

ECOTOURISM
and
SUSTAINABLE TOURISM DEVELOPMENT IN INDONESIA
Potentials, Lessons and Best Practices

NAGARI ECOTOURISM IN RANAH MINANG, WEST SUMATERA

Potential and Collaboration Dynamics

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INTRODUCTION

Research and community service in ecotourism in *Ranah Minang*, West Sumatera Province has been started since 2009. It was started from a question from some local leader in west sumatra : "what is the lack of potential in West Sumatera that makes the tourism is not making any progress?" The question can be identified as a common one that was given by a leader in Indonesia; but if we pay much more closely to it, it sounded like unreasonable question given by a governor in a very beautiful place, enrich by tourism potential and strategic place.

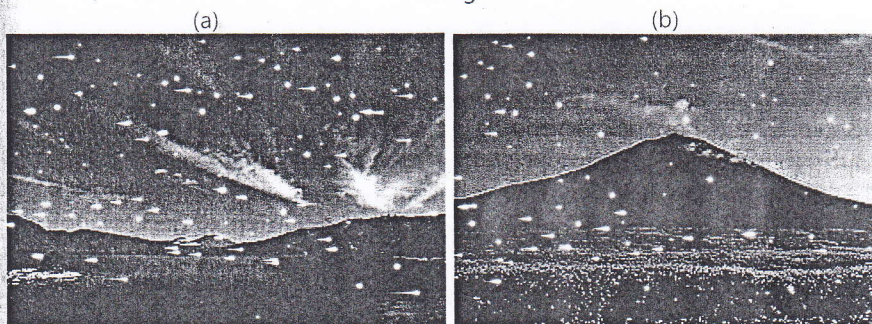
In the history of Indonesian tourism, West Sumatera is not formerly stated as primary tourism spot, not like Bali, Toraja, Danau Toba, Jogjakarta and Bunaken, which are former primary tourism spots since the late 1960s. However, there are many things that this province has to be given appreciation and attention for development and improvement in Indonesian tourism. In the context of nature beauty, many parties said that West Sumatera *cultural landscape*, such as rice terraces, is as beautiful as those in Bali and Toraja;

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moreover, West Sumatera's (*Ranah Minang's*) rice terraces are wider and more dramatic compare to Bali's landscape. In the context of tradition and culture, Bali is dominated with Hinduism, while in *Ranah Minang*; it is not only enrich by Hinduism but also Islam. In Bali, unit traditional order used is *Banjar* (traditional village), in *Ranah Minang*, the unit called *Adaik Salingka Nagari*; in which *Luhak Nan Tigo* (three big groups of traditional regions) is enforced contextually, interactively and democratically in every *nagari* (648 *nagari* in 11 sub districts). Base on that fact, it is understandable that traditional wealth and culture, also local-wisdom is kept well in *Ranah Minang*.

There are 7 lakes in *Ranah Minang* (Maninjau Lake, Singkarak Lake (Picture 1a), Di Atas Lake, Di Bawah Lake, Kerinci Lake, Talang Lake and Karst-Kamang Lake). It can be stated that this province has the highest number of natural lake in Indonesia. There are 29 mountains in this province, 12 of them are still active (Mount Talamau/Ophir, Mount Merapi, Mount Singgalang, Mount Talang (Picture 1b), Mount Sago, Mount Kerinci, Mount Pasaman, Mount Ambun, Mount Cermin, Mount Gunung Rasan, Mount Tandikek, Mount Tambin and Mount Mande Rabiah). These mountains enriched the province with eco-geo tourism potential.

Picture 1. Lake and Mountain in West Sumatera (a) Lake Singkarak (b) Mount Talang



Courtesy : www.oladoo.com

Courtesy : Tinarfa, 2004

However, without having to explain every detail of eco-tourism potential in this province, one major thing that none of others province have, it is matrilineal culture that is enforced in *Ranah Minang*. In Indonesia, *Ranah Minang* is the only place that has this culture. It is a legacy from history of human, it is also quiet rare in the whole world, even in the country where it was used to be enforced, such as Israel and several other countries. Nowadays, there are many parties questioned (if they do not want to assume to destroy) this culture from many perspective, both from business and religion perspective, one thing can be noted, the enforcement of this culture

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has save many part of Ranah Minang from detriment through occupar dynamics and from capitalist, as it happened in other parts of Indone since many years ago.

Even though in one to two decades many parties have e been debating matrilineal culture in Ranah Minang with Islamic point a view, it is proven tl matrilineal culture still can be enforced and it also can hold opportunis war done by several parties who use religion as their swords. This can happen because Ranah Minang community pay really good attention their ancestors and also has good understanding from their *niniak mam* towards *Hukum Wakaf* and *Baitul Maal*; which have been debated w *Hukum Waris* by a number of people who want to take personal or gro advantage from the ruin of Ranah Minang culture. As for *niniak-mam* Ranah Minang (consist of cultural leaders, religious leaders, intellectu and *bundo kanduang*), they respect *Hukum Waris* to be enforced based Islamic point a view; it is also had been arrange in cultural law in the foi of *Adat Harato Pusako Randah* on those things that was gained by bc husband and wife in a family. As for *Adat Harato Pusako Tinggi*– i.e. inherit treasures by their ancestors, it cannot be sold, it only can be used to taken advantages for the whole community – it is believed in Islam as equ as *Hukum Wakaf* or can be grouped as *Baitul Mal* for all of the members the community.

Good understanding and determination of *niniak mamak* in Ranah Minar is the key to save all of historical land until today. It can be said that all the historical land is still owned by local people. Land ownership by loc people is truly a condition that must be fulfilled in order to develop eco tourism (also *sustainable development* in general). Land ownership by lea the local community to gain the rights and contribution to the developme of eco-tourism and it guaranteed local community to be the owner, not on the worker in the development process. In other words, Ranah Minang one of the places that principally fulfil the criteria to be developed as glob eco-tourism.

Related to the issue of difficulties of investment in Ranah Minang, whic have been sound by opportunist business people, it can be said that it a common dynamics due to the enforcement of *Adat Tanah Pusako Ting* in this province. The urge of businessman to occupy, buy and dominat the land that has high potential on eco tourism in this province cannot b fulfilled because of enforcement of local culture. However, this is not a vali reason to discourtesy West Sumatera Province as a province that is difficu to invest. The key problem lies primarily in the ability of businessman t hold "lust-capitalism" to occupy and seize ownership of land that lies s beautifully in Ranah Minang.

Local people in Ranah Minang actually are ready to collaborate and work together with various parties on their investment to utilize Ranah Minang's heritage in order to develop eco tourism in the area. When the process of buying and selling land is prohibited and forbidden by custom, then there are thousands of other collaboration options that can be built and agreed to invest utilizing inheritance land in Ranah Minang. At least the "capitalist-business" should learn from the dynamics of land ownership and investment in Bali. In the past 20 years, people in Bali have also started to realize about the losses they have suffered due to the dynamics of land occupation by the capitalists – they changed their habit in selling land to renting it for long term – so, the thought of investment collaboration in Ranah Minang must be improve to more sophisticated form other than land renting, just like what happen in Bali.

Realizing about the extraordinary potential of eco-tourism, as well as the dynamics of the existing problems in Ranah Minang, as has been described above, that is why since 2010 collaboration of research and community service have been done in planning of development ecotourism village (in local language called *Nagari* ecotourism) autonomously and independently. Collaboration is done by motivating last year students majoring ecotourism at Institut Pertanian Bogor (IPB) to make nagari in Ranah Minang as their research areas. Even though there are 3 level of education, starting from diploma until doctoral degree, those who are in diploma degree show more enthusiasm rather than the others.

In 2010 collaboration process has been started by choosing nagari in Tanah Datar sub district as the location of research and community service and in 2012 – 13, nagari in Sijunjung sub district was added. Tanah Datar sub district was chosen purposively with keeping in mind that this sub district is one of the centre of Minang Culture in cultural area of *Luhak Nan Tigo* (Tanah Datar sub district, Agam sub district and Lima Puluh Kota sub district); where in the hierarchy, Tanah Datar as the oldest among two other regions. Besides that, Tanah Datar sub district government is really enthusiastic, cooperative and supportive towards the collaboration that has been talked about since 2008. And Sijunjung sub district in the program was base on the importance of the region in the cultural value around the area, which geographically far from centre of culture and historically faced dynamic culture acculturation along with transmigration in 1970.

ECOTOURISM ASSESMENT

Since 2010 to 2013, research and community service has been done eco-tourism village development in 40 nagari spread in Tanah Datar and Sijunjung district. However, this writing is going to expose research result within the last 2 years, showed in Table 1.

Table 1. Research and community service location of Eco-tourism Development in *Ranah Minang*, West Sumatera

No	District	Sub district	Nagari	Year
1	Sijunjung	Sijunjung	Paru	2013
			Lubuk tarok	2013
			Musiduga	2012
		Sungayang	Sungayang	2012
2	Tanah Datar	Salimpaung	Tanjung	2012
			Sumanik	2012
			Situmbuk	2012

Notes: Other 32 nagari have been conducted in 2010-2011 in Tanah Datar

Research and community service in every nagari have been done in two stages simultaneously, i.e. (1) potential identification (2) participatory collaborative planning. Potential identification process was conducted through direct observation to know ecotourism resources in the form of natural phenomena, flora, fauna and socio-culture. Data gathering on respondent (visitors, community and managers) perception, motivation and preference toward planning of ecotourism *nagari* has been done by closed end questionnaire, where there are 30 respondents for each group. Availability of potential was assessed by Avenza Method (2008), including these aspects: (1) uniqueness, (2) scarcity, (3) Beauty, (4) Seasonality, (5) sensitivity, (6) accessibility, and (7) Social Function.

Participatory collaborative planning process aims to build awareness of local community to recognize and appreciate ecotourism potential they have. Then they are expected to build social institutions to bring together a variety of ideas that can be constructed in accordance with the potential that has been identified in the research phase. In this stage, in every district which became the location of the research, focused group discussion (FGD) has been done at least five to seven times involving the entire local community. Two to three FGDs conducted in the first time were aimed to expose various

potential outcomes of existing studies, followed by another two to three FGDs to generate ideas and formulate a plan and last one to two FGDs to produce forms and rules of agreed social institutions in order to achieve the goals. At the end of the research and community service, the results were widely disseminated through a one-day seminar for major of the district and other community leaders at the District Office.

It should be noted and pointed out that a variety of research and community service that has been conducted from every districts were documented in IPB Ecotourism Diploma Program, in the Office of the *Wali Nagari* and the local Tourism Office. As for students who have been at the forefront of this activity in the field has the right to use existing data to be written as their thesis. With this kind of collaboration rules enable every parties involved in this activity have adequate material to view references and continuation of monitoring ecotourism development village. As for the students, they got various facilities as well as support for research and also have a sense of pride of the eco-tourism development in rural villages. Until now their activities are still well known and appreciated very well by the local people, especially when local people subjectively discuss the benefits of the Field Work (field work also known as *Kuliah Kerja Nyata*, which usually done by a big number of people in a short time) compared with research and community service in developing ecotourism villages that were carried out independently within 100 -120 days.

FINDING AND DISCUSSION

In addition to the potential landscape (natural landscape) or the cultural landscape that is very beautiful and unique in every districts of research areas, an overview of the variety of potential ecotourism agreed by the local community as a leading regional identity of each area can be seen in Table 2. From the table it can be seen that three trained assessors identified potential ecotourism in these villages based on beauty, scarcity and uniqueness. In their opinion these areas scored above the average (score 4 meant average). As well as the scores for social function, it described the strength of the existing social function in the community was over the potential range. Similarly, the average value of which is predominantly has an average score above four. Thus, it is also necessary to be noted that all the potential areas with the good score are still in zero management; in other words, a slight of management on a variety of potential areas will certainly boost the value of the existing scores to be extremely high and precious, so that it can be put in the national ecotourism development in Indonesia. Considering limitation of this book, it can only discuss on a small number of *nagari* based on research and community service done in those areas.

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Table 2. Ecotourism potential agreed by local community as top of regional identity

No	Nagari	Potential	Score							Average
			1*	2*	3*	4*	5*	6*	7*	
1	Paru	Tanduk dance	7	6	7	6	6	6	6	6.29
		Silat	6	7	5	5	5	4	6	5.43
		Talempong	5	5	6	5	5	5	6	5.29
2	Lubuk Tarok	Water fall	5	4	5	2	4	4	3	3.85
		River	5	4	5	3	4	6	6	4.71
		Sialang cliff	6	6	6	5	6	6	6	5.86
		Sunset	6	4	6	5	2	6	4	4.71
		Rumah gadang with 13 rooms	7	7	6	4	5	7	6	6
		Randai	4	5	6	7	7	4	5	5.43
		Berkaul	7	6	7	6	6	6	7	6.43
		Barabab	5	5	5	5	4	4	5	4.71
		Rajo Jambulipo Tomb	6	6	6	4	4	7	7	5.71
		Syech Muhsin Tomb	5	5	4	5	3	4	5	4.43
		Godok obuih	6	6	6	5	4	6	6	5.57
		Fried Godok	6	7	5	5	5	4	6	5.43
		Ragi	4	5	6	7	7	4	5	5.43
		Gulai lapis	7	6	7	6	6	6	7	6.43
		White sand beach	6	5	6	5	5	6	6	5.57
3	Musiduga	Ngalau Talago	7	7	7	4	5	3	5	5.43
		Ngalau Landai	5	5	5	4	3	6	4	4.57
		Batang Tano water fall	6	4	6	6	4	6	6	5.42
		Rafting	6	5	6	5	3	6	6	5.43
		Batu Basurek	6	6	5	5	5	5	6	5.43
		steam locomotive	5	6	5	5	4	6	5	5.14
		Samba Kacau	6	6	6	5	6	5	5	5.44
		Lidah-lidah	5	5	6	5	6	5	4	5.09
		Samba Boluik	6	6	6	6	6	6	6	5.97

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4	Tanjung	Batu Angkek-angkek	7	7	7	4	3	7	3	5.43
		Soda hill	6	5	7	2	2	6	7	5
		Dutch prison site	5	5	4	2	4	3	5	4.14
		Gold thread embroidery	5	5	5	5	5	4	5	4.86
		Randang Baluik	6	5	4	5	4	5	4	4.71
		Lapek Sarikayo	5	5	4	4	3	4	4	4.14
		Lokagh Lokagh	5	5	4	5	4	4	4	4.43
		Olang-olang	4	4	5	4	2	4	5	4
5	Situmbuk	Rumah gadang with 11 rooms	4	5	5	2	2	6	4	4
		Three level caves	5	5	5	3	3	4	4	4.43
		Kubang	2	2	2	6	1	2	1	2.16
6	Sumanik	Saluang	6	6	6	6	6	6	5	5.94
		Baralek	6	6	6	6	5	6	6	6.21
		Manampuah	6	6	6	6	6	6	6	6.19
		Wedding proverb	6	6	6	6	6	6	6	6.17
		Wedding altar	6	6	6	6	6	6	6	6.09
		Anak Daro and Marapulai outfit	6	6	6	6	6	6	6	5.98
		Gulai Kambing (lamb Curry)	6	5	6	4	6	6	6	5.73
		Kuburang Tuan Makhudumsyah	5	6	5	6	6	6	6	6
7	Sungayang	Pucuk Rabuang gold embroidery	6	5	6	4	4	7	7	5.57
		Kaluak Paku gold embroidery	5	6	7	4	5	7	4	5.43
		Itiak pulang patang gold embroidery	5	6	6	5	6	5	4	5.29
		Lion gold embroidery	5	5	5	3	5	6	4	4.71
		Peacock gold embroidery	6	3	6	4	5	6	3	4.71
		Biku-biku gold embroidery	4	2	5	2	2	6	4	3.57
		Aka cino gold embroidery	5	4	6	3	5	6	4	4.71

* Note: 1 = Uniqueness, 2 = Scarcity, 3 = Beauty (Taste), 4 = Seasonality, 5 = Sensitivity, 6 = wide, 7 = Social Functions

Nagari Sumaniak

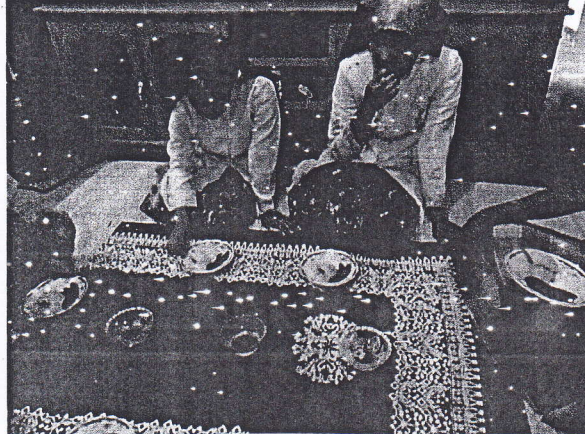
Nagari Sumaniak in Tanah Datar District included in this research and community service program because it imposed unique Minang tradition. In general, nagari in Ranah Minang implement one out of two main traditional orders in Minangkabau, which are *Adat Koto Piliang* from *Datuak Ketemanggungan* or *Adat Bodi Chaniago* from *Datuak Parpatih Nan Sabatang* – later on recognised also *Adat Lareh Nan Panjang* from *Datuak Suridirajo* in *Pariangan* area and Mount Merapi Sailiran – that is why the use of indigenous symbols Koto Piliang and Bodi Chaniago symbols on architectural office of Sumaniak leader implies that Nagari Sumaniak people really appreciate Bodi Chaniago at the same time *Koto Piliang* tradition. In addition, Nagari Sumaniak is the only *nagari* in West Sumatra that still has hundreds of *rumah gadang* that were built with the layout of “bead array” (Nagari Sumaniak refers to this method); although at present over 40% of those *rumah gadang* are in poor condition and abandoned. Furthermore, Nagari Sumaniak also has a strategic position in the history of Minang in accordance with its position as the area of origin of the *Tuanku Makhudumsyah* and *Tuanku lareh Sumaniak*.

Based on various studies reported by Basha (2011), Sagita (2012) continued the process of planning nagari ecotourism by having the idea to make these villages as destinations for conducting Minang Traditional Wedding Program for those who are interested in performing marriage using unique traditional Minang culture in Sumaniak.

Ceremonial marriage in Sumanik Nagari can be interpreted based on the history, terms, actors, stage, venue, wedding equipment to the culinary customs. Based on the Islamic religion and philosophy of life embraced *Syarak mangato*, *adat mamakai* (religion organize and tradition implement), marriage is legalized under Islamic law through the marriage contract (*ijab*) and consent (*qabul*) between the bridegroom and the bride's father, while a series of wedding customs to be performed simultaneously by both parties, called *sialek sipokok*. Wedding customs phases can be differentiated into three major groups, namely: (1) pre-wedding (2) wedding (the reception), and (3) post-wedding.

In addition to magnificent and beautiful wedding outfit, as well as unique and very tasty food, tourists attending the wedding will be amazed by its glorious and meaningful procession, i.e.: (a) marosok (finding out about prospective bride and her family), (b) maminang (proposing), (c) etongan manduduakan (discussing about the wedding), Picture 2; (d) contact and consent (*Ijab-qabul*); (e) manampuah (pick up the groom), and (f) manjapuik kain (pick up the drapery fabric).

Picture 2. *Manduduakan Etongan* (discussing about the wedding)



Courtesy : Sagita, 2012

In line with Matrilineal customs in Ranah Minang, the process of *manjampuik* and *manampuah* in *baralek* become very unique and memorable for all parties. After finish with the process of contract and consent (*ijab qabul*), the brige (*anak daro*) and groom (*marapulai*) return to their family; this is not usually happen in other areas outside Ranah Minang. Process of unification of two individuals who are married need to be done by a process called *manampuah*. At this event, the bride (*anak daro*) and her family go to groom's (*marapulai*) house bringing saffron rice (*nasi kunik*) and complete betel (*siriah langkok*) and other things (*panjampuik*) which are agreed to be brought in *manduduakan etongan*. This is also different from other tradition in other parts of Indonesia. A set of agreed things to be taken – in other parts of Indonesia called *seserahan* – is usually given by the groom to the bride. This gives the tradition of *panjampuik* is really unique and only happen in Ranah Minang.

Furthermore, another thing that is also very impressive and would give indigenous knowledge and culture to tourists *Sambah kato* performed both parties in *manampuah* (Picture 3) and *manjampuik*. In this event *niniak mamak* (traditional leaders, religious leaders, scholars and *bundo Kanduang*) from both sides will express feelings of emotion (from the groom side) and feeling happy (from the bride side) on the moving of the groom to the bride's house by using words in rhyme (*pantun*).

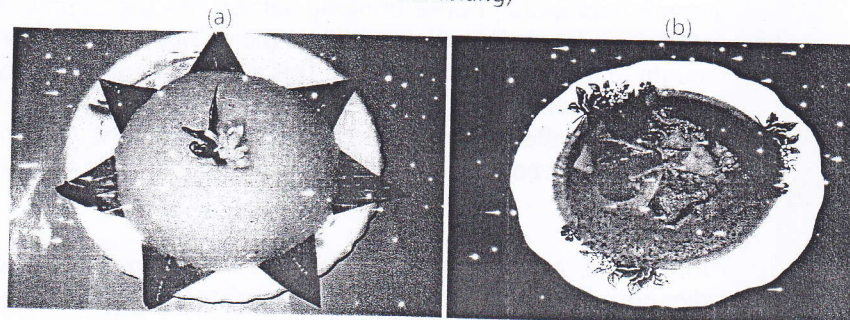
Picture 3. *Manampuah*



Courtesy : Sagita, 2012

In a culinary context, the uniqueness food in this nagari is shown kambing badariah curry (lamb curry with fermented buffalo milk, Pict 4a) and rendang belut (eels cooked with cocoa milk), snacks such as pisang goreng jo katan and yellow rice (nasi kur Picture 4b), kubang and lapek limpiang.

Picture 4. Wedding culinary (a) yellow rice (*nasi kunik*) (b) lamb curry (gula kambing)

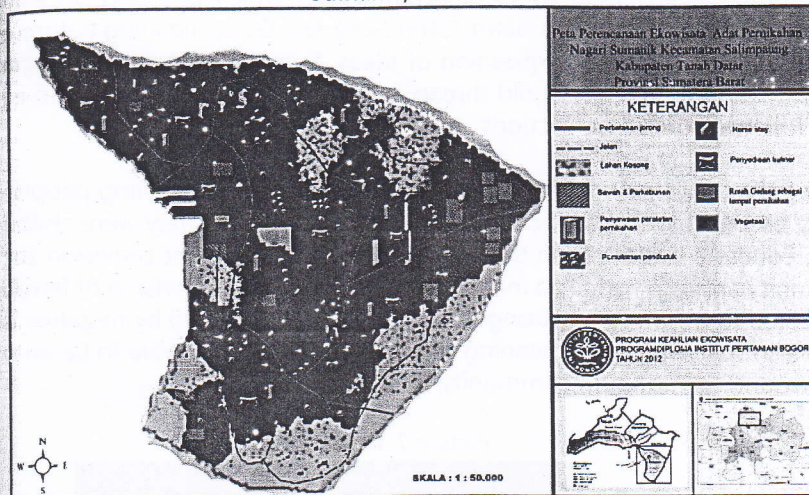


Courtesy : Sagita, 2012

Sagita (2012) estimates a small scale wedding packages can already be held beautifully in Nagari Sumaniak with the cost between 19-25 million rupiah. Wedding locations that are considered potential to be promoted as wedding venue is shown in Picture 5.

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Picture 5. Map on Location of Potential Areas for Traditional Wedding in Nagari Sumanik, West Sumatra

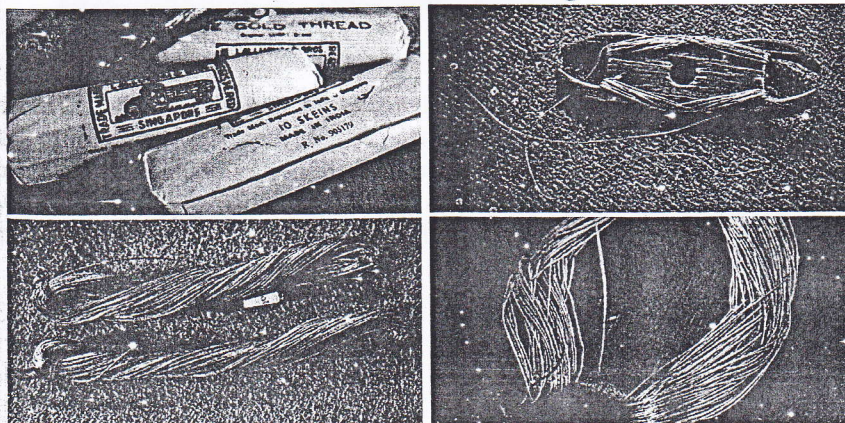


Courtesy : Sagita, 2012

Nagari Sungayang

Nagari Ecotourism development in Sungayang Nagari becomes important because this nagari is known as a producer of gold thread embroidery craft since hundreds of years ago. Fajrin (2012) reported that gold ornaments embroidery and embroidery in this nagari has been going since 1644 in line with the close bilateral relationship between Minangkabau kingdom and Cing Dynasty in China. Equipped with the cultural landscape and the beautiful landscape of this nagari, the gold thread embroidery craft (Picture 6) become the signature of ecotourism activities in this nagari.

Picture 6. Gold thread and *tingau*



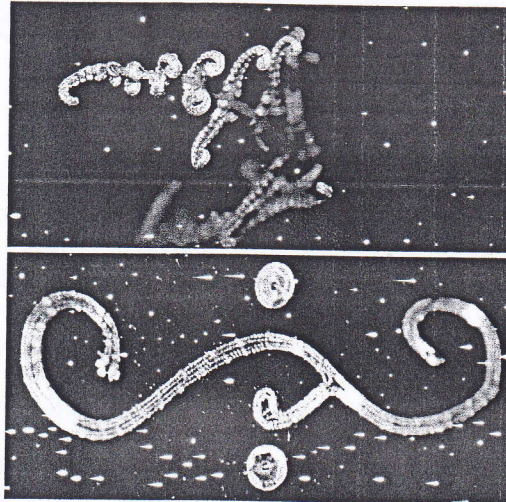
Courtesy : Fajrin, 2012

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Gold embroidery and its motifs is derived from this nagari values or life philosophy held by local communities; which is based on Minangkabau philosophy, such as *Alam Takambang Jadi Guru*, meaning nature as a source of inspiration or expression of ideas. Some important motifs generated in the production of gold thread embroidery in which this nagari is described in the following sections.

Kaluak Paku (Picture 7). This motifs mean that Sungayang people should be able to be introspective and need to learn since they were children in their family. Education in the family will become a major provision to live in the community and can meld into society. With the provision of family, a person is expected to be stronger and not easily influenced by negative things. This motifs also has a meaning that the leader must be able to be an example to the surrounding community.

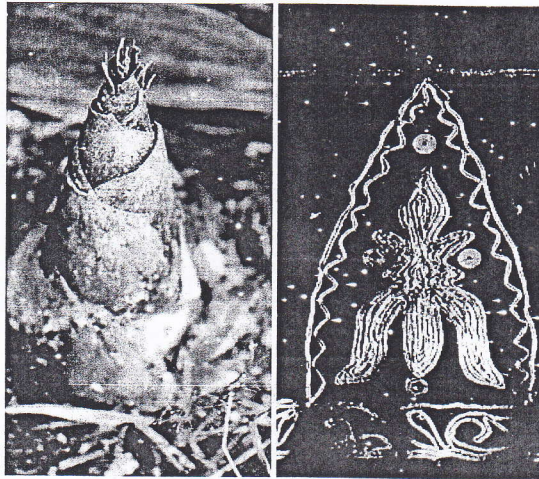
Picture 7. *Kaluak Paku* Motifs



Courtesy : Fajrin, 2012

Pucuak Rabuang (Picture 8). Represents the person's life that should be useful all the time, as beneficial as a young bamboo (bamboo shoots use as vegetable) and still be used as a building material when it is old. *Pucual Rabuang* are two symbols in the order of a society that is *Mudo paguno, tu tapakai*, which means whether we are young or old we can be useful for others. Rabuang motifs also meant to symbolize versatility.

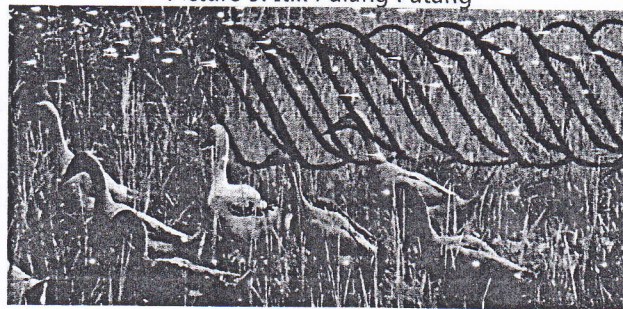
Picture 8. *Pucuk Rabuang* Motifs



Courtesy : Fajrin, 2012

Itiak Pulang Patang (Picture 9). This motifs means that the society must agree, go hand in hand in complying with regulations. It's also implies harmony and unity of Minangkabau people who enjoy working together. Five meanings in this motifs are (1) the alignment and harmony with nature, (2) interaction in everyday life among individuals in the community, (3) government system, (4) synergic relationship between relatives (*mamak* (older relatives) and *kemenakan* (younger relatives)), and (5) determination in carrying out the principles of life as depicted in the convoy of the ducks when they are going to be caged.

Picture 9. *Itik Pulang Patang*

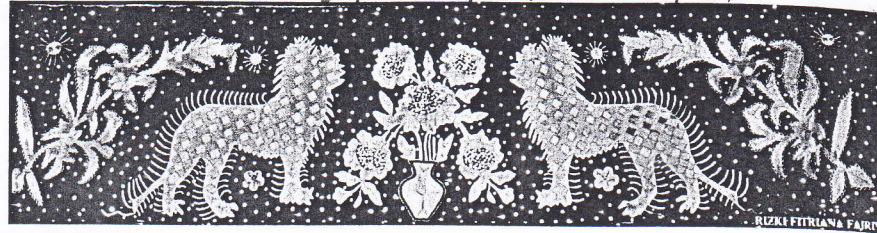


Courtesy : Fajrin, 2012

Singa (Picture 10). *Singa* means lion. This motifs is commonly used as a ornaments *parapuih* on custom valance that are generally installed at the time of *Baralek* (wedding) or death. If it is associated with a funeral procession, it means that human life should be strong and brave as a lion,

and not continuously feel worse even though they are grieving. As for the time of the wedding, this motifs is interpreted as the triumph of a big family.

Picture 10. *Singa pada Parapuih* (Lion on *Parapuih*)



Courtesy : Fajrin, 2012

Biku-biku (Picture 11). This motifs look like ocean waves or mountains that are associated with natural laws that sometimes can go ups and downs. It teaches people that when life is running well then do not forget the origin and how to live remembering how they work to achieve it. Humans are taught not to be arrogant because life will surely go ups and downs like waves in the ocean.

Picture 11. *Biku-biku* Motifs



Courtesy : Fajrin, 2012

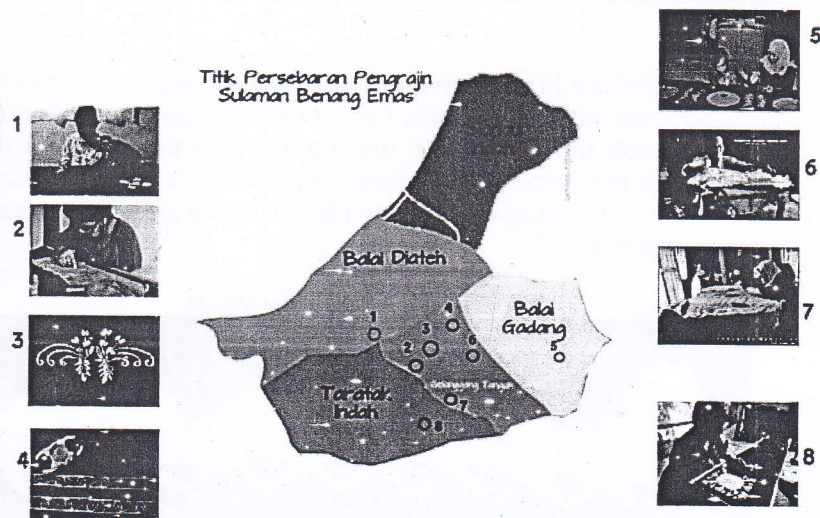
Merak. Merak means peacock. The use of this motifs inspired by the peacock as it is considered a high aesthetic quality. Made to resemble a peacock physical shape, colour and number of wings and given a little creativity to make it more beautiful and attractive. This motifs commonly used as decorative motifs in curtain wall and on velvet cloth.

Aka Cino. Aka means plant roots or sense or the intellect. And Cino is China where the population likes to wander. This motifs represent the dynamics of living persistent and tenacious in fulfilling the needs of life. Picture of a twisting root (*aka bapilin*) and dangling means no public action done by Sungayang people is futile.

Gold thread embroidery is very important in such traditional procession altar equipment, custom valance, kampir, delamak, handkerchief mato, Carano, long veils and curtains. Embroidery is not only to add aesthetic value as

well as adding a luxurious feeling to the users; it is but also a symbol of social status. Today gold thread embroidery continues to grow in Nagari Sungayang (Picture 12), which can be marked from the increasing number of gold thread embroidery craftsmen outside Jorong Arena Tengah as the origin of the oldest embroider. Gold embroidery craftsmen still dominated by women who considered having more free time than young women who are still busy at school.

Picture 12. Map of deployment the gold embroidery artisans in Sungayang Nagari



Courtesy : Fajrin, 2012

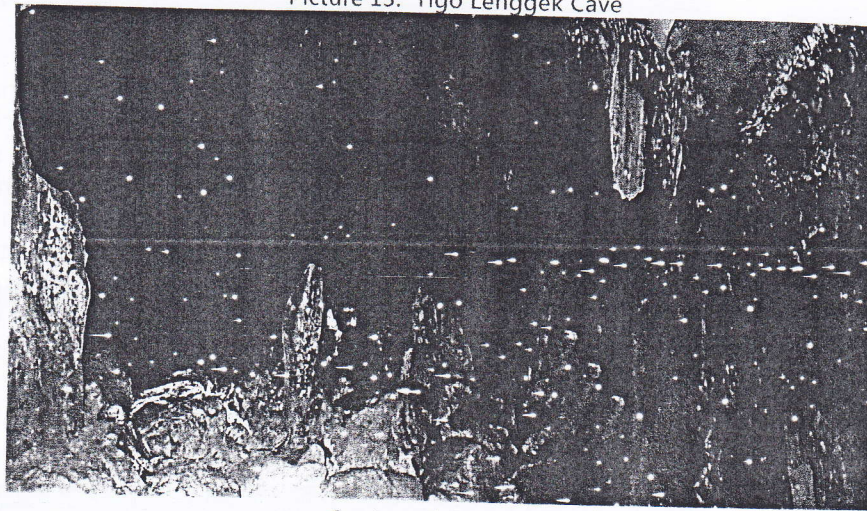
The preservation of the gold thread embroidery is done by forming a social institution called Golden Thread Embroidery Society and Promotion Society. The magnitude of the role and social functioning gold thread embroidery make social institutions as a forum to facilitate the implementation associated with gold thread embroidery. With the social institutions, communities can deliver all the potential knowledge and skills and be able to discuss in solving the problems happen in the gold thread embroidery activities. When this institution is able to play an optimal role, it will encourage the craftsmen to produce material according to market demand. The product that has high selling point will be promoted by the Promotion Society. Their task was to introduce the gold thread embroidery to the outer regions. The process will be able to increase independence and improve the capacity of community and communication. Thus, the role of government can be reduced, only as infrastructure providers and communications liaison between the relevant parties.

Nagari Situmbuk

From the research and community service conducted in Ranah Minang, Armiliza (2012) reported that Nagari Situmbuk has beautiful scenery and cool air; it is because of its geographic location, on the foot of Mount Marapi and surrounded by several hills. It makes Nagari Situmbuk qualified to be built as one of the ecotourism destinations in Ranah Minang.

Besides landscapes, traditional custom and culture, this nagari also possess a beautiful three storied karst cave. It is sacred for the local people; namely Goa Tigo Lenggek (Picture 13) located in Jorong Bodi. This cave is frequently visited by the people, both from the area or other nagari. People use it to meditate and seek for peace. In the cave there is a stone well that never dries and it is believed that it can cure diseases.

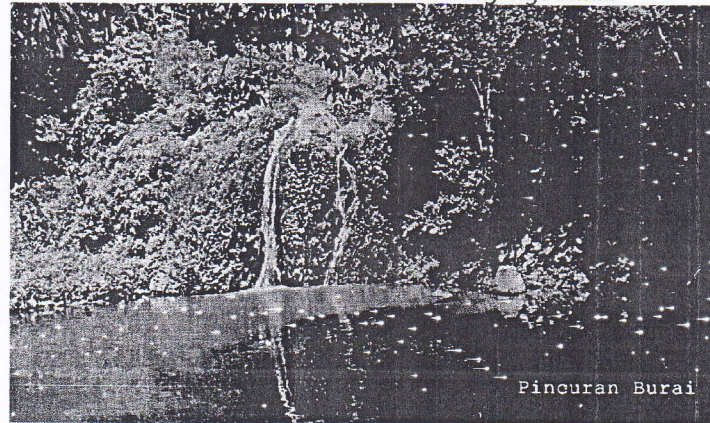
Picture 13. Tigo Lenggek Cave



Courtesy : Armiliza, 2012

Nagari Situmbuk has an important spring which is the water source for the villager. They use the water for washing and cooking, and it is also the source for irrigation for nearby village (including Nagari Sumaniak which is lower than Situmbuk). Another uniqueness in Nagari Situmbuk is that there are also 12 waterfalls in each *orong* (corner) of the village, which are *Pincuran Andaleh*, *Pincuran Lurah Pintu Kandang*, *Pincuran Bungo*, *Pincuran Lurah Sungai Talang* and *Pincuran Balai Diateh* in *Jorong Patir*, *Pincuran Bulakan*, *Pincuran Lubuak*, *Pincuran Tabek Pulau*, *Pincuran Lubuak Cubadak* and *Pincuran Suko* in *Jorong Piliang*, *Pincuran Bendang* in *Jorong Bodi* and *Pincuran Burai* in *Jorong Tiga Ninik*.

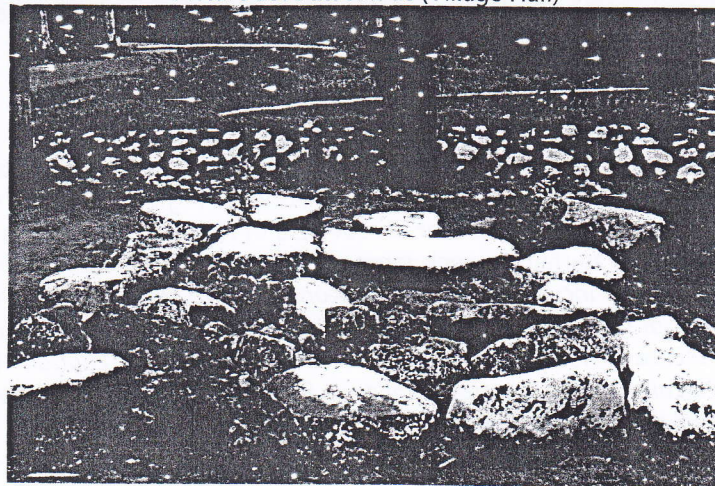
Picture 14. Pincuran Burai in Jorong Tiga Ninik



Courtesy : Armiliza, 2012

In the context of material heritage, even though this *nagari* does not have a spectacular number of *rumah gadang* like Nagari Sumaniak which is the neighboring village of Situmbuk, the existence of *rumah gadang* with 11 room in in this *nagari* is also unique, since most *rumah gadang* in Ranah Minang only have 5, 7 or 9 rooms. There are also hystorical site in Nagari Situmbuk, which is "*balai adat* (adat hall)," used for hearing and discussions by *ninik mamak kampung*, *pegawai adat*, *dubalang adat* (the village's elders and Pictures) and *alim ulama* (religious leader) who made the village's *adat istiadat* (traditional regulations). Nagari Situmbuk also has hystorical relic from Datuk Makhudum Situmbuak, which was inherited from Datuk Makhudum Sumanik which was one of the descent of Putih Kayo Lindung.

Picture 15. *Balai Adat* (Village Hall)



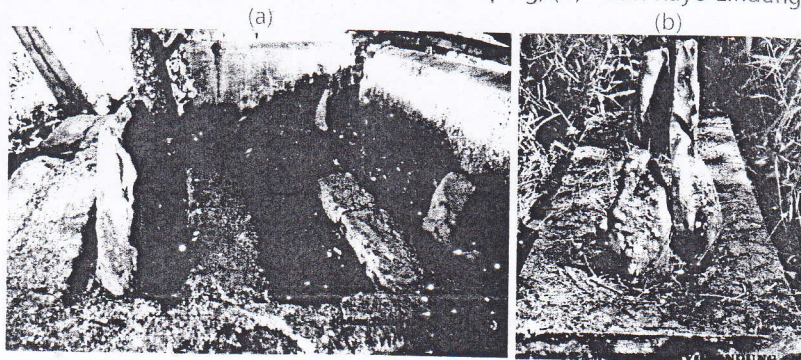
Courtesy : Armiliza, 2012

ECOTOURISM AND SUSTAINABLE TOURISM DEVELOPMENT

A popular musical art among Situmbuk villagers are *Talempong Pacik* and *Talempong Goyang*. *Talempong Pacik* is played whenever a *marapulu* (groom) walks from *rumah bako* to *rumah anak daro* (bride's house) and the other way around. While *Talempong Goyang* is played for art performance and traditional ceremonies.

For pilgrimage, this *nagari* also has potential sites, such as the tomb of *Datuak Cukur Sekeping*, who is a *datuk* known to have magic as he can disappear. Also *Makam Putih Kayo Lindung* a tomb of the first women in *Nagari Situmbuk*.

Picture 16. Tombs of (a) *Datuak Cukur Sekeping*, (b) *Putih Kayo Lindung*



Courtesy : Armiliza, 2012

Their typical food are *kubang*, *sambalado Itiak*, *Lapek Mawar* dan *Lapek Bugih*. *Kubang*, *Lapek Mawar* and *Lapek Bugih* are cakes, while *sambalado itiak* is a side dish which accompany rice as the main dish, made from duck meat.

Picture 17. Situmbuk culinary (a) *Lapek Bugih* (b) *Kubang*

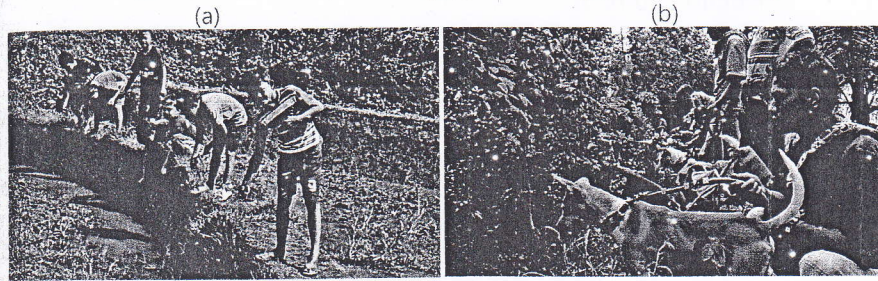


Courtesy : Armiliza, 2012

NAGARI ECOTOURISM IN RANAH MINANG, WEST SUMATERA

Armiliza (2012) reported that unique and attractive traditional game in this *nagari* is eel fishing. Children often go to the rice fields in the afternoon (from 3 – 5 pm) to find eel's holes. Using a stick with worm at the end, the children are happy to fish eels which then fried. They will then ate it together by the field; not only children, adults also often follow this cheerful afternoon activity. Situmbuk villagers also have tradition of boar hunting, done by using several dogs. This activity is a sport and a hobby; the villagers have a hunting group and they usually hunt on Sundays to Talawi area.

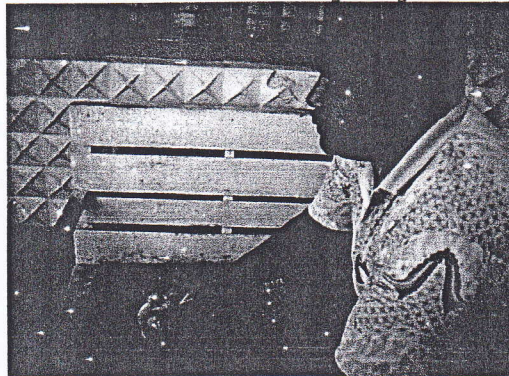
Picture 18. Games and hunting (a) eel fishing (b) boar hunting



Courtesy : Armiliza, 2012

Village ecotourism potential in Nagari Situmbuk also equipped with eco-healing tourism (traditional healing) and eco-spiritual tourism (spiritual healing), with method of combining herbal potential (such as leafs, roots, plant's skin, fruits, and seeds) and the power of praying to treat various diseases. Treatment starts with disease detection using spiritual method, using a rooster for male patients and a hen for female patients; it is believed that the chicken physical condition will show the patient's disease location (Picture 19). Treatment done by spelling and reading holy Quran and then prescribing a proper herbal potion for the disease.

Picture 19. Traditional healing using chicken



Courtesy : Armiliza, 2012

ECOTOURISM AND SUSTAINABLE TOURISM DEVELOPMENT

Armiliza (2012) emphasized the important role of conservation and community's participation in the effort of developing Nagari Situmbu as nagari ecotourism destination. Several problems concerning tourism potential have been solved in order to minimize disturbance and damage. A social institution such as *Rumah Gadang* Community, Nagari Situmbu Culinary Community, and Goa Community are the real example of the effort for giving an opportunity for the community to conserve their nagari uniqueness potential. The community became the subject in managing and utilize the nagari's potential with the purpose of increasing their wealth through nagari ecotourism activities. Later, the community will learn and understand how to manage tourism themselves and with help from the local government in providing infrastructure for supporting tourism activities.

Musiduga Site/area

From research and community service activity in Nagari Musiduga, Armiliza (2012) reported that Musiduga site is combination of three nagari, which are Nagari Muaro, Nagari Silokek, and Nagari Durian Gadang which located in Kecamatan Sijunjung. Musiduga site has a very beautiful landscape with primary forest; therefore wild animals are easy to find in this site.

Picture 20. Python snake



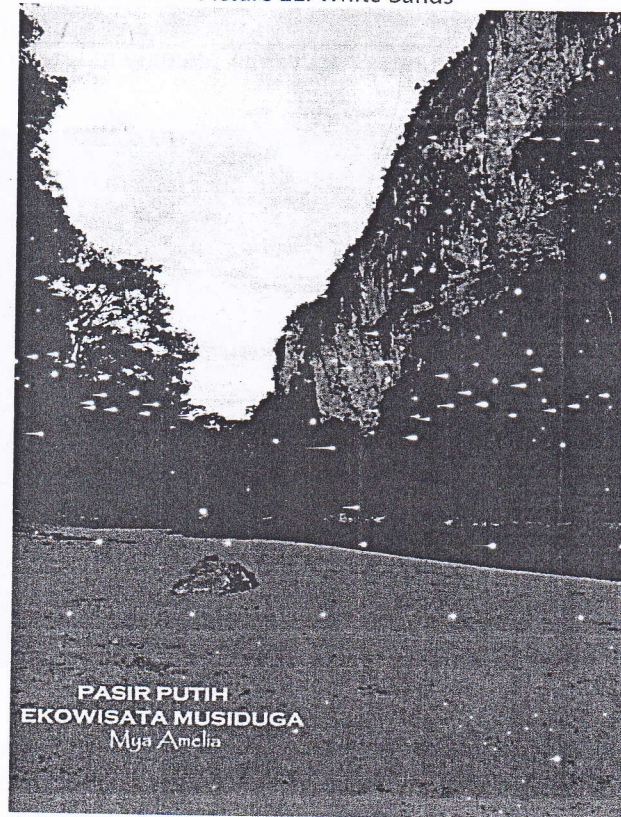
Courtesy : Armiliza, 2012

In natural aspect, there are some springs, white sands area, *basurek* stones, *ngalau* (caves), and waterfalls. Those potentials have not been developed yet. In cultural aspect, there are various art, historical relic, and typical culinary which are hard to find in any other site.

Springs. Musiduga site has many springs that are the source of water used for the villagers' daily life, such as *Lubuak Atan*, Pincuran *Ondah*, Pincuran *Pulai*, Pincuran *Poring*, Sangkiamo River and Batang Tayeh; four of them are located in Nagari Silokek. As the main spring, utilization of Batang Tayeh was developed through Water and Sanitation for Low Income Community (WSLIC) Program, conducted by the local government with the support from The Ministry of Health.

White Sands. The uniqueness of White Sands area (Picture 21) in this nagari is based on the location which is not the beach, but the river bank of Kuantan River in Jorong Sangkiamo Nagari Silokek. Surrounded by rock hills, the view is cool and comforting. Nearby community utilize this area for just relaxing or playing volley ball in the afternoon. During rainy seasons, we cannot see the white sands since the river water will be overflowed and covers the white sands hindrance.

Picture 21. White Sands



Courtesy : Armiliza, 2012

ECOTOURISM AND SUSTAINABLE TOURISM DEVELOPMENT

Ngalau. Musiduga is also has potential to be developed as geologic ecotourism site, considering the existence of caves with their beauty ornaments and various level of dangerousity, such as Ngalau Basurek (Picture 22), Ngalau Cigak, Ngalau Seribu, Ngalau Talago, Ngalau Sipungguak, Ngalau Sungai Landai. Ngalau Basurek (Basurek Cave) is located in Na Silokek and it is a live cave. The name Basurek came from a writing in Dutch found in this cave which is believed to be the founder of this cave. beauty of stalagtit and stalagmit in the cave became complete with existence of bauang fish, a consumable fish. Ngalau Cigak was formed from a dynamite explosion happened during The Japanese Colonialism Era. explosion was done to expedite the current of Batang Kuantan River. Other than that, Ngalau Cigak is also believed to be a place where the bodies of romusha, killed by the Japanese soldiers.

Picture 22. Ngalau Basurek

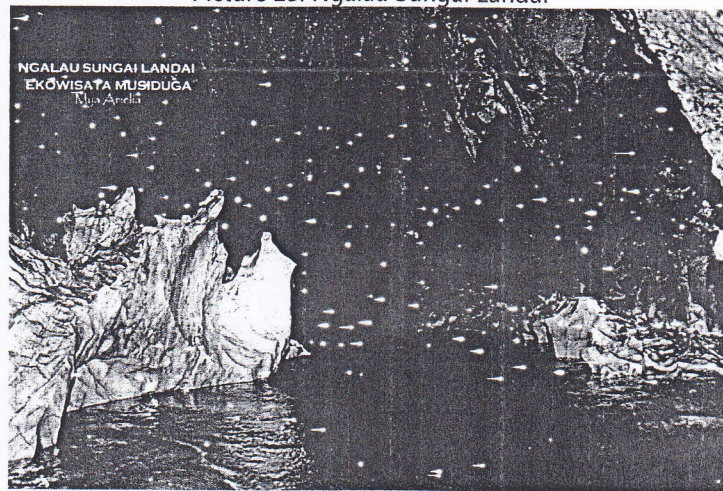


Courtesy : Armiliza, 2012

The name *Ngalau Seribu* came from the cave's capacity which believed to be able to carry one thousand people. A long time ago, this cave was used as *romusha's* hiding place from the Japanese soldiers. While *Ngalau Talago* is located in the hills of Nagari Silokek; the name came from a pond which never drained in the cave during rainy season nor dry season. This cave has stalagmites with crocodile's form, and the villagers believe that it is a crocodile fossil. The villagers believe that *Ngalau Talago* is mystical because the visitors will always feel something different in that cave on each visit.

In *Ngalau Sipungguak* there are endemic insects called *sipungguak*; it is kind of big black cricket with no wings. This cricket is consumable. *Ngalau Sungai Landai* is located in *Jorong Silukah, Nagari Durian Gadang*. In this cave, there is a river starting from the entrance to the inside part of the cave. That is why the villagers call it *Ngalau Sungai Landai* (The cave of shallow river). *Ngalau Sungai Landai* is suitable for adventurous tourists, because they have to walk in the river to be able to go inside the cave. This cave is easy to be accessed as it is only 500 m away from the village's road.

Picture 23. Ngalau Sungai Landai



Courtesy : Arniliza, 2012

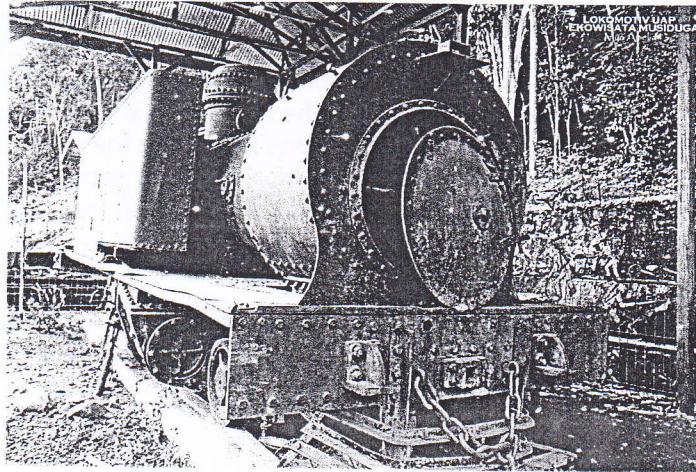
Waterfalls. Musiduga have two waterfalls, which are Batang Teye Waterfall and Batang Tano Waterfall. Batang Teye Waterfall is widely known for its function as the source of fresh water for the villagers, while Batang Tano Waterfall is unique for it has three different height level. In line with the ownership of the land around it, Batang Tano Waterfall is *ulayat* land, owned by Pitopang tribe. Therefore, the management of ecotourism in this site is held by that tribe.

Rice Harvesting. In the daily cultural life, rice harvesting is one of the most expected moment in Musiduga. All people have roles in holding a rice harvesting festival. During date determination, the women will make *nasi badulang* (badulang rice). The event started with pilgrimage and then, after prayer, they will eat *nasi badulang* together. After the time determined harvesting can be done.

Tomb Pilgrimage. Musiduga society respect their ancestors. This is obvious on the pilgrimage event done at the same time in the tombs of Datuak Palowan Bosau and Datuak Rajo Mangkuto (two Pictures of Nagar Silokek) during *Idul Fitri* day. Besides praying together, the villagers also held a reception as a social gathering event. In Inyiaik Rumah Godang Tomb in Kampung Tongah Tanjung Medan Jorong Koto Ilie, local community regularly do *adat bakaua* (thankfull prayer) after harvest of after they reached something they want. Besides the local Pictures, there are also tomb of Dutch Marine Commander named Van De Greef; whom belived to find the coal in Bukit Asam Sawahlunto. His ship was wrecked and his body was found among stones, therefore the stones where they found Van De Greef is called *Batu Kumandua*; which means Commander stone.

Steam Locomotive. In this *nagari*, there is also an antique steam locomotive from the Japanese era. This locomotive is used as transportation vehicle for soldiers and local youth. Local community informed that the locomotive was once operated for six months, with the route Muaro-Kuantan Sengig (Kuansing), Riau Province; to carry daily needs. After the Japanese surrendered to the Allied Force, the locomotive was abandoned and today it is no longer in one piece since many of its parts were taken or sold by the local citizens

Picture 24. Steam Locomotive



Courtesy : Armiliza, 2012

Samba Kacau. One of the typical culinary of Musiduga is called *samba kacau*. Its name came from the way they made it, which is *dikacau* (steered). Differ from *samba kacau* in other area in Sijunjung District, *samba kacau* Musiduga does not use coconut milk. The ingredients are also easy to find. It consists of *asam durian* (durian sour), fresh river fish, lemon, chilli, cayenne pepper, turmeric, and salt.

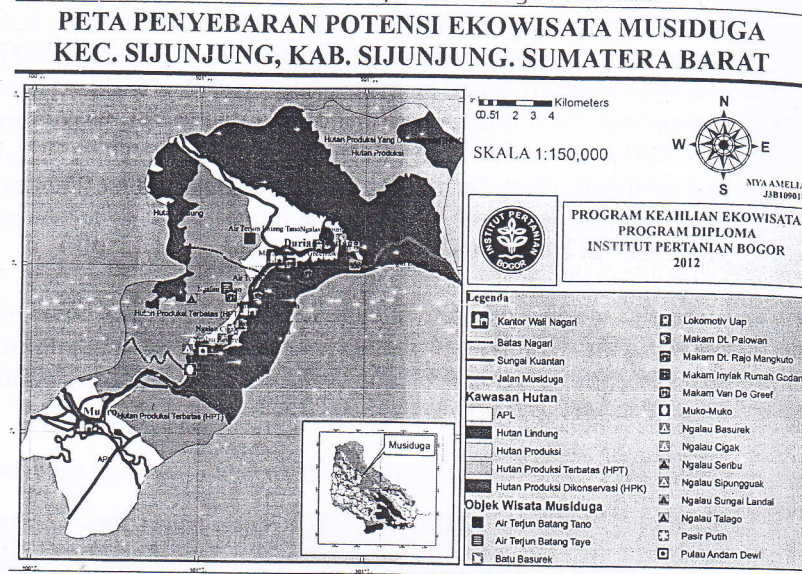
Picture 25. Samba Kacau



Courtesy : Armiliza, 2012

In the research and community service, Amelia (2012) has mapped ecotourism potential in Musiduga site (Picture 26), therefore the Tourism Department would be able to do data collecting. The data collected would be expected to have positive impact to the development of local tourism. The map is also expected to help the villagers to know their own potentials. The community can promote their site by putting the map in a social media of in leaflets and brochures so that Musiduga site is better known by other people. The social institution agreed can be seen in Picture 27.

Picture 26. The Map of Musiduga Potentials



Courtesy : Armiliza, 2012

Picture 27. Agreed Social Institution

**KEPUTUSAN WALI NAGARI SILOKEK
NOMOR 188.4713/Kpts/WN/SILK-2012**

TENTANG

PRANATA SOSIAL MASYARAKAT PENCINTA NGALAU

WALI NAGARI SILOKEK

1. bahwa dalam rangka mewujudkan masyarakat sadar wisata sehingga perlu dibentuk suatu pranata sosial Masyarakat Pencinta Ngalau;

2. bahwa berdasarkan pertimbangan sebagaimana dimaksud pada a diatas tentang Masyarakat Pencinta Ngalau perlu ditetapkan dengan Keputusan Wali Nagari;

3. Undang-Undang Nomor 23 Tahun 2004 tentang Sistem Perencanaan Pembangunan Nasional;

4. Undang-Undang Nomor 32 Tahun 2004 tentang Pemerintahan Daerah;

5. Peraturan Daerah Provinsi Sumatera Barat Nomor 2 Tahun 2007 tentang Pokok Pokok Pemerintahan Nagari;

6. Peraturan Daerah Kabupaten Sijunjung Nomor 3 Tahun 2007 tentang Pemerintahan Nagari;

KEMUTUSKAN

Menetapkan nama-nama yang terdapat dalam lampiran keputusan ini sebagai pranata sosial Masyarakat Pencinta Ngalau;

1. Pranata Sosial Masyarakat Pencinta Ngalau mempunyai tugas, tanggung jawab dan wewenang sebagai berikut:

2. Mempromosikan objek wisata yang ada di Musiduga Kecamatan Sijunjung;

3. Kegiatan Pranata Sosial Masyarakat Pencinta Ngalau dibayai dari anggaran prasarana sosial, bantuan pemerintah, dan sumber lain yang sah dan tidak mengikat;

4. Apabila kemudian hari terdapat ketidaksesuaian dengan ketentuan keputusan ini akan diperbaiki sebagaimana mestinya;

Keputusan ini mulai berlaku sejak tanggal ditetapkan dengan ketentuan apabila terdapat ketidaksesuaian akan diperbaiki sebagaimana mestinya.

Ditetapkan di Silokek
pada tanggal 11 Mei 2012
WALI NAGARI SILOKEK

MAYARMAN

Kepala Dinas
Pemerintahan Kabupaten
Sijunjung

Ditandatangani
Camat Silokek

Dibaca oleh
Keturun

Dibaca oleh
Keturun

EKO SAPUTRA

NIP. 19601224 199003 1003

NIP. 19520404 198101 1001

Nagari Paru

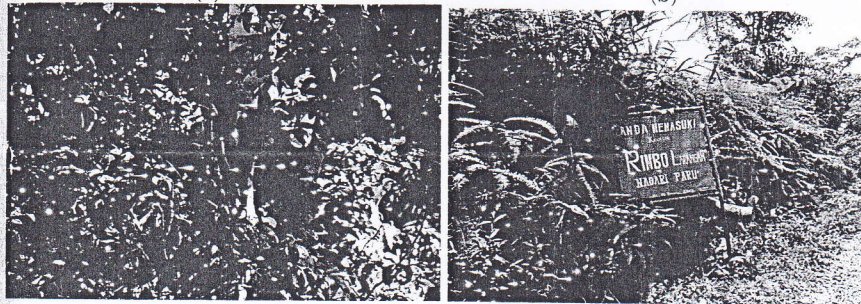
A research and community service conducted by Romansyah (2013) in this nagari ini reported that one of the things appreciated in Nagari Paru

NAGARI ECOTOURISM IN RANAH MINANG, WEST SUMATERA

is a local traditional regulation called Rimbo Larangan (Forbidden Forest) (Picture 28b) in ulayat land. The regulation was initiated by Bpk Iskandar to be agreed by the local citizens in the year 2002. In the year 2007 Bpk Iskandar received Kalpataru Award from the state (given by President Susilo Bambang Yudhoyono). With this regulation applied, all plantation and animals within the 4500 ha ulayat-forest cannot be utilized indiscriminately, but have to get adat permission first. Each violation in rimbo larangan will get punishment in form of a fine. For 1 tree logging, one must give a buffalo to niniak-mamak plus 1 sack of cement to be given to the nagari.

There are various animals in Nagari Paru; from those who are commonly found to the rare and protected animals. For example Sumateran tiger, pangolin, honey bear, ape, and *rangkong* rhino (*Buceros rhinoceros*) are commonly seen during the day.

Picture 28. Nagari Paru (a) Lutung (Ape) (b) **Rimbo Larangan** (Forbidden Forest)

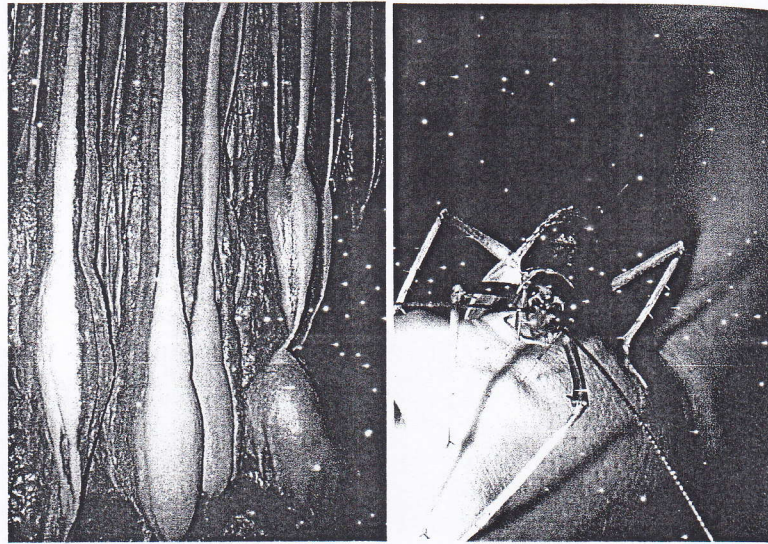


Courtesy : Romansyah, 2013

Caves. Nagari Paru has four caves with different potentials. Sungai Lansek Cave (Picture 29) is the cave that has been utilized by Water Company and also for rice field irrigation. The name Sungai Lansek was taken from the name of the river which lie accross Nagari Paru and also the head of the cave itself. It is 3 km long and located near the forbidden forest. In this picture below is Misiu Cave, owned by Melayu Paru Tribe and also a habitat of swallows and bats. Basurek Cave is located near Sungai Lansek Cave; it is called basurek because in this cave were found an Arabic written which the meaning remained unknown. Sikumbu Cave is the farthest cave, it is 5 km awat from the nagari centre. Sijontu (cricket) dominate Goa Sikumbu cave. The villagers sometimes cook and eat them.

ECOTOURISM AND SUSTAINABLE TOURISM DEVELOPMENT

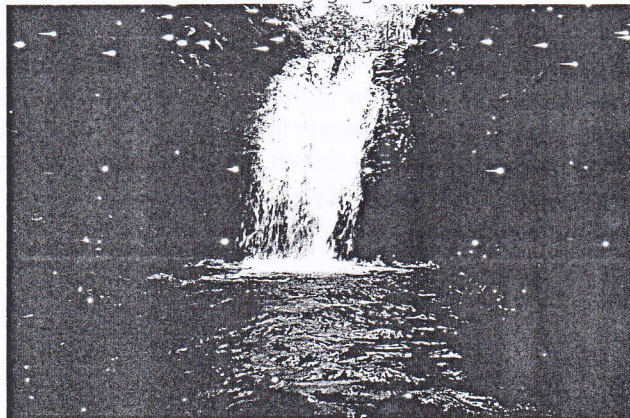
Picture 29. Nagari Paru Cave (a) Ornament in Sungai Lansek Cave (b) *Sijontu*



Courtesy : Romansyah, 2013

Ging-ging Talang Waterfall. This waterfall consists of three parts, which are Ging-ging Talang 1, 2 and 3 and they came from one river. Ging-ging Talang 1 Waterfall is 5 Km away from the centre of nagari. Ging-ging Talang 3 Waterfall (Picture 30) is the highest of all. Type of plants which commonly found around this waterfalls are mersawa, keranji, jelutung and karet; while animals commonly found around is wild boar, honey bear, javanese perenjak, cucak, finches and rangkong rhino.

Picture 30. Ging-ging 3 Waterfall

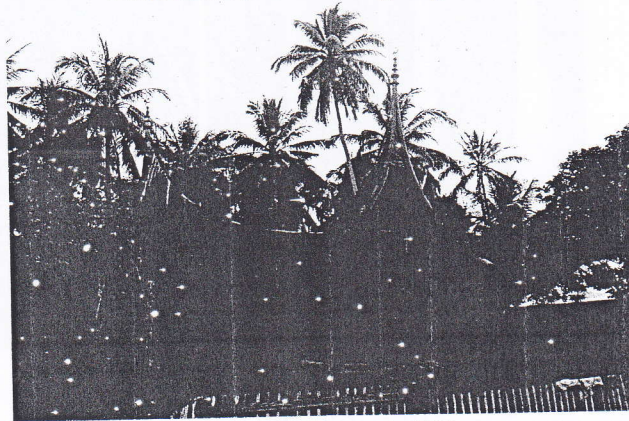


Courtesy : Romansyah, 2013

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Rumah Gadang. Nagari Paru villagers made a rumah gadang (Picture 31) with an odd number of rooms; three, five, seven, or nine rooms. The building process started with asking permission from the tribe, and then they will plan the house concept by considering the number of women who will live in the house. And then the men will go to the forest to cut timber needed.

Picture 31. Rumah Gadang Nagari Paru



Courtesy : Romansyah, 2013

Silat (self-defense art). Silat activity (Picture 32) in this nagari is believed to be a useful activity during leisure time for the children of Minangkabau since a long time ago. Female children usually learn embroidery while male children have to stay at the mosque to learn how to read Holy Qur'an and silat, following adat regulation. The type of silat developed in this nagari are Silat Sungai Patai, Silat Kumango and Silat Lintau. Local silat Pictures explained that the silat movements are filled with lessons of love and acceptance of Allah SWT (The God), following the attitude and behaviour of Rasulullah SAW (Prophet Muhammad). For example, in Silat Kumango there are some movements forming the letters Alif-Lam, Lam-Ha, Mim-Ha and Mim-Dal which represented the letters in Al-quran. Another example can be seen in the purpose of silat. It is not to hurt the enemy, but only used for defense and only used in emergency condition.

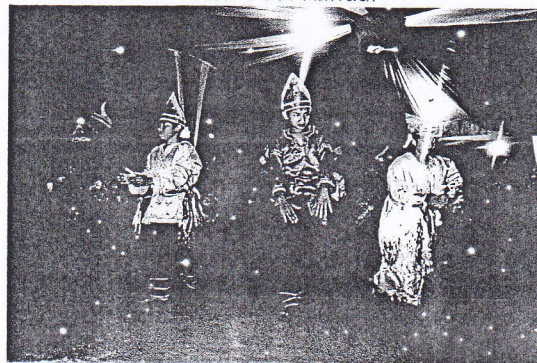
Picture 32. Silat



Courtesy : Romansyah, 2013

Randai. Randai is a traditional theatre in this nagari and it has popular characteristic (Picture 33). It reflects the life of nagari citizens through the poetic dialogues. Randai performance in this nagari became eminent with an open arena and without stage. Even though "randai" player in this nagari is generally consists of 12 people, but a colossal and magical impression will be sensed when they played this traditional theatre in their majestic costumes (with their typical galembong pants). Basically, Randai consists of three parts which are story, song, and pencak silat. Music instruments accompanying randai consists of talempong pacik, saluang, serunai, gendang and bansi. In the story part, the tourists will be able to understand social issues relevant to be considered by nagari youth, while in the song part, the tourists will see how the hearts and souls respond to the issues in the story part. In pencak silat part, the tourists will feel the spirit and motivation needed to solve the problems mentioned in the story part.

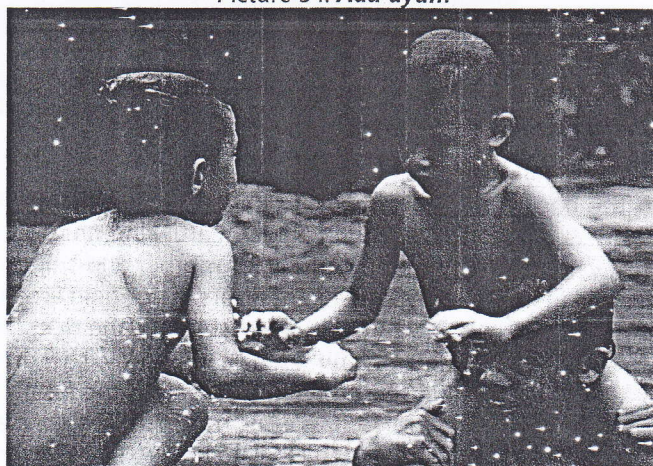
Picture 33. Randai



Courtesy : Romansyah, 2013

Adu ayam (cockfighting). "Adu ayam" activity (Picture 34) in this nagari is not making roosters fought each other like commonly done in other places in Indonesia. It is a traditional game usually played by male children while they are taking a bath in the river. This game does not need any instrument, and only need physical strength. A team of player consists of two children, one will carry the other in his back. The carriers are usually bigger and their duty is keep the team steady. The ones who are carried have to try to drop their opponent by pushing them as hard as they can. The players who fall are the losers.

Picture 34. *Adu ayam*



Courtesy : Romansyah, 2013

Lamang. Typical food made from ketan (sticky rice) placed inside a bamboo and grilled called lamang, has an important social role in this nagari. Lamang is usually served in an event of 1000 days after someone's death and bakaua. The making process is difficult, it requires a perfect combination between the rice and the coconut milk, and perfect timing of grilling process. During the process, it needs the sensitivity to balance the heat so that the rice well cooked. The women usually work together in the grilling process (Picture 35) for an event of 1000 days after someone's death; while for bakaua, it is cooked by each family participating in bakaua event. Lamang serving in an event of 1000 days after someone's death done after praying, while in bakaua it is served during reception and break time.

Picture 35. The making process of *Lamang*



Courtesy : Romansyah, 2013

Goreng Paku Belalang (Fried Grasshopper and Fern). One of typical etno-culinary in this nagari is goreng-paku-belalang (Picture 36). This typical food made with the cooperation between mothers and children. They will look for grasshoppers during harvesting in Nagari Paru. Finding grasshoppers is a traditional event and it gives opportunity for mother and children to bond. The search done in during the night for \pm 2 hours in rice field area where they have harvested the rice. Using torches and flashlights, the rice field appears to be covered with thousand of fireflies. The next day, the grasshoppers cooked with ferns and simple seasoning and served in the family menu.

Picture 36. *Goreng Paku Belalang*



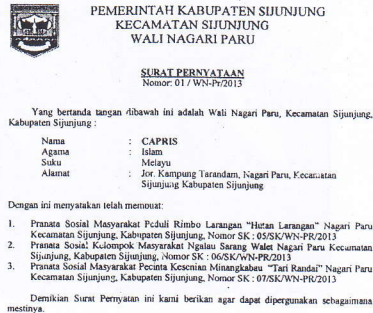
Courtesy : Romansyah, 2013

In his research and community service, Romansyah (2013) formed a social institution, it was Rimbo Larangan Nagari Paru Community, Ngalau Sarang Walet "Misiu" Community, and Randai Community as an effort in conserving the existence of tourism potential in Nagari Paru. The villagers now have a facility for communication and knowledge exchange, and in the end the community is expected to have higher motivation to increase their capacity

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The institution also gained approval from the local government. The decree can be seen in Picture 37.

Picture 37. Statement Letter from Sijunjung District



Paru, 20 Mei 2013
WALI NAGARI PARU
CAPRIS

CLOSING

Good understanding and determination of niniak mamak in Ranah Minang is the key to save all of historical land until today. It can be said that all of the historical land is still owned by local people. Land ownership by local people is truly a condition that must be fulfilled in order to develop eco-tourism (also sustainable development in general).

Local people in Ranah Minang actually are ready to collaborate and work together with various parties on their investment to utilize Ranah Minang's heritage in order to develop eco tourism in the area. When the process of buying and selling land is prohibited and forbidden by custom, then there are thousands of other collaboration options that can be built and agreed to invest utilizing inheritance land in Ranah Minang. At least the "capitalist-business" should learn from the dynamics of land ownership and investment in Bali. In the past 20 years, people in Bali have also started to realize about the losses they have suffered due to the dynamics of land occupation by the capitalists – they changed their habit in selling land to renting it for long term – so, the thought of investment collaboration in Ranah Minang must be improve to more sophisticated form other than land renting, just like what happen in Bali.

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