

Authenticity and Innovation in the Development of Cultural Tourism Villages in Tanah Datar Regency

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Abstract

The research aims to provide a comprehensive understanding of how authenticity and innovation contribute to cultural tourism villages in Tanah Datar Regency. By analyzing the authenticity and innovation of cultural products in the development of cultural tourism destination areas in Tanah Datar Regency, it also aims to examine institutional collaboration and community participation in the development of tourism villages in Tanah Datar Regency. The methodology outlines a qualitative analysis approach, including case studies, participatory observation, content analysis, and theme analysis. Data triangulation is employed for reliability. The results of this study indicate that authentic cultural products in Tanah Datar are well-preserved by the community, with a traditional institutional system involving the younger generation in innovative packaging of these authentic products. The role of the Tanah Datar government is considered supportive of the preservation of cultural authenticity through the innovative policy of designing a calendar of events called "One Nagari, One Event." This policy has successfully mobilized community involvement in organizing events in their villages, simultaneously promoting their cultural richness to a broader audience, not only within Tanah Datar Regency but also nationally and even internationally.

Keywords:

Authenticity, Innovation, Cultural Tourism, Heritage

1 Introduction

Authenticity is a primary requirement in the preservation of cultural heritage. In tourism, authenticity becomes a priority attraction for destinations, such as sites, cultural events, and artistic cultural products that are crucial in developing sustainable cultural heritage destinations, particularly in the planning of heritage tourism that holds high educational value. The concept of authenticity is also increasingly crucial in the marketing realm of the culturally rich tourism sector. We are said to be living in a culture of authenticity that is increasingly obsessed with concerns such as genuineness and the real (Laermans, 2018). The challenge is how to maintain the authenticity of a destination and original products created by local communities that can be used as attractions for sustainable tourism. The influence of external cultures and strong market demand has led authentic works to become increasingly overshadowed, along with the erosion of the cultural uniqueness of a tourist destination.

The undeniable problem is the small market interest from buyers in the products produced. The decreasing interest of buyers in authentic products influences the declining number of craftsmen who continue their traditional businesses. With the uncertainty of sales and proportional profits, it leads to a decrease in the interest of craftsmen in continuing their businesses. Another factor is the competition from factory-produced industrial products, such as textile factories adopting authentic product motifs that can compete in supplying products on a mass scale at much cheaper prices, causing local craftsmen's production to fall behind. Coupled with government support for large-scale suppliers who often engage in competitive actions by claiming and labeling their products as authentic products of local culture. Unequal competition threatens the sustainability of the work of local communities that should add value to cultural products.

To develop authentic tourism in Tanah Datar, the focus should not only be on tangible products but also on developing attractions from the region's natural and cultural wealth. This includes developing natural attractions such as hiking and lake exploration, cultural attractions like festivals and traditional art performances, culinary attractions by offering traditional cuisine, adventure attractions such as paragliding, and local wisdom attractions by introducing traditional activities of the local community. With this diverse range of authentic attractions, Tanah Datar's tourism can attract various types of tourists while promoting cultural diversity and uniqueness, and contributing positively to the local economy and the preservation of cultural heritage.

Only a few studies have investigated and explored efforts to claim the authenticity of products in the commercial market (Koontz, 2017). There is a need to examine how projecting authenticity serves as a cultural branding technique (O'Reilly, 2011). Wherry, Frederick F. (2006), in his research in the village of Thawai, Northern Thailand, showed how the villagers opposed government support for factory product vendors, where these vendors did not represent the authentic culture of the origin of local products but

merely imitated them. Meanwhile, community producers had to struggle on their own to promote the authentic cultural heritage products without government support.

Cases like this are still prevalent in Indonesia, where the lack of government support for SMEs and artisan communities or businesses threatens the extinction of the nation's authentic cultural works. The Government Regulation (PP) on the Facilitation, Protection, and Empowerment of Cooperatives and Micro, Small, and Medium Enterprises was only issued in 2021, namely Government Regulation (PP) Number 7 of 2021. In this policy, there are provisions that regulate partnerships with Supply Chain Patterns as cooperation between micro, small, medium, and large enterprises that have dependencies in the flow of goods and services, transforming raw materials into products, including the production process, development, information systems, packaging, and product delivery services. However, there are no provisions regarding the production of products labeled as authentic cultural works.

Meanwhile, the issues and challenges of protecting and developing cultural heritage, as stated in Presidential Regulation number 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) for the Year 2019-2024, include: (1) The lack of a database on tangible and intangible cultural heritage; (2) The absence of an integrated and systematic national registration system; (3) Limited efforts in exploring and utilizing the values contained in cultural heritage; (4) Lack of appreciation, understanding, commitment, and awareness of the importance of cultural heritage such as sites, temples, palaces, monuments, and other historical places that have noble values as means of education and recreation that can inspire the development of sustainable creative culture (RPJMN, 2020) in (Tarigan, et al., 2021)."

One effort in preserving authentic culture is to bring buyers to the production site and witness the manufacturing process. This experience can inspire visitors to appreciate the high value of creating authentic cultural works and enhance their appreciation for the cultural products themselves. By knowing the production process, the tendency to choose authentic works over mass-produced factory products becomes greater. The value of authentic cultural works can be elevated, leveling the competition with a specific target market, if facilitated within a well-planned space, namely a Cultural Tourism destination that promotes an authentic brand. The target visitors are special interest tourists who have a high appreciation for art. This becomes the selling point of the authentic cultural and heritage tourism destination. Authentic brands are generally defined as brands that adhere to the same ethos or values, and are seen to embody at least one of four modalities, namely continuity, credibility, integrity, and symbolism (Morhart et al., 2015).

In maintaining the sustainability of a destination with the potential for authenticity in attractions and cultural products, it cannot be done solely by entrepreneurs; there needs to be cooperation from all relevant institutions and participation from the community.

In tourism, cooperating institutions form a collective known as Pentahelix, which includes the collaboration of 5 elements: Academician, Business, Community, Government, and Media. Pentahelix, in this case, needs to strive for a strategic development planning based on the preservation of the authentic attractions of local cultural works. However, in practice, these five stakeholders are not always proactive in preserving the authenticity of products that are the wealth of local culture."

One region in Indonesia known for its strong commitment to preserving its local culture is West Sumatra. This study focuses on a case study in the Tanah Datar Regency, West Sumatra, particularly researching four Villages or Nagaris: Nagari Pariangan, Nagari Padang Magek, Nagari Malalo, and Nagari Padang Laweh. "Nagari" refers to a village in West Sumatra. These are village areas with significant potential for development as authentic tourist destinations. "Tanah Datar, in the API Awards, "The Anugerah Pesona Indonesia (API) is an annual series of events organized in an effort to stimulate public appreciation for Indonesian tourism. Tanah Datar Regency has achieved notable accomplishments, including "Pacu Jawi" as the Most Popular Cultural Attraction in 2018, Kawa Daun as the Second Most Popular Traditional Drink in 2019, and Van der Capellen Market as the Third Most Popular Digital Destination. There are six nominations for API 2020: Ampiang Dadih as the Traditional Food from Bukittinggi, Authentic Minangkabau as the Branding of Tanah Datar, Silungkang Weaving as the Shopping Destination from Sawahlunto, Silokek Rock Climbing as the Adventure Sport from Sijunjung, Sarugo Village as the Traditional Village Destination from 50 Kota, and Saribu Stairs as the Unique Tourist Destination from Bukittinggi.

This research is planned to be conducted in the Tanah Datar Regency, specifically in several nagaris with potential for authentic tourism. Besides its natural beauty, the area also has many cultural heritage sites, authentic buildings, historical structures, and local artisanal products such as songket fabrics, Minang Batik or land batik, handicrafts, arts, cuisine, etc., found in Nagari Pariangan, Nagari Padang Magek, Nagari Malalo, and Nagari Padang Laweh, each with its distinctive characteristics. Furthermore, Tanah Datar Regency is a significant coffee-producing region, with 342 authentic coffee powder industries. However, due to the widespread authentic potential in Tanah Datar across several nagaris, the initial decision was to focus the study on one nagari, namely Nagari Pariangan, which has connections to the authentic potential of surrounding nagaris.

The current challenge is how prepared the community and related institutions are in preserving the authenticity of Tanah Datar's cultural works and how to develop sustainable authentic tourist destinations in the Tanah Datar region.

For instance, as mentioned by the Head of the Tourism Office of Tanah Datar Regency, Pariangan village received international recognition as the most beautiful village according to Budget Travel magazine, an international tourism magazine from New York, United States. However, in reality, it falls short of expectations as a globally recognized tourist village due to the lack of awareness among the local population about their tourism potential, and there is still a need for mentoring in tourism community

groups. Based on the issues outlined above, the research team proposes a study titled 'Authenticity and Innovation in the Development of Tourism Villages in Tanah Datar Regency. From the above description of the issues, the research framework is formulated as follows:

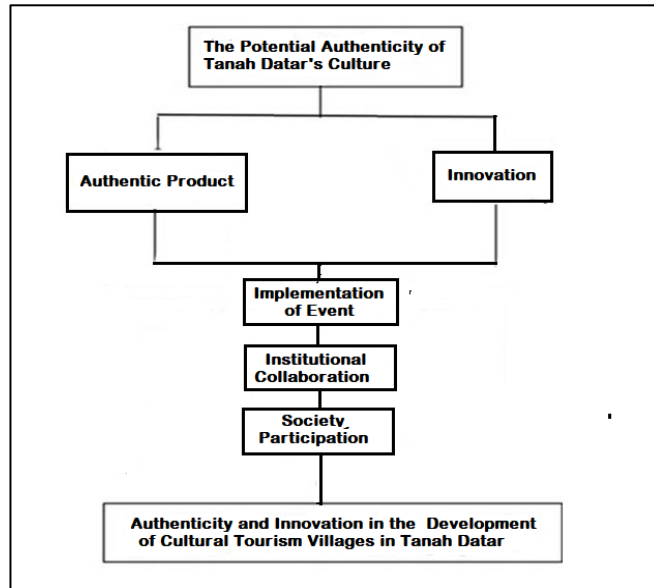


Figure 1: Research Framework

2 Literature Review

2.1 Authenticity

The concept of authenticity is a complex concept, which has garnered much attention across various disciplines such as sociology, anthropology, psychology, economics, and marketing. (Antón, C., et al. (2019), states that several terms like "original," "genuine," "trustworthy," "tradition," or "origin" have been associated with this concept of authenticity. Authenticity is acknowledged as an original, universal value and a crucial driving force motivating tourists to travel to distant places and experience different time periods (Daugstad & Kirchengast, 2013; Frisvoll, 2013).

The literature analysis indicates the existence of heated and controversial debates concerning the concept of authenticity and which parameters should be considered authentic. However, in the tourism context, there is a general agreement that authenticity does not stem from a static and closed understanding of place and culture; instead, the authenticity of the experience is subjective and determined by the perceptions of visitors (Castéran & Roederer, 2013; Sidali & Hemmerling, 2014; Sims, 2009; Wang, 1999). Based on the research conducted by Wirasant Wirunsakunphiban. et al.(2002) on the Hmong people in Thailand, the research finding indicated that Hmong

people revived their traditional practices to promote cultural tourism. They were selling their “authentic” culture but at the same time they borrowed things from the cultures of the tourists to make it easier for them to feel related to the shows. These traditional shows were there exclusively for the enjoyment of the outsiders.

Companies create better products and services by improving production factors and output systems for competitive advantage (Covin & Miles, 1999; Shepherd & Patzelt, 2017). According to van Riel et al. (2021), companies exhibiting such practices are considered innovative. This highlights that innovation is a crucial component of a company's efforts to thrive in the sales market. On the contrary, authentic products generally avoid innovation due to concerns over preserving authenticity, which may result in reduced competition in the market."

Authenticity plays a central role in the tourism industry due to the experimental nature of tourism services (Pine & Gilmore, 1998; Sidali & Hemmerling, 2014). According to the definition provided by Yeoman, Brass, & McMahon-Beattie (2007, p. 1133), the "search for authenticity" refers to "consumers seeking authenticity in various products, services, and experiences, or searching for it within themselves." There is a common view that authenticity becomes a key motivator and an essential aspect when visitors evaluate their travel experiences (Chang et al. 2011; Lego & Wood, 2017; Yeoman et al., 2007). However, not all visitors pursue authenticity with the same intensity or to the same extent (Ozdemir & Seytoglu, 2017; Sims, 2009). Previous research indicates that assets such as heritage, culture, natural resources, and food have the potential to attract seekers of authenticity (Chang et al., 2010). Nevertheless, authenticity is highly personal as it is a subjective evaluation (Hillel et al., 2013; Newman & Dhar, 2014) that individuals must experience and discover for themselves (Gilmore & Pine, 2007; Wang, 1999).

Authentic tourism is a type of tourism that emphasizes the promotion of local culture, traditions, and heritage of a specific destination. It is a form of sustainable tourism that aims to preserve and promote the unique identity of a community while providing benefits to the local economy. Authentic tourism also encourages responsible and sustainable tourism practices, such as minimizing negative impacts on the environment and respecting the customs and traditions of the local community.

2.2 Culture Tourism

Today, many tourists seek authentic experiences pertaining to different cultures and histories at heritage sites. Authenticity is a pivotal component for tourists who expect to experience the heritage of other cultures when they travel.(Park, E., Choi, at al., 2019). Cultural tourism goes beyond the consumption of historical cultural products; it also involves engaging with the contemporary way of life and culture of the local people. (Mousavi et al. ,2016) In their research on the southern region of Vietnam, Xuan & Ngan (2020) investigated how tourism influenced the indigenous population. Their findings revealed that cultural tourism catalyzed for local residents to safeguard their cultural identities. However, the study also observed instances where teenagers emulated the lifestyle of external communities. One of the important attributes in heritage tourism is

authenticity or, at least, the perception of it (Xu, Wan, & Fan, 2014; Yi, Fu, Yu, & Jiang, 2018).

2.3 Innovation

Innovation encompasses novel approaches, concepts, or products—something that introduces freshness or distinctiveness (Hostettler, 2018). As described by Novelli et al. (2006), product innovation involves developing new or enhanced products, services, or amenities to deliver increased value to customers. Conversely, process innovation focuses on refining the methods by which products or services are manufactured, delivered, or consumed. According to Sa'ad (2015), Innovation can be defined as something new, including goods, ideas, phenomena, or techniques, perceived as unfamiliar by a group of individuals or specific individuals. Innovation can emerge in the form of very recent discoveries or as developments from existing findings. The primary goal of innovation creation is to achieve specific objectives or solve particular problems.

Innovation can be applied in a new nature or in the form of a change (novelty). Renewal principles that exist are then categorized into two categories: a. based on innovation that uses technology, b. creating distinctive features or uniqueness that is different from others or what existed previously. Renewal can also be a development in tourist services from what existed before because adapting services to community needs requires innovation. The connection of innovation with authentication refers to forms of innovation that do not eliminate the distinctiveness or purity of authentic products. Asyar (in Nurdyansyah and Andiek, 2015) interprets innovation as the latest actions or ideas in a social context to solve existing problems. Thus, innovation can be seen as an effort to create new and positive changes moving towards a better direction.

In the context of Indonesia, efforts to develop authentic and innovative tourism promise significant positive impacts. Besides enhancing the allure of Indonesian tourism, this can also open the door to an increased number of visitors while still promoting the richness of Indonesia's cultural and natural heritage. Authentic and innovative tourism in Indonesia is not only advantageous economically but can also contribute to economic and environmental sustainability. Through responsible tourism practices, this development can minimize negative impacts on the environment and local communities. Thus, Indonesia can maintain its natural beauty, protect its cultural heritage, and provide memorable and sustainable travel experiences for tourists. The continuity of innovation and the preservation of authentic values are key to success in elevating Indonesian tourism to a higher global level. The development of authentic and innovative tourism does not come without challenges. It requires joint efforts from the government, the tourism industry, and local communities to address potential obstacles that may arise during the development process. Some challenges that need to be overcome involve:

Adequate Sustainable Destination Management: Emphasis on conservation and sustainable management of tourism destinations is crucial. This includes controlling the number of visitors, environmental preservation, and Local Community Participation:

Active involvement and participation of the local community are key to success. They should have a role in decision-making related to tourism development in their region. Education and Training: Education and training for the local community and stakeholders in the tourism industry can help improve service quality, understand the needs of tourists, and positively promote cultural heritage.

3 Methodology

In this research, qualitative analysis will serve as the primary approach to comprehensively understand and explore information regarding the roles of authenticity and innovation in the development of cultural tourism villages in Tanah Datar Regency, West Sumatra. The qualitative analysis method will involve various techniques and approaches, including:

3.1 Case Study

By delving into four cultural tourism villages (Nagari) to gain a thorough understanding of the local context. Conducting in-depth analyses of authenticity and innovation practices at the village level, including vilages: Nagari Pariangan, Nagari Padang Magek, Nagari Padang Laweh, and Nagari Malalo. One of them is the Tourism Village Nagari Tuo Pariangan, recognized as the most beautiful village in the world. Through Budget Travel Magazine, an international tourism magazine from New York, USA, in its February 23, 2012 edition titled "World's 16 Most Picturesque Villages," Nagari Tuo Pariangan was acclaimed as one of the most beautiful tourist villages globally. This accolade is based on the results of a survey of 2000 questionnaires filled out by tourists who have visited several of the most beautiful villages in the world.(Moreta, A., & Harirah, Z. ,2023).



Figure 2: Map of Tanah Datar Regency, West Sumatra

3.2 Participatory Observation

Involving researchers in daily activities in the villages to gain direct insights into the dynamics of authenticity and innovation. Participatory observation allows researchers to experience local interactions and practices firsthand.

3.3 Content Analysis

Analyzing documents related to the development of cultural tourism villages, such as village regulations, development programs, and historical records. Examining content to identify patterns, themes, and implications related to authenticity and innovation.

Theme Analysis by Identifying and analyzing major themes emerging from interviews, observations, and related documents. Grouping findings into themes helps understand the complexity of authenticity and innovation issues.

3.4 Data Triangulation

In-depth Interviews, collecting data from stakeholders such as village leaders, community figures, and tourism village managers. Conducting structured interviews to gain profound insights into the implementation of authenticity and innovation.

Combining data from various sources (interviews, observations, document analysis) to ensure the validity and reliability of findings. Using triangulation to gain a more complete and in-depth understanding of authenticity and innovation in cultural tourism villages. This qualitative analysis method aims to provide a more comprehensive and contextual overview of how authenticity and innovation contribute to the development of cultural tourism villages in Tanah Datar Regency. The analysis goes beyond factual data collection, involving interpretation and profound understanding of the cultural and social context of the villages.

4 Findings

4.1 Authentic Products

The research findings highlight that authentic cultural products in Tanah Datar are well-maintained by the community. The traditional institutional system, involving active participation from the younger generation, plays a crucial role in preserving and presenting authentic products in an innovative form. The role of the Tanah Datar government is also evident in supporting the sustainability of cultural products through innovative policies, such as the one-village-one-event calendar. This policy not only mobilizes community involvement in organizing events in their villages but also promotes cultural richness as a source of pride not only in Tanah Datar but throughout the country and even internationally. The authentic products from villages in Tanah Datar include:

4.1.1 The Authentic Heritage Relic

One of the authentic objects found in Nagari Pariangan is the "Batu Agam" or "Batu Lantak Tigo" (Three-Stone Rock). According to the local folklore of the Pariangan community, Batu Lantak Tigo consists of three stones arranged in a triangular pattern, with an average distance of 70 meters between each stone and an average height of 830 meters above sea level. It serves as a marker indicating the initial formation of the region or area for the distribution of customs and the Minangkabau ethnic community in the past. This area was divided into three regions known as "Luhak Nan Tigo," namely Luhak Tanah Datar, Luhak Limo Puluah Kota, and Luhak Agam. These three regions then evolved into the administrative regions of the current regency.

In addition to Batu Lantak Tigo, these three stones are also often referred to as "Tungku Tigo Sajaringan." At this location, a solemn oath was once taken by the penghulus or datuaks, declaring: "Bakato bana, babuek baiak, mahukum adia, bilo dilangga, ka ateh indak bapucuak, ka bawah indak baurelk, di tengah-tengah digiriak kumbang" ("Speak truth, create peace, judge fairly, protect with care, above should not oppress, below should not rebel, in the middle chirps the beetle").

According to Devi Sanjaya, Chairperson of Pokdarwis Nagari Pariangan, "This is a statement for the judges, which means a judge must make a decision as fairly as possible according to the mistakes committed. 'Kaateh indah bapucuak'... It's an oath that requires fairness in decision-making; otherwise, the oath is not upheld."

The location of the Batu Lantak Tigo site is situated at three points, as seen in the image below:



Figure 3: Photo of Mapping the Location of Batu Latak Tigo
Source: Site information on the location in Nagari Pariangan

4.1.2 The Authentic Traditional Racing Events

Pacu jawi is a traditional bull racing event held in Tanah Datar, West Sumatra, Indonesia. This tradition has been carried out by the people of Tanah Datar, especially

in the nagaris (villages) across its four districts, namely Pariangan District, Sungai Tarab District, Lima Kaum District, and Rangkat District. In this research, the locations studied for the implementation of Pacu Jawi were Pariangan sub-district and Sungai Tarab sub-district in Tanah Datar Regency, specifically in Nagari Padang Laweh. for centuries as a celebration marking the end of the rice harvest in this competition. The attraction is where the jockey stands behind a wooden plow loosely tied to a pair of bulls and holds their tails as the bulls run along a muddy track for about 60–250 meters in a rice field. Despite being referred to as a "bull race," the bulls do not directly compete against each other, and there is no officially declared winner. Instead, spectators assess the performance of the bulls, particularly in terms of speed and their ability to run straight. The philosophy is that even the jawi (bull) must walk straight, let alone humans. And a person who can walk straight will certainly have high value; that's the winner. The implementation of Pacu Jawi is able to provide a multiplier effect, because it contains many meanings. so it is necessary to preserve it, to attract more foreign and domestic tourists, especially tourists who love photography.



Figure 4: Paju Jawi Attraction, Nagari Padang Laweh

4.1.3 Authentic Traditional Clothing

The authentic product of Padang Magek is the unique clothing known as "baju milik," a distinctive attire exclusive to Padang Magek and not found in other villages. This clothing set, consists of traditional attire, including a head covering, a black velvet dress called Lambak/kodek, and a Sandak. The Sandak serves as a prayer rug when Minangkabau women perform their prayers. The main uniqueness lies in the head covering, Tekuluak sapik udang, arranging a shape that is asymmetrical, resembling the form of a shrimp.

It made from materials similar to mukenah (prayer garment) and sarong worn by Muslim women. The distinctiveness lies in the ability to craft these materials into a unique and beautiful head covering. Every woman in the community is required to learn how to create it, and this skill is passed down from generation to generation. Since childhood, they can intricately arrange this head covering. The philosophy embraced by the women of Nagari Padang Magek is that there is no excuse to skip prayer, as the prayer accessories are always carried wherever they go.



Figure 5: "Baju Milik," Authentic Attire from Nagari Padang Magek

4.1.4 Authentic Culinary

Since 2011, CNN has acclaimed the traditional cuisine of the Minangkabau community as the most delicious dish worldwide, an achievement that brings pride not only to the residents of West Sumatra but also to the entire Indonesian population. The cuisine, characterized by the distinctive Indonesian spice blend and enhanced with a touch of spiciness, has been recognized as a world cultural heritage by UNESCO since 2013 (Lenny, 2021). Apart from the renowned Rendang dish, there are numerous authentic culinary items that serve as characteristics of local culture. For instance, Lake Singkarak possesses uniqueness in the production of "ikan bilih," a protein-rich fish species exclusive to Lake Singkarak. While Bilih fish also thrive in Lake Toba, they exhibit a distinct flavor profile. The Bilih fish is processed into the distinctive cuisine of Nagari Malalo, representing an authentic product of Malalo. Several dishes are integral to traditional events in Nagari Malalo. West Sumatra is renowned for its culinary delights, recognized both nationally and internationally. Iconic dishes like rendang and sate Padang have become synonymous with Indonesian cuisine. However, many authentic culinary treasures remain undiscovered, particularly those unique to each Nagari (village) with its distinct characteristics. For instance, Nagari Malalo boasts authentic dishes that are not only delicious but also play an integral role in their traditional ritual ceremonies.

Namely The Engagement Procession in Guguak Malalo is officially inaugurated with what the locals call "MA ANTA SAMBA SALA," which consists of Guguak Malalo culinary delights, including:

- Pangek Sasau
- Rendang: Select beef rendang
- Telur Dadar: Omelette

These are placed in special glasses, set on a tray covered with a special cloth, and closed with a unique lid called "SAOK AYIA" by the people of Guguk Malalo. Additionally, it is mandatory to accompany this with snack culinary delights, including:

- Pisang Gadang: Big Bananas
- Pinyaram
- Bubua Kuniang

This ceremonial engagement feast showcases the rich culinary heritage of Guguk Malalo and is an integral part of local traditions and celebration



Figure 6: "Samba Sala," a culinary specialty from Nagari Malalo

4.1.5 *The Authentic Rituals*

The traditional Minangkabau house, In Tanah Datar, this reflects local wisdom and the philosophy of the local community. As a symbol of democracy, this building depicts a place of consensus and the distinctive Tanah Datar mindset. The curved roof of the traditional hall, resembling the pointed horns of a buffalo, symbolizes the dynamic nature of a community working, acting, and aspiring to noble ideals for collective happiness. With five points, one at the front and four on the curved sides resembling buffalo horns, the traditional hall's roof represents the unique architectural art of Tanah Datar, reflecting the dynamics of the local community. Meanwhile, the tiered, domed, and pointed mosque represents the majority religion in Tanah Datar, Islam, shaping a pure and virtuous spirit within the community

To Built "Rumah Gadang," costs 2.7 billion IDR. It is constructed using wood and bamboo, employing a unique method of construction that relies on intuition rather than precise measurements. The construction process involves a sense of sight, touch, and possibly the use of intuition or "feeling" until it feels right. Initially, no nails were used in the construction; instead, pegs were utilized to make the house earthquake-resistant. The joints are not embedded in the ground.

Pariaman, where these houses are commonly found, often faces natural disasters due to its location near mountains and fault lines. The area experienced significant disasters in 2004 and the 1970s, leading to evacuations. The construction of traditional houses involves communal effort, evident in the creation of these traditional homes. However, the cost is borne individually by the families who own the Rumah Gadang.

The construction process includes ritual stages, which are integral to the authentic rituals, such as the "Batagak Rumah Gadang" in Nagari Malalo. This ritual procession takes place during the construction of the Rumah Gadang and involves a collective effort. The process is lengthy and overseen by skilled craftsmen and traditional experts. The culmination is marked by the "Batagak Rumah Gadang," concluding with prayers and a communal meal expressing gratitude to the Almighty.

Throughout this process, numerous philosophies and narratives are interwoven into each stage, emphasizing the respect and harmony with nature, including Environmental Impact Assessments (AMDAL). It underscores the communal commitment to preserving and safeguarding the environment.



Figure 7: The "Batagak Rumah Gadang" in Nagari Malalo

4.2 Innovation

4.2.1 One Nagari One Event

Implementation of Event by Government In 2023, The Ministry of Tourism in Indonesia is launching four main tourism trends will shape traveler behavior. "End of Ambition" signifies a shift in the working paradigm, giving rise to the popularity of wellness tourism. "Embellished Escapism" encourages the tourism sector to innovate, creating unique holiday experiences, such as through the development of sport tourism destinations. "Always in Doubt" reflects traveler skepticism, emphasizing the importance of honesty and service quality improvement. "Polycentric Lifestyle" portrays the desire of tourists to explore the attractions of each region. In line with these trends,

Tanah Datar Regency plans 50 tourism events this year, including cultural, culinary, religious festivals, and more, aiming to attract visitors from both domestic and international markets. As part of their flagship program, each nagari (village) will host one event.

The procurement of a community-wide event agenda can be considered as a form of policy innovation implemented by the government of Tanah Datar. This initiative aims to introduce authentic products and promote various products through engaging attractions that can attract a significant number of tourist visits.

4.2.2 *The Batik Dye from Coffee Waste*

Meanwhile, innovation is also carried out on Authentic products without altering the characteristics of the product's authenticity. This includes the Batik Dye from Coffee Waste patented by Mrs. Rina Armeniza Aziz and Prof. Azril Azahari. Recently, on October 30, 2022, Tanah Datar Regency received the MURI Record Award presented directly by the Founder of MURI, Jaya Suprana, witnessed by the Minister of Tourism and Creative Economy Sandiaga Salahuddin Uno. The award was given to Mr. Devi Sanjaya, the Head of the Tourism Awareness Group for Cultural Villages in Nagari Pariangan, Tanah Datar Regency, as part of the series of events of the Indonesian Village Tourism Award (ADWI) 2022 with the theme "From the Village for Indonesia Rise."

Figure 8 : Photo: Certificate presentation for Nuri: Batik with Coffee Waste Dye



Breaking MURI Records, First in the World

Source: <https://padek.iawapos.com>

4.2.3 *Paragliding Event in Nagari Malalo*

In the Nagari Malalo area, there is Lake Singkarak, the second-largest lake in Sumatra after Lake Toba in North Sumatra. Lake Singkarak covers an area of 11,200 hectares, with 6,420 hectares falling within the Tanah Datar Regency and the rest in the Solok Regency. The combination of Paragliding Adventure and Traditional Beauty is the image of Nagari Malalo. At the highest point in this district, Malalo perfectly blends traditional allure with the exhilarating experience of paragliding. The smart village

combines traditional tourist attractions with a global sport, providing visitors with a unique opportunity to enjoy the stunning panorama of Lake Singkarak from the paragliding take-off point. The blend of cultural heritage and adventure tourism has significantly enhanced Malalo's appeal as a must-visit destination. Two locations in Nagari Malalo are designated as tourist attractions: the mountain peak as the paragliding take-off point in Guguak Malalo, Batipuh Selatan District, Tanah Datar Regency, West Sumatra, and the landing site at the Talago Lintah village football field.

Attractions held in Nagari Malalo include the Malalo Charm Festival, which took place at Puncak Macau Duo in January 2020, attracting attention with two main activities: Fun Fly Paragliding and Malalo Trail Adventure. In Fun Fly Paragliding, participants can test their skills while enjoying the beauty of Lake Singkarak in the Malalo sky. They take off from Puncak Macau Duo and land at Pelita Malalo Football Field. Meanwhile, Malalo Trail Adventure allows motocross enthusiasts to test their skills at Puncak Macau Duo. Initiated by the residents of Guguak Malalo and supported by the Nagari Government and Malalo expatriates, this festival has attracted many tourists and hosted the National Paragliding Championship in 2022 at Wisata Puncak Paralayang Malalo. The National Paragliding Trip of Indonesia (TRoI) Series 3 in 2022 was attended by 130 paragliding athletes from 14 provinces, including Central Java, DKI Jakarta, Banten, East Java, Jambi, North Sumatra, West Sumatra, South Sumatra, West Java, Bali, Yogyakarta, Central Sulawesi, Papua, and Aceh.

As part of the attractions, a performance was staged as an innovative paragliding attraction that combines authentic cultural values. The youth from the Malalo Paragliding Youth Association created an innovative paragliding attraction, presenting prospective brides and grooms dressed in Minangkabau traditional attire. The young man takes off using paragliding and lands precisely at the location where the bride awaits on a floating platform above Lake Singkarak. The young man then presents symbolic wedding gifts. This attraction has become a captivating feature that successfully harmonizes the continuity of authentic culture with a modern gaming touch.



Figure 9: The engagement ceremony, innovatively enhanced with paragliding attractions.

4.2.4 Institutional Collaboration

Institutional collaboration plays a crucial role in elevating the authentic and innovative aspects in the development of cultural tourism in Tanah Datar. Involving various stakeholders, such as local government, tourism industry players, academic institutions, and the local community, this collaboration aims to enrich and preserve the unique cultural heritage of Tanah Datar. The involved institutions work together to design and implement programs that integrate authentic local values with innovations in organizing tourism events, promoting destinations, and developing supporting infrastructure.

The local government of Tanah Datar, with its initiative to promote authentic values through the annual event "One Nagari One Event," represents an innovative form of cultural preservation by policymakers. In its implementation, this encourages policymakers to collaborate with the tourism industry to create authentic and appealing tourism experiences. Academic institutions also play a role in researching and documenting local culture, providing a strong knowledge base for tourism development. This collaboration actively involves the local community by empowering them to participate in decision-making processes, destination management, and supporting cultural activities that revive local heritage.

By building this collaboration, Tanah Datar can combine the authenticity of its culture with innovation in tourism development. This creates a stronger appeal for visitors while simultaneously providing sustainable economic and social benefits to the local community. Institutional collaboration opens the door for the exchange of ideas, resources, and collective involvement in achieving a shared vision to elevate the cultural tourism potential of Tanah Datar to a higher level.

4.2.5 Social Participant

The Role of Customary Institutions is crucial in motivating the community to actively participate in various interests, such as democracy, customary decisions, regulations to be followed, and the development of their villages.

Social Order in Tanah Datar, similar to the broader Minang customs, involves the customary institution known as "Tali Tigo Sapilin" (TTS) at each level of the community with customary rights, such as the "Nagari Community" owning "Nagari Customary Rights," the "Tribe Community" owning "Tribe Customary Rights," and the "Clan Community" owning "Clan Customary Rights." Customary institutions engage in discussions and make collective decisions at their customary meeting place, the Balai Adat Gonjong Lima.

Minangkabau customs act as a definitive guide for customary rules and laws that govern the social life of the Minangkabau people, especially in Ranah Minang or West Sumatra. Beyond the local domain, Minangkabau customs extend their influence on Minang communities outside the Minangkabau region. Essentially, customs serve as the foundation of authority for Rajo or Penghulu (traditional community leaders), guiding

their daily leadership duties. All legal rules and regulations fall under the realm of customs, rooted in ancestral traditions and Islamic principles embraced by the Minangkabau community.

The principles of customs are structured upon three main pillars of Minangkabau customs. The first two pillars were established by Dt. Perpatih Nan Sabatang and Dt. Ketumanggungan:

Joint Ownership of Customary Rights: There is no individual ownership of Minangkabau Customary Rights, with Niniekmamak tasked with formulating policies for their use.

Matrilineal Descent of Customary Rights: Women are entrusted with safeguarding Customary Rights, passed down to their daughters as heirs, known as Bundokanduang.

The third pillar for Minangkabau customs is upheld at the summit of Pato Bukik Marapalam. An agreement between traditional leaders and Islamic religious leaders resulted in an additional pillar to complement the existing two:

Islam as the Religion of the Minangkabau Customary Community: This pillar gave birth to Alimulama, a leadership role ensuring the community's direction in Islamic matters.

Together, these three pillars are known as "Tali Tigo Sapilin" in Minangkabau customs, uniting the community as one entity. This union is identified as "Adat Nan Basandi Syarak, Syarak Basandi Kitabullah" (ABS-SBK).

Community leadership is consolidated into three councils called "Tungku Tigo Sajaringan" (TTS):

Council of Deliberation of Alimulama: Responsible for assessing policies in line with Islamic teachings and ensuring the implementation of Islamic principles in the Minangkabau Customary Community.

Council of Deliberation of Ninikmamak: The policymaking council for the use of Customary Rights and other policies.

Council of Deliberation of Bundokanduang: Oversees Minangkabau Customary Rights, shared assets, and the education of future generations.

These TTS institutions exist at various community levels, such as Nagari Community, Tribe Community, and Clan Community, each led by a Pangulu chosen from the Ninikmamak community. The social structure formed by these customary rules creates a guided customary society, reflecting the proverb: "Kamanakan Barajo Ka Mamak, Mamak Barajo Ka Pangulu, Pangulu Barajo Ka Mufakat, Mufakat Barajo Ka Nan Bana, Nan Bana berdiri sendiriNyo."

Table 1: Authenticity and Innovation in each Village

| Village or Nagari | Authentic Tourism Potential | Inovation |
|---------------------|--|---|
| Nagari Paringan | <ul style="list-style-type: none"> - Heritage Relics - Culinary - Rural Environment, - Pariangan Inscription, - Biaro Gate, - Saruang Hall, - Sultan Suri RAjo Maharajo Dirajo Field, - Panjang Cemetery, - Panjang Hall, - Nagari Children's Craft Center, Tan Tejo Gurhano Main Road | Batik with Coffee Waste Dye |
| Nagari Padang Magek | <ul style="list-style-type: none"> - Randai: A performance that combines dance, martial arts, and narrative drama - BajuMilik" Authentic traditional clothing - Culinary - Tradisonal music | The event showcases the charm of "Baju Milik," an authentic traditional clothing, involving a thousand residents who fund their own attire. |
| Nagari Padang Laweh | <ul style="list-style-type: none"> - Pacu Jawi - Cullinary | - |
| Nagari Malalo | <ul style="list-style-type: none"> - Ritual - Culinary | Attraction Event paragliding attractions. |

5 Conclusion

In conclusion, this research has pursued a comprehensive understanding of the interplay between authenticity and innovation in shaping cultural tourism villages in Tanah Datar Regency. Through a meticulous analysis of cultural products and their development within the designated tourism areas of Tanah Datar, the study has aimed to unravel the nuanced dynamics of authenticity and innovation in the tourism landscape.

The authenticity of cultural products, deeply rooted in local traditions and practices, has been scrutinized for its role in preserving the unique identity of Tanah Datar's cultural tourism. Simultaneously, the study has delved into the innovative practices employed in the development processes, exploring how new ideas and approaches are integrated without compromising the core authenticity of the cultural offerings.

This research contributes valuable insights into the intricate balance between preserving cultural authenticity and fostering innovation in the realm of tourism. By

shedding light on the unique characteristics of Tanah Datar's cultural tourism villages, it offers a nuanced perspective on how these elements can synergize to create vibrant, sustainable, and culturally rich destinations. The findings of this study are expected to inform future strategies for the continued development of cultural tourism in Tanah Datar Regency and, potentially, serve as a model for similar initiatives elsewhere.

The overarching aim of this study is to investigate the collaboration among institutions and the involvement of the community in the advancement of tourism villages within Tanah Datar Regency. By delving into this subject, the research seeks to comprehend how various institutions, both governmental and non-governmental, collaborate to foster the growth of tourism in villages. Simultaneously, it aims to evaluate the extent of community engagement in the development processes, emphasizing the importance of local participation in shaping the tourism landscape.

Through this exploration, the study aims to provide insights into the dynamics of institutional synergy, identifying the roles, responsibilities, and effectiveness of these entities in collectively contributing to the enhancement of tourism initiatives. Additionally, it endeavors to assess the depth and significance of community involvement, recognizing the pivotal role that local residents play in the sustainable and authentic development of tourism villages.

In summary, the research endeavors to offer a comprehensive understanding of the interplay between institutional collaboration and community participation, shedding light on their combined impact on the development of tourism villages in Tanah Datar Regency.

6 About the author

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