



# Community Empowerment in Tourism in Lake Lengkong of Panjalu, Ciamis, West Java

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## ABSTRACT

Empowerment programs in the community will be prosperous and fulfill their life needs. The development of Lake (Situ) Lengkong Panjalu tourist object that along with the development of this tourist object has had an impact on social changes in the Panjalu Village community, especially in terms of social and economic. This change is based on the empowerment program in the tourism sector planned by the Panjalu Village government. The findings in the study show that the people of Panjalu Village before the existence of one of the empowerment programs, namely efforts to improve the welfare of the village community in the field of tourism, the community's economy has not improved. It tends to be below standard because it relies on the agricultural sector, including farming and fishing. However, after a community empowerment program and making the Lake a tourist attraction, the community's economy increased because it did not rely only on the agricultural sector; the people of Panjalu Village began to prosper and reduced unemployment then their lifestyle changed. Along with the development of human civilization, there have been changes in human life. As well as the village's asset income increases as tourists continue to visit Lake Lengkong Panjalu.

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## 1. INTRODUCTION

Conceptually, community empowerment is an effort to increase the dignity of layers of society who cannot escape the trap of poverty and underdevelopment (Dadi, 2021). In other words, empowering is enabling and empowering the community. Humans are their subjects in empowerment (Kusuma & Rahman, 2018). The Empowerment process that emphasizes giving the community the ability to become empowered encourages or motivates individuals to have the ability or empowerment to determine their life choices. It is further said that empowerment must be aimed at groups or layers of society that are left behind (Rimmer, 2020).

Indonesia is famous for its cultural diversity. Humans and culture are one thing that cannot be separated because where humans live and settle in a place, humans will live according to the culture in the area they live in. Speaking of culture, the West Java area, particularly in Lake Lengkong, Panjalu Village, Panjalu District, Ciamis Regency, is famous for religious tourism. It is said that, according to the local community, this place is a sacred place. The public's perception of Lake Lengkong is because that place contains the tomb of King Panjalu.

At first, the people of Panjalu were an agrarian society, meaning people who relied on the agricultural sector to meet their needs. Over time, the agricultural sector no longer provides the results expected by the community. Therefore, the Panjalu Village government made social changes, especially in the economic sector, to improve

welfare. The magnitude of community mobilization in the Panjalu area provides opportunities for local communities to improve their welfare through the creative economy. This creative economy provides job opportunities for the surrounding community, including restaurants, lodging, food souvenir centers, and souvenirs in clothes, hats, bags, tasbih, *kopeah*, etc.

This potential has now been utilized as a tourist attraction by developing and managing it professionally the Panjalu Village government. The development of tourism potential cannot be separated from the intervention of the manager as the initiator to realize Panjalu Village, which is in great demand by tourists. The natural and cultural potential of Panjalu Village has a positive impact on opening new jobs and increasing the economic welfare of residents. Before the opening of Lake Lengkong Tourism, the community only relied on farming livelihoods, but now many residents have set up stalls selling typical food and handicrafts. Besides that, men and youth are also empowered as tour guides. Lake Lengkong Panjalu is better known as religious tourism/pilgrimage tourism because there is the tomb of Hariang Kencana, the son of Hariang Borosngora, King of Panjalu. Therefore, some tourists will regularly visit this tourist destination to make pilgrimages. The peak of tourist visits usually falls in the month of Maulud. Because that month, there is a traditional heirloom carnival ceremony named the "Nyangku" traditional ceremony. The traditional ceremony aims to clean the heirlooms left by the Kings of Panjalu. Besides that, the "Nyangku" traditional ceremony is a thanksgiving for the people of Panjalu, commemorating the first time King Borosngora conducted Islamic proselytization in the land of Panjalu (Fahmi et al., 2017).

Seeing the conditions in Panjalu Village, empowerment is essential so that the people in Panjalu Village are more efficient and can use their potential to process existing resources to achieve a more prosperous life. This was used or exploited by the government of the Ciamis Regency Culture and Tourism Office to empower the surrounding community by establishing Lake Lengkong Panjalu as a tourist attraction in 2004, this step would attract local and foreign visitors. Over time, tourists' interest in tourist attractions is increasing because they need a refreshing place and interest in them. The number of tourist destinations makes an alternative for tourists not only to make pilgrimages to graves but to fill vacation time or as a recreational destination, curiosity and interest.

Culture is a set of shared and enduring meanings, values, and beliefs that characterize national, ethnic, and other groups and guide their behavior. Culture is the values, attitudes, beliefs, and underlying assumptions common in society. Culture is dynamic, interactive, synergistic, and intermixes with all elements of society, especially in the economic development and entrepreneurial environment (Theresia, 2015).

Community empowerment in a community or region often requires a base or superior product as a locomotive, usually extracted from the potential of the community or region by taking into account other empowerment parameters and the most likely opportunities to succeed. Culture-based community empowerment requires encouraging regions to have solid cultural characters and icons to trigger strong branding as the primary engine of marketing the region's cultural products. The encouraged culture may be in the form of classical culture and customs with a high tourist attraction and encouraging contemporary culture, which is thought to become the capital for this culture-based community empowerment (Demmrich, 2020).

Culture-based community empowerment certainly does not focus on the economic aspect alone. Still, education, religious and cultural values, and patterns of interaction between local and domestic tourists are the benchmarks for the success of this program. Efforts to attract tourists to Situ Panjalu, Ciamis Regency, require exciting things so that the number of tourists will continue to grow yearly. The importance of development must move from a value system oriented to the interests of society (M Taufiq Rahman, 2018).

The research method used in this research is descriptive qualitative research. Qualitative research methods are often referred to as naturalistic research methods because the research is carried out in natural conditions (Daher et al., 2017). Qualitative methods are used to obtain in-depth data, data that contains meaning. The meaning here is the actual data, a value behind the appearance (Charmaz & Belgrave, 2019). Qualitative research is used to examine a natural object (as opposed to an experimental notion). Objects in qualitative research are natural objects, as they are, in everyday situations that are not manipulated either by circumstances or conditions, so this method is also known as a naturalistic research method (Lincoln, 2007). Descriptive research is carried out up to the level of research, which only describes, writes, and reports a situation, an object, or an event without concluding (Mustari & Rahman, 2012). While the descriptive method is a method that aims to describe the problem as it is. In this case, the researcher will explain and describe community empowerment in tourism (Anwar et al., 2019), before and after the empowerment program, Panjalu Village including from's social, economic and livelihood aspects of Panjalu Village.

The type of data used by researchers is qualitative data. Qualitative data is the source of broad and well-founded descriptions and contains an explanation of the processes that occur within the scope (Bernard et al.,

2016). Researchers use qualitative data because researchers can follow and understand the chronological flow of events, see cause and effect within the scope of local people's minds, and obtain many valuable explanations. In conducting research, data sources are essential to producing proper research so that they do not miss what the researchers examined; therefore, researchers must be able to understand which data sources should be used in their research.

Observation is the basis of all science (Anwar et al., 2019). Scientists can only work based on data, namely facts about the natural world that are obtained through observation; the data is collected and often with the help of various sophisticated tools so that microscopic objects (protons and electrons) or very far away (space objects) can be observed clearly (Mohammad Taufiq Rahman & Anwar, 2022). The observation could be divided into participant observation, overt observation, covert observation and unstructured observation. Participating observations could be divided into passive, moderate, active, and complete participation (Lin & Kant, 2021). Observation, in a broad sense, is an activity to make measurements of the research field. Still, observation or observation here is interpreted in a narrower sense, namely observation using the sense of sight so that this observation does not need to ask questions (Silverman, 2015).

## 2. RESULTS AND DISCUSSION

### A Case Study: Lake Lengkong at Ciamis Regency

Rainfall in the Panjalu Village area begins to fall each year in October with rainfall of 3,800-4,000 mm. Rainfall increases after January, while the dry season begins after entering July. The highest number of rainy days is 144 days. Temperatures range from 19° - 25° Celsius. The average Relative Humidity per year is around 82%. The stronger winds are those from the southeast and vary from West to South, to East throughout January-March, with 4-5 knots wind speeds. From July to September, it has a high speed. Environmental management is a matter that needs to get significant attention in the implementation of the development of an area condition. Planning errors can cause environmental damage, which causes land damage, decreases fertility, and eliminates water sources. This is related to the potential of the land and the suitability of the state of the soil type. Based on the Soil Type Map, the soil conditions in Panjalu Village include reddish brown latosol and yellowish red podzolic brown latosol soil types. The types of rocks found in Panjalu Village are alluvial, consisting of clay, silt, sand, gravel, cobbles, and chunks of rock and rock from the Old Syawal Volcano consisting of volcanic breccias, breccias tupa flows and lava layered from Andesite to basalt (Merdiyatna, 2019).

Since the enactment of Law Number 23 of 2006 concerning Population Administration and Government Regulation Number 37 of 2006 concerning Implementation of Law Number 23 concerning Population Administration and Ciamis Regent Regulation Number 1-A of 2009 concerning Population Management which in principle regulates Requirements and Procedures Methods of Population Registration and Civil Registration, then the state of population in Panjalu Village from 2008-2014.

The processes of globalization and industrialization and the prolonged economic and political crises have impacted the condition of social welfare problems, which in turn led to the condition of people with social welfare problems. This is a challenge faced by Panjalu Village in the field of social welfare development. Concerning developments in the situation and conditions of employment in Panjalu Village, up to the end of 2013, conditions were still conducive. On the other hand, there were still limited employment opportunities and many job seekers. This situation is increasingly difficult to control due to the economic crisis, rising fuel oil prices, and the prolonged economic crisis.

The large number of job seekers in Panjalu Village resulted from the addition of a new workforce and the impact of termination of employment. This condition continues at various layers and levels of strategic business sectors that absorb a lot of manpower. This situation contributed significantly to the number of job seekers that was not projected before. The condition of the business facilities resources of the Panjalu Village community is dominated by stalls/kiosks; this is due to the Lake Lengkong Panjalu tourist attraction, which is a source of community income. For the people of Panjalu, historical issues cannot be separated from the existence of the story of Lake Lengkong Panjalu. Lake Lengkong Panjalu, based on oral stories circulating so far, was not formed by itself. Lake Lengkong Panjalu is identical to one part of the process of converting the community to Islam which was initiated by the ancestors of the Panjalu people by Prabu Borosngora, the second child of Prabu Tjakradwewa, as the results of the interview are as follows:

Panjalu is not Panjalu in general, but Galuh. Galuh is divided into 3: Soko Galuh, Central Galuh, and Sirah Galuh. At each border, there is a post, and there are guards. Panjalu is a descendant of Mount Bitung on the border of Majalengka; her name is Ratu Galuwing Sajagat, married a man from Mount Syawal whose

name is Prabu Trisnagati Bataraya Kalimunpucung. Has three twins. The first to be born was a woman who was given the name Ratu Permanadewi and, at the same time, became the first leader in Panjalu, knowing seduction. He has a younger brother named Sahyang Punggang Sang Rumang Hiang, who spread his knowledge and descendants at Talaga Manggung Majalengka; his knowledge is that he can't stand being beaten. Then the third, Sahyang Bleg Tangleg Raja Guringan, whose expertise was to seek world wisdom through farming, spread offspring in Mandi Rancan, Kuningan. In honor of the Queen, the word becomes Panjalu, where the relationship between husband and wife and women is below, so the father is Jalu. The first tribe was banished from their pa and became Panjalu (Result of an interview with Mr. Aleh Saleh as caretaker Bumi Alit on April 20, 2017).

From the interview results above, it is narrated that Prabu Borosngora is the great-grandfather of Sanghiyang Ratu Permanadewi, Queen of the Kingdom of Soka Galuh, who brought the teachings of harmony (prosperity). Because a female leader led it, the kingdom was called the Panjalu Kingdom. In Sundanese, *Jalu* means male. Prabu Borosngora is said to have traveled to the Holy Land of Mecca, Saudi Arabia to improve his spiritual abilities. There he met Syaidina Ali (prophet Muhammad's son-in-law). From his travels and experiences as well as his meeting with the Caliph Syaidina Ali, King Borosngora finally embraced Islam. When he returned to Tanah Panjalu, he was equipped with Islamic knowledge from the Al-Qur'an and Al-Hadith, a sword, hajj clothes, and cis (staff). To fulfill his father's request, he brought zam-zam water stored in a dipper made of hollow coconut shells (canting). Upon arrival in the Kingdom of Panjalu, the zam-zam water was then poured into one of the valleys called Legok Jambu and Pasir Jambu until finally, a lake (*situ*) was created called Lake Lengkong Panjalu (Fahmi et al., 2017).

After the royal throne was handed over to him, Prabu Borosngora built the center of the Kingdom in an area called Nusa Gede (now the Nusa Gede Koordes Nature Reserve). From this place, the wheels of the government of the Panjalu Kingdom, which he led, were controlled. Lake Lengkong functioned as a fortress of defense and a source of life for the royal community. But after several years of leading the kingdom, he handed over the royal throne to his son, Prabu Hariang Kuning. Then he handed it over to his younger brother Prabu Hariang Kancana. Prabu Borosngora then went to Jampang Manggung to spread Islam there. Until now, Prabu Hariang Kuning's grave is at the foot of Mount Syawal in the Cikampuduhan area, and Prabu Hariang Kancana is buried in Nusa Gede Panjalu. Along with the passage of time and historical processes, the Panjalu Kingdom was once included in the Cirebon Sultanate Region until it finally became Panjalu Regency. The area was merged with the Kawali Division of Imbanagara Regency, becoming part of the Ciamis Regency Area (Kartika, 2017).

In terms of government hierarchy, Panjalu, which was initially formed as a Kingdom that had the autonomy to regulate its government, later became a Regency Government, and now it is only a Village Government, part of Panjalu District, Ciamis Regency, West Java Province. Previously, Panjalu Village still adhered to its traditional environment, with a clean, healthy, and natural environment, as well as the social aspect in Panjalu Village; previously, in this village, the majority were traditional people. The difference between Panjalu Village in the past can also be felt very well by the people of Panjalu Village, the difference between the environment in the past and now; as time goes by and gradually, this village experienced many changes in all aspects, including social, economic, and also livelihoods aspect.

In the past, before Lake Lengkong Panjalu was used as a tourist attraction, this village was very green, which meant that there were still lots of empty lands, and there were still many rice fields; besides that, in this village, there had not been much infrastructure for tourism development, such as extensive road infrastructure, not yet the existence of lodging, places to eat, the absence of shophouses and rugged housing to be used as business land. Apart from that, in this village, sophisticated technological tools were not yet included in this village environment. It can be said that this village is traditional because there are still not many people who use sophisticated technology. Only certain people have that technology, as the results interview: "Long time ago before it was a tourist attraction surrounding Lake, there were empty land and rice fields. It's just that the infrastructure is bad, the roads are battered, the technology is totally no one had" (Results of an interview with Mr. Aleh Saleh as Caretaker Bumi Alit on April 20, 2017).

Besides that, Panjalu Village was still dominated by vacant land and rice fields, not residents' housing or places to eat. Apart from that, Panjalu Village used to be very quiet; not many transmigrant people from outside the city came here because this village, as explained earlier, is still in the form of empty land and has a livelihood as a farmer and fisherman.

The economic condition of the people of Panjalu Village before the existence of the tourist attraction was deficient. Their economy was mediocre because, in the past, the people of this village only depended on farming, fishing, and small businesses, such as farming and also opening stalls, besides that the people of Panjalu Village there still have many unemployment figures in everyday life because most of the people in this village are still very difficult to find work. So it can be said that the economy of Panjalu Village was still very low or mediocre because Lake Lengkong Panjalu had not been made into a tourist attraction. As the results of the interview are as follows:

Before Lake Lengkong tourism was running and bustling, the economic situation of Panjalu Village was not improving and tended to be below standard. Because most of the local people looking for work only rely on the agricultural sector and selling plantation products. Then, before the existence of Lake Lengkong tourism, many people were unemployed and did not have permanent jobs, this was due to the low level of education, and there were only certain sections of society who had higher education and had permanent jobs. And some people are looking for jobs outside the city (Results of an interview with Mr. Haris as Head of Panjalu Village on April 28, 2017).

So it can be concluded that before Lake Lengkong was designated as a tourist attraction, the community's economic condition was relatively low because it only relied on the agricultural sector. Because Lake Lengkong Panjalu used to be frequently visited by tourists. However, once a year, it is busy just visiting the tomb of King Panjalu, and around the place is still beautiful, lots of empty land, no restaurants, souvenir places, etc. Talking about the livelihoods of the people of Panjalu Village, which used to be very different, the livelihoods of this village are still traditional because there has not been much-sophisticated technology. Therefore, they still have traditional livelihoods, such as farming, raising livestock, and fishing. In other words, the livelihoods of the people still use traditional tools to do their work, although some tools are used but not high-tech and sophisticated ones; as the result of the interview, "In the past, in Panjalu Village, most of the people still relied on the agricultural sector, where the results From the farm it is collected in barns and then sold to markets. And some people are looking for work outside the city" (Results of an interview with Mr. Gusyanto as a Panjalu Village employee on May 3, 2017).

So it can be concluded that the former Panjalu Village was a village that was still natural and traditional. From an economic point of view, it was still deficient and mediocre, as well as the previous environment which was still very pure and calm because there were still many natural trees and empty land planted with plants. In contrast to now, the social conditions of the people of Panjalu Village were previously low or mediocre. However, after making Lake Lengkong Panjalu a tourist attraction, the social condition of the people of Panjalu Village slowly improved. Apart from that, Panjalu Village, which used to be quiet, is now starting to be filled with migrants looking for work. However, many immigrants are from outside Java, so Panjalu Village is no longer quiet.

Besides that, the tourist attraction area also harms the surrounding environment. Before the existence of tourist attraction areas, there were lots of vacant lands and plantations used as a source of livelihood for them. Along with establishing the tourist object area, slowly, the plantation area belonging to residents began to change into a densely populated area. Therefore, the people of Panjalu Village still have the majority as a traditional society because there is no interference from outsiders, no outside culture, or few technological tools from outside. Community empowerment as a change process requires innovation in ideas, products, ideas, methods, equipment, or technology. Innovation can also be developed through studying, recognizing, or developing customs, traditional values, and local or traditional wisdom.

For this reason, community empowerment programs certainly need a facilitator who will play a role or act as an agent of change who is obliged to motivate, facilitate and advocate to realize the necessary changes. And this facilitator can consist of government officials, NGO activists, or community leaders. The Panjalu Village Government continues to strive and try to foster and encourage and develop community organizational and cultural groups, even though with limited funds available as a manifestation of participating in maintaining, caring for, and maintaining the arts and culture of the community.

Panjalu Village was designated as a Pilgrimage Tourism Village in Ciamis Regency, West Java Province in 2004 because there are locations that are used as tourist destinations in Panjalu Village, namely the Lake Lengkong Panjalu Tourism Object Area and the Alit Panjalu Earth Museum Area. The Lengkong Panjalu Situ Tourism Area, which is a tourism target is the attractiveness of the existence of Lengkong Lake, which is quite beautiful and exciting, and pilgrimage tourism due to the existence of the site of one of the Ancestral heritage of



the Panjalu community as a spreader of Islam. Meanwhile, Bumi Alit Panjalu is a building that stores objects left by the ancestors of the people of Panjalu Village, as the results of the interview are as follows:

This tourist attraction was established in 2004 during the time of President Gusdur by the Ciamis Tourism and Culture Office. When President Gusdur visited here, it became known that Panjalu had a tourist attraction. Then, the Village and the Foundation manage the tourism object for now. Still, the Foundation is only helping (Results of an interview with Mr. Gusyanto as an employee of Panjalu Village on May 3, 2017).

The formation of Lake Lengkong Panjalu is based on an empowerment program. One of the Panjalu Village empowerment programs is an effort to improve the welfare of village communities. Through this empowerment program, the people of Panjalu Village are encouraged to have the ability to optimally utilize their resources and be fully involved in various aspects of development in the Panjalu Village area starting from the planning and implementation to preservation stages, including production factors such as economy and socio-culture. This can be seen in the table below that with this program, especially the empowerment program in the tourism sector, in terms of the livelihoods of the Panjalu Village community, it is dominated by traders around tourist objects, thus in terms of the economy, the Panjalu Village community is prosperous with the existence of an empowerment program in the tourism sector.

The Panjalu Village Government acknowledges this, so the Panjalu Village Government, from the past until now, has been in it and is participating in preserving it. Along with global development and dynamics, the Nyangku Culture and Lake Lengkong are the mainstay assets of Panjalu Village in particular and Ciamis Regency in general, especially in the tourism sector. In Talcott Parsons's thought, human society is like the organs of the human body; therefore, society can also be studied like the human body (Parsons, 1985). First, like the structure of the human body, which has various parts that are interconnected with each other. Therefore, society, according to Parsons, also has institutions that are interrelated and depend on one another. For this, Parsons (Parsons, 1977) also uses the concept of a system to describe harmonious coordination between these institutions. Second, because every part of the human body has a clear and distinctive function, so does every institutional form in society. Each institution in society carries out specific tasks for the stability and growth of that society. According to Parsons, for any social system in any institution to work correctly, there must be at least four crucial integrated functions necessary for all social systems: adaptation (A), goal attainment (G), integration (I), and latent pattern maintenance or maintenance of latent patterns (L). These four functions are often called AGIL, which all systems must own to survive.

The term system for the general public is usually interpreted as a technical way of doing something. It will be reviewed from a sociological point of view; this term implies a collection of various elements (components) that are interdependent on one another in a unified whole. Social systems are formed from interactions between individuals that develop according to standards of judgment and mutual agreement, which are guided by social norms. According to Robert M.Z Lawang (1985), the essence of every social system is always a constant reciprocal relationship. Constant means that what happened yesterday is a repetition of the previous one, and tomorrow it will be repeated similarly. Within the social system, certain principles are related to the uniformity of assumptions about truth so that the balance of social group relations can be guaranteed.

So, suppose it is included in community empowerment. In that case, this social system theory leads to one of the strengths a group must own to empower the group, namely having a group of people/masses. If the group has a large mass and can survive and grow, then the group is said to be empowered. So according to Parsons' Social System Theory regarding community empowerment in the field of tourism in Lake Lengkong of Panjalu can be analyzed as follows: Adaptation suggests at least two things. First, adaptation refers to a social system's need to deal with its environment (Parsons, 2017). This means that the system must be adjusted to the demands of reality from the environment. Second, an active transformative process from the first situation can be manipulated to achieve goals. Based on the two things above, most of the people in Situ Panjalu, Ciamis Regency, were initially an agrarian society. As time passed, the people in Lake Panjalu changed, especially in the economic field. This institution has adapted or realized the demands of its changing environment. Goal Attainment tourism in Situ Panjalu, Ciamis Regency, positively impacts people's welfare. Integration, with this matter, that all parties involved in the formulation of community empowerment programs must understand that beneficiary community, like other communities, wherever they are, also want a change that improves their quality of life or welfare. Latency, the community members must be directed to be willing and able to plan, maintain and carry out their work that is attempted to solve the problems formulated in the program.

The community is the largest resource, meaning that this community empowerment program must maximize the potential resources available within the beneficiary community, capital, natural resources, human resources, and existing institutions. Having a social system before program planning is essential because the beneficiaries of this community empowerment program are the community itself. Through the social system, several things will be known related to the socio-cultural values of the community and the power structure of behavior, which are decisive in a program's success. Therefore, in every program, it is necessary to continuously foster a spirit of development among all community members so that they not only participate because they are asked but can actively encourage the success of the planned programs. Social change can be divided into two forms: desired or planned change and unwanted or unplanned change. Changes desired or planned are planned by parties who want to change society. Parties who want and make changes are called agents of change. Change agents lead people in changing social systems. A desired or planned change is always under the control or supervision of the change agent (Bonatti et al., 2016).

In contrast to planned changes, unplanned changes occur unexpectedly, take place outside the control of the community, and can cause social consequences that are not expected by the community. These unplanned changes unconsciously sometimes accompany planned changes. As is the case with the development of the Lake Lengkong Panjalu tourist object, along with the development of tourist object, it impacts social changes in the Panjalu Village community, especially in terms of social and economic. This change is based on the empowerment program in the tourism sector planned by the Panjalu Village government.

After the formation of the Situ Lentgkong tourist attraction, the socio-economic conditions of the people of Panjalu Village have relatively improved due to the development of tourist objects in the area. Therefore, the community's socio-economic resources have increased due to jobs at the Lake Lengkong tourist attraction to meet their daily needs, which previously only relied on the agricultural and plantation sectors. Now the people of Panjalu Village have turned into traders around tourist attractions, tour guides, souvenir sellers, parking, and photo services. Thus, livelihood is one of the community's activities to seek economic resources in daily life. The results of field research indicate that most Panjalu Village people are traders around the Lake Lengkong tourist attraction. However, some are civil servants, primarily traders, and souvenir sellers. The reason is that the Lake Lengkong tourist attraction opens a job field for the community.

The Lake Lengkong tourist attraction will have positive and negative impacts, especially after an empowerment program. The positive impact for the community after a community empowerment program, precisely in Lake Lengkong, included: In terms of physical development, Panjalu Village has experienced tremendous changes. This can be seen in the construction of roads, the main gate to Lake Lengkong, and the Bumi Alit Museum. Then various improvements to supporting facilities for tourism activities, such as toilets, restaurants, places to sell souvenirs, and many other facilities, so that they become a unique attraction for foreign and local tourists. Socially, the people of Panjalu Village have become intensely communicating with foreign tourists, with frequent communication with local and foreign tourists; it is hoped that this will provide a unique attraction for Lake Lengkong Tourism Object so that it is better known by many people from various regions to foreign countries. Of course, it will positively impact Panjalu Village so that the income from tourism will increase. Economically, tourism development in Panjalu Village has positively impacted the local community. Some people are involved in tourism activities, including selling souvenirs, boat operators, and food and beverage sellers. In this, the community has felt economic benefits directly or indirectly.

The negative impact of the existence of the Lake Lengkong tourist attraction after the empowerment program was implemented is that many tourists who visit Lake Lengkong are just for dating, even though many places are considered sacred by the local community. Of course, this will make the public's perception of not appreciating the existence of such a sacred place, such as the tombs of Panjalu's ancestors. Because basically, tourists who come to Lake Lengkong apart from recreation aim to make pilgrimages to the tombs of Panjalu's ancestors, as the results of the interview are as follows:

For a positive impact, *Alhamdulillah*, especially the economy of the people of Panjalu Village, can increase, recruit workers, and reduce unemployment. Then on the negative side, the name of a tourist spot is that many immigrants have had a destructive impact, especially on the people here, so the people here are also carried away; one example is dating (Results of an interview with Mr. Haris as the Head of Panjalu Village on April 28, 2017).

This empowerment program makes the community more prosperous and meets its needs. Because living people must have their own goals, they need good economy to meet their daily needs. So it can be concluded

that the community empowerment program is an effort to increase the dignity of the layers of society who are currently unable to escape the trap of poverty and underdevelopment. In other words, empowering is enabling and empowering the community.

The changes in the conditions of the people of Panjalu Village were compared to the current situation after the community empowerment program, making Situ Panjalu a tourist attraction from a social, economic, lifestyle, and livelihood perspective. Along with the development of human civilization, changes have occurred in human life, both natural or caused by physical environmental conditions or changes that occur as a result of human actions or behavior in everyday life.

As a result of these changes, along with the times, human needs are also changing, both in the variety, number, and forms of their needs. In a still "simple" society, they only need three basic needs: clothing, food, and shelter. However, with the development of the times, these basic needs must change and increase with education, health, recreation, and transportation. These need not only concern physical needs but increase again, including non-physical needs such as spiritual, freedom, justice, lifestyle, and others.

The Lake Lengkong Panjalu tourist attraction has a fascinating beauty to visit. Because this place is famous for its archaeological finds, socio-cultural values, and other traces of well-being which are still preserved today, the tourists who come to Panjalu, in general, are pilgrims to visit the figures of King Panjalu, especially the tomb of Prabu Hariang Kancana in Nusa Lake Lengkong (Situ Royal Palace), besides that, they also visit the Bumi Alit Museum which contains historical relics, such as menhirs, purification stones, heirlooms, and others.

With so many tourists making pilgrimages to Lake Lengkong, it is very profitable for traders around Situ; the majority of these traders are Panjalu villagers who are looking for profits by selling various souvenirs and selling typical Panjalu clothes, as the results of the interview are as follows:

Alhamdulillah, I have been selling Panjalu clothes for about five years, and they have various motifs. Every year, thank God, it increases because tourists visit every year and more people visit here. Also, it hopes that the village government will continue to explore the potential of tourist attractions in Panjalu leu village so that visitors will be more crowded (Results of an interview with Kang Toni as a trader on May 3, 2017).

The existence of an empowerment program has a good impact on society, especially in the lower middle class. The large number of tourists visiting Lake Lengkong certainly provides welfare for the people of Panjalu Village, especially in terms of the economy, because after being used as a tourist attraction, the people of Panjalu Village began to turn into traders and not only rely on the agricultural sector, as the results of the interview are as follows:

In the past, people only depended on agricultural products, for example, rice, corn, and rice. But Alhamdulillah, due to the presence of this tourist attraction, the seer is a merchant, among them places that sell souvenirs, souvenirs, and history books near this tourist spot. See tourists who buy books on chronicles or books on the history of the past. Hopefully, this tourist attraction will be more crowded, so the community of Panjalu Village will become more advanced (Results of an interview with Ms. Anih Sukaesih as a trader on May 3, 2017).

So it can be concluded that this empowerment program provides good things, especially for the people of Panjalu Village because they can become empowered and more prosperous, and the village's asset income increases as tourists continue to visit Lake Lengkong Panjalu. The visitors who come are not only from around Panjalu, but many people from outside the city and province to make pilgrimages and enjoy the nature of Lake Lengkong Panjalu. The results of the interview are as follows:

The attraction of Panjalu tourism is religious tourism combined with its natural beauty, where there is the tomb of the leader of the spreader of Islam, Prabu Hariang Kancana. Spread the religion of Islam. Until now, Panjalu has been used as one of the places of pilgrimage by the Ciamis community in general throughout Indonesia. In addition to being a place of pilgrimage, it is also a place of vacation to enjoy the natural beauty that is still fresh and beautiful (Results of an interview with Mr. Anton as a tourist on May 15, 2017).

The explanation from the interview above, according to Mr. Anton, is that in Panjalu there is a tomb considered sacred by the community. This is where attraction of tourists visiting Situ Panjalu is not only for recreation but to make pilgrimages and pray for the ancestors of the King of Panjalu.

Community empowerment is a top development priority in Ciamis Regency, one of which is in Lake Lengkong, Panjalu Village, Panjalu District. With a focus on activities to create and encourage the entire Panjalu



Village community to become empowered communities. The basic principle of community empowerment activities is carried out through 5K, namely *Kahayang, Kanyaho, Kabisa, Kadaek, tur Kaboga* (People who are willing, knowledgeable, capable, willing and have the ownership to develop themselves), as the results of the interview:

Lake Lengkong is an asset of Panjalu Village, which the people of Panjalu must utilize. The community must also participate together in preserving and maintaining this tourist attraction so that it continues to grow and make it one of the favorite tourist objects in Ciamis Regency because a human being must have a high will to get the results we want. As in the basic principles of community empowerment, namely *Kahayang, Kanyaho, Kabisa, Kadaek, tur Kaboga* (Results of an interview with Mr. Gusyanto as an employee of Panjalu Village on May 3, 2017).

Tourism development in an area is inseparable from the availability of infrastructure and facilities for tourist objects. Smooth tourism infrastructure and facilities are indicators and strategic elements in realizing the growth and development of tourism. This will influence tourist entertainment and attractions at tourist objects such as easy access to facilities and infrastructure, the large variety of facilities and infrastructure, the completeness of facilities and infrastructure, and environmental safety and comfort.

Along with global development and dynamics, the *Nyangku* Culture and Lake Lengkong are the mainstay assets of Panjalu Village in particular and Ciamis Regency in general, especially in the tourism sector. So this tourist object will continue to be developed, one of which is building a Jogging Track. This Jogging Track makes it easier for tourists to get around Lake Lengkong Panjalu and the Rest Area as a resting place before making the next trip. In addition, the Panjalu Village government will continue exploring other potentials around Lake Lengkong, possibly many that have not been explored yet.

Based on the geographical location, Lake Lengkong has potential in terms of fisheries, with this the Panjalu Village government in the future project will build a fish auction place, as the results of the interview:

It is hoped that the village government can explore more tourist attractions in Panjalu, not only in Lake Lengkong; for example, there is a water boom, and there are other tours not only in the Lake Lengkong area, which is now the center, because apart from Lake Lengkong it still has the potential to be used as a tourist spot, such as in Ranjeng, Balandongan, and Pasir Dukuh. And the plan is to make Ranjeng a TPI (fish auction place) because it can increase tourist attraction (Results of an interview with Haris as Village Head on April 28, 2017).

So it can be concluded that the Lake Lengkong Panjalu tourist attraction development will attract more tourists yearly; it will positively impact local economic growth and increase local revenue, especially in the tourism sector. This has been seen from the increase in the profession or livelihood of the people of Panjalu Village as business actors or traders, and many of them are related to the tourism sector, such as boat service providers, photo services, parking services, lodging, food, and souvenir traders (Kusumawati, 2015).

### 3. CONCLUSION

From a social perspective, the condition of the people of Panjalu Village was still traditional; many vacant lands, especially around Lake Lengkong Panjalu, and not much tourist infrastructure had been built. From an economic perspective, before the Lake Lengkong tourist attraction was established, the people of Panjalu Village were still shallow because they only relied on the agricultural, fishing, and trade sectors. Regarding livelihoods, the people of Panjalu Village are still traditional because not much technology has entered Panjalu Village, including farming, livestock raising, and fishermen. The existence of Lake Lengkong Tourism for the people of Panjalu Village after the empowerment program. After Lake Lengkong Panjalu was designated as a tourist attraction, it was evident that the changes in the condition of the people of Panjalu Village were compared to the current situation after the existence of a community empowerment program and making Situ Panjalu a tourist attraction both in terms of social, economic, lifestyle and livelihood. Of course, this positively impacts the people of Panjalu Village because it can reduce unemployment and create jobs so that the people of Panjalu Village become more empowered and prosperous. Panjalu Village is very strategic, considering that in this area, several discoveries show the origins of the founding of an ancient kingdom. So this tourist object will continue to be developed, one of which is building a Jogging Track. This Jogging Track makes it easier for tourists to get around Lake Lengkong Panjalu and the Rest Area as a resting place before making the next trip.

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