gunungsewu geoparks program can also be studied further.

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