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08 Juli 2020

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E : ft@untar.ac.id

**FRIENDLY CITY
INTERNATIONAL CONFERENCE 5**

"Enhancing Culture, Community and Environment"

CERTIFICATE

This is to certify that

N Solikhah

With paper's title

Ethnic tourism and sustainable of vernacular settlement in Cibeo Village, Baduy Dalam

to contribute as a

AUTHOR

at Friendly City International Conference 5 (2019)
held on 12th September 2019 at Grand Aston City Hall Hotel,
Medan - Sumatera Utara, Indonesia

Chair of Friendly City
International Conference 5



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Rektor of
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| PREFACE |

Introduction

The 5th Friendly City International Conference (FCIC 5), organized by Architecture Department, Universitas Sumatera Utara, Medan - Indonesia is considered to be a media for research results and experience exchange in exploring and developing ideas of friendly city in various aspects and perspectives and also as synchronization media between academic research and practical application in solving urban problems, in developing countries.

A friendly city is not just demonstrated by a good and appropriate infrastructure and space but very dependent on how communities are involved and their needs are met. The needs of the communities can vary from place to place, depending on the environment, culture and traditions. The interconnectedness of culture in the development of the city, is considered not just as a "patch", but it should be integrated comprehensively. UN Habitat stressed the importance of culture by "re-humanizing" urban environment. Further, it must increase social cohesion, counter segregation (social and spatial) and uneven distribution of wealth, and aim for more equitable distribution and access to urban resources and more integration and connection among residents.

With these goals in mind and continuation of friendly city international conferences series, the 5th Friendly City International Conference (FCIC 5) invite academics, researcher, practitioner, observers and all those concerned participants for a better city life, to jointly express and exchange ideas and experiences. The conference will focus on the issues of community, culture and environment to achieve a better city sustainability.

A forum for discussion of the friendly city has ever seminar on the *International Seminar: Towards a Friendly City*, as part of One Decade Anniversary of Architecture at the Universitas Sumatera Utara November 2001; *International Seminar: Urban Development Management for Friendly City* in 2003; *International Seminar: Creating Urban Architecture for a Better Life* in 2011; and *International Seminar: From Research to Implementation for Better Sustainability* in 2017. As a continuation of the seminar, Architecture Department of Architecture, Faculty of Engineering, Universitas Sumatera Utara, cooperate with the government of Medan intends to organize *International Seminar on Friendly City: Enhancing Culture, Community and Environment*.

The seminar aims to collect a variety of positive thoughts about the management of developing friendly city, especially to apply the concept to the real problems of urban in various parts of the world today. For that much needed donations thoughts and experiences of practitioners of government that will be combined with conceptual theories by experts. Thus it is expected will be obtained a more comprehensive and applicable problem-solving framework.

The topics that available on the conference are:

1. Architectural Theory and Critic
2. Building Technology
3. Development Studies
4. Economic Growth and Development
5. Heritage and Built Environment



6. Human and Society
7. Organization and Management
8. Physical Environment
9. Quality of Life
10. Spatial Change and Geographic Information Technologies
11. Sustainable Built Environment
12. Town Planning
13. Urban Design

General Purpose

1. As a media for research results and experience exchange in exploring and developing ideas of friendly city in various aspects and perspectives.
2. For media synchronization between academic research and practical application in solving urban problems, particularly in Indonesia and developing countries.

Keynote Speakers

1. **M. Nawawiy Loebis**; Professor of Architecture at the Universitas Sumatera Utara, Indonesia. An expert in the field of Architecture Theory and Critiques in Architecture.
2. **Marco Sala** Architect; Professor of Architecture Technology at the Università Degli Studi Firenze and Director of the European Master's Degree in Sustainable Design.
3. **Badaruddin Mohamed**; Professor of Architecture at the Universiti Sains Malaysia. An expert in the field of Tourism Planning and Environmental Planning.
4. **Antonella Trombadore**; Doctor of Architecture Technology in Università Degli Studi Firenze. An expert in the field of Energy Management in Architecture.

Participants

1. Participants : 300 people
2. Abstracts Contributor : 220 papers
3. Such as:
 - Academics; Researchers, Lecturers, Students
 - Bureaucrats / Government
 - Business Person

- NGOs
- Practitioner / Professional Architectural Field
- Practitioners / Town Planning Professionals
- Practitioners / Business Professionals

Conference Venue and Schedule:

Date : Thursday, 12 September 2019

Place : Grand Aston City Hall Hotel and Serviced Residences Medan
Jl. Balai Kota No. 1 Medan 20112 Sumatera Utara – Indonesia

Schedules

Abstract Deadline	: 8 April 2019
Extend Abstract / Late Charges	: 9 – 15 April 2019
Abstract Acceptance Announcement	: 29 April 2019
Full Paper Deadline	: 25 Juni – 1 Juli 2019
Extended Full Paper / Late Charges	: 2 – 7 Juli 2019
Full Paper Acceptance	: 16 August 2019

Social Media and Contact Person FCIC 5 – 2019:

Instagram	: 5fcic
Twitter	: @5fcic
Facebook Page	: Friendly City International Conference
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Ethnic tourism and sustainable of vernacular settlement in Cibeo Village, Baduy Dalam

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Ethnic tourism and sustainable of vernacular settlement in Cibeo Village, Baduy Dalam

N Solikhah^{1*}

¹ Department of Architecture and Planning, Faculty of Engineering, Tarumanagara University Campus 1, L Building, 7th Floor, Jl. Let Jen. S. Parman Number 1, West Jakarta 11440, Indonesia

*Email: nafiahs@ft.untar.ac.id

Abstract. Ethnic identities in developing countries become a focus of recent research one is related to ethnic tourism. One of ethnic tourism based on Vernacular Settlement is in Cibeo Village, Baduy Dalam, Banten Province. The opening of access in Ciboleger in the 1970s opened the opportunity of ethnic tourism. This study aims to review the phenomenon of Ethnic Tourism and Sustainable of Vernacular Settlement in Cibeo Village. The research paradigm used is naturalistic with a qualitative research strategy in the form of the Ethnography Approach. The method of data collection is through residencies in Cibeo Village to capture phenomena on the vernacular settlement as a natural setting and ethnic tourism. The results show that tourism plays an important role which is not always a negative impact on vernacular settlements. Ethnic tourism becomes one of an factor in the ongoing construction of place identity and senses of a place of vernacular settlement in Cibeo Village. This study provides implication: *First*, that cultural system carried out by vernacular society determine sustainable of vernacular settlement. *Second*, that the key of successful Sustainable Vernacular Settlement is the growth and development of its local wisdom.

1. Introduction

Ethnic tourism is as a part of cultural tourism and be an important part of the global tourism industry [1]. According to Li [2], the term *ethnic tourism* is defined as *tourism marketed to the public in terms of the 'quaint' customs of indigenous and often exotic peoples*. Since then, the concept and its consequences have been discussed extensively, particularly about links between tourism and ethnicity, and the impacts of tourism on ethnic minorities [2]. According to Li [3], Ethnic tourism is motivated by tourist's search for exotic cultural experiences through interaction with distinctive minority groups. Activities typically include visiting ethnic villages, native homes, and ethnic themeparks and involvement in ethnic events and festivals, eating local foods, watching traditional dances and ceremonies, and shopping for handicrafts and other souvenirs.

Architectural elements seem to be capable of making a contribution to ethnic tourism along with the social life of the community manifested in the vernacular settlement. Vernacular architecture tends to evolve to reflect the environmental, cultural, and historical context in which it exists. Each community have local knowledge in addressing the environment, and it has become part of their way of life. Therefore, the local wisdom of vernacular community is the basis for the concept of sustainable of the built environment also plays an important role in forming a regional spatial structure. Spatial and physical forms of traditional architecture refer to the non-physical aspect such as customs, beliefs,



and harmonize with the built environment. According to Amos [4], the relationship between humans and their environment is full of meaning, symbols, and norms. Meaning of the built environment that reflects the values chosen, defined and owned by the community, but natural environmental factors can not be separated because they are interrelated.

Lindsay A and Marcel V [7] notes that studying and analysing the dynamics, change, success and failure of these vernacular responses will enable the identification of general principles and mechanisms that may lead to insights into the nature of design and, as such, may provide the lessons of use to those involved in the development of more sustainable future environments. Vernacular architecture should be explicitly treated as a cultural process rather than as merely a material product. The issues surrounding the potential, function, and meaning of vernacular architecture in the twenty-first century are complex and extensive. The support that opinions, Martinus [5] argued that the critical issue of vernacular architecture is related to sustainable development and the continuation of cultural life in harmony with nature. Excerpted from Octavianus [6], Paul Oliver in his book *Encyclopedia of the Vernacular Architecture of the World*, argues about the context of the environment and resource limitations, the owner of vernacular buildings are usually built their building themselves or with the cooperation of local community by utilizing traditional technologies. Entire formation of vernacular architecture is to meet a specific need and strive to accommodate the system of values, economic conditions, and the way of life of the community institutions that bring it culturally.

Among the new environmental ethics of the twenty-first century, sustainability has emerged as one of the most important and internationally endorsed principles, especially in the world of architecture as cyclical period of sustention. Sustainability applies to dwellings as well as to religious or communal monuments. Tradition ceases to be active when outside forces break these cycles of transmission of information or technology. Changes that ignore the complex nature of social and environmental yield inappropriate architecture [7].

According to Muhammad [8], local wisdom leads human behavior in life in ecological communities, such as knowledge, belief, understanding, or insight as well as custom or ethic. In ethnic tourism, making a better tourism program is a must to save vernacular settlement. One of the tourism program is sustainable tourism that provide an interactive experiences for tourists. Tourists involve in any recreational activities, educational activities, culturally, and ecologically, as well as helping the local economy and promoting the development of Village Tourism.

The concepts of sustainable tourism and experiencing other cultures have been favorite in tourism in recent years. Several people, within the scope of rural tourism, prefer to be together with people in their cultural landscape and try to live contenting themselves with what nature has given. The visitors use the vernacular house to experience that culture. When the vernacular architectural are evaluated in terms of their contribution to rural tourism, these vernacular architectural elements seem to be capable of making an important contribution to rural tourism [9].

One of ethnic tourism based on Vernacular Settlement is in Cibeo Village, Baduy Dalam, Banten Province. There are an "inner" and an "outer" Baduy territory as one of an elaborate interweaving of settlement, geography, and cosmology. Within the inner territory, all taboos must be strictly followed, and transgressions can be punished by exile to the outer villages. The existence of the Baduy territory serves to maintain cosmic harmony and its people as the guide to adat customs [10].

Baduy is also known as Kanekes. Inner Baduy (Tangtu/ Baduy Dalam) consists of 3 Villages, namely: Cibeo, Cikartawana, Cikeusik. While the Outer Baduy (Panamping/ Baduy Luar) currently consists of 65 villages scattered in the Kanekes region. The Baduy Indigenous People's Settlement Area in RTRW Banten Province Year 2010-2030 is one of the Provincial Strategic Areas for the benefit of social culture.

Several European researchers has been know Baduy since the beginning of the 19th century, one of them from publication Spanoghe, "De Heidenen of Badoewienen van Bantam" in *Tijdschrift Voer Nederlandsch Indi (TNI)* I, No.11, 1838, 295-305 [11]. The opening of access in Ciboleger in the 1970s opened the opportunity of ethnic tourism. Eventhough tourism introduces processes that

increasingly link villagers with the outside, it simultaneously allows them to continue their ongoing life [11].

According to Jingjing [12], it is not uncommon that traditional ethnic culture is used and marketed by governments and the tourism industry as a resource for attracting tourists and investments. The nature of ethnicity in these societies poses interesting and instructive questions about the intersection of the tourism industry, state policies, and ethnic identities. Whereas Timothy [13] argues that the process of commercialism and cultural integration associated with tourism becomes a factor in the ongoing construction of place identity and does not break down a place-based sense of identity or render it inauthentic. A broader set of political, economic, and cultural processes built place-based identity. In many places in Asia, tourism has become an example of these processes. They injecting a new set of conditions into local expressions of identity and sense of place. Locals have quickly learned to appropriate the tourist experience in their claims of place identity. Tourism is a powerful social and cultural force. Broader historical processes, such as: commercial trade, military campaigns, state revenue collection or political campaigns, and foreign missionaries have conditioned local actors in constructing their senses of place.

This study aims to review the phenomenon of Ethnic Tourism and Sustainable of Vernacular Settlement in Cibeo Village. Figure 1 shows A conceptual framework is developed and employed to explore the relationship between ethnic tourism and sustainable of vernacular settlement in Cibeo Village, Baduy Dalam.

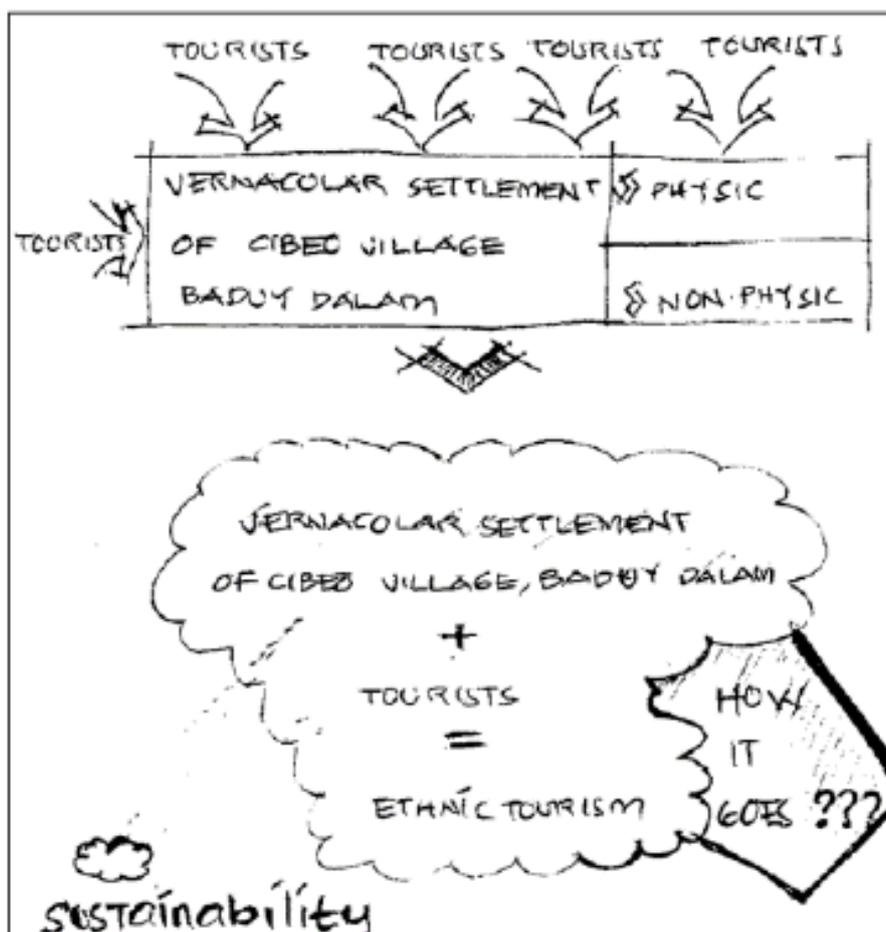


Figure 1. Conceptual framework.
Source: Author, 2019

2. Method

The research paradigm used is naturalistic with a qualitative research strategy in the form of the Ethnography Approach. According to Linda and Groat [14], the overall characteristics of ethnographic work are the holistic exploration of a data set using context-rich detail; a reliance on unstructured data; a focus on a single or a small number of the case; and data analysis that emphasizes the meanings and functions of human action. Ethnography lays particular emphasis on the immersion of the researcher in a cultural context and the attempt to ascertain how those living in that context interpret their situation.

The method of data collection was carried out through a field survey, where researchers conducted a residency/ live in at Cibeo Village and stayed in the residents' house to identify and capture the phenomenon. Residency/ live in 3 times:

- a. Saturday-Sunday (September 22-23, 2018)
- b. Saturday-Sunday (January 19-20, 2019)
- c. Saturday-Sunday (June 22-23, 2019)

Author more concerned with the qualities of the physical environment and the way people living there experienced in than with the other anthropological issues. The author wrote field notes, did some sketches as primary sources because no photograph in Baduy Dalam, took a photographs to the outer limits of Baduy Luar, talked to the people in Baduy Dalam (villagers, customary stakeholders, and visitors) using unstructured interviews.

The analysis is carried out exploratively in the following stages:

- a. Exploration Vernacular Settlement of Cibeo Village, Baduy Dalam
- b. Exploration Social System of Cibeo Village, Baduy Dalam
- c. Exploration Ethnic tourism and sustainable of vernacular settlement in Cibeo Village, Baduy Dalam elaborated with several theories.

The boundaries of the study area are Cibeo Villages, Baduy Dalam, Kecamatan Leuwidamar, Kabupaten Lebak, Provinsi Banten, Indonesia (Figure 2).



Figure 2. Location of Cibeo Villages, Baduy Dalam, Kecamatan Leuwidamar, Kabupaten Lebak, Provinsi Banten, Indonesia.

Source: Author, 2019

3. Results and Discussions

3.1. Vernacular Settlement in Cibeo Village Baduy Dalam

The local community in Cibeo Village, Baduy Dalam has the local knowledge to build their settlement. They are usually built their vernacular settlement with the cooperation of local community by utilizing traditional technologies. Vernacular settlement in Cibeo village, Baduy Dalam is comprising the dwellings and supporting buildings for the people.

Baduy community is obedient in maintaining and carrying out the inheritance of ancestral rules (*pitukuh*) in daily life [15]. The field observation by Author reinforce this statement. Local wisdom unconsciously forms a defense system as well as disaster mitigation, including:

- a. Arrangement of settlements that separates between residential areas, storage areas/ *Leuit*, fields/ *Huma* with burning methods. This method is one of the preventing the spread of fire in the event of a fire because the locals using a material that is prone to fire to build a house and storage area (Figure 3).
- b. The residential area located at a higher ground contour than the river to prevent flooding (Figure 3).
- c. The structure and construction of buildings use a combination of natural materials, non-rigid structures (the use of tie systems, no nails, use of swear in the form of river stones) as mitigation of earthquakes and the application of breathing structures to regulate air circulation.
- d. Villagers and tourists are prohibited from using chemicals while in Baduy Dalam (Shampoo, soap, toothpaste, facial soap, laundry soap, etc.) so that the quality of water is maintained.
- e. Villagers and tourists can't use any gadgets and electronic devices.

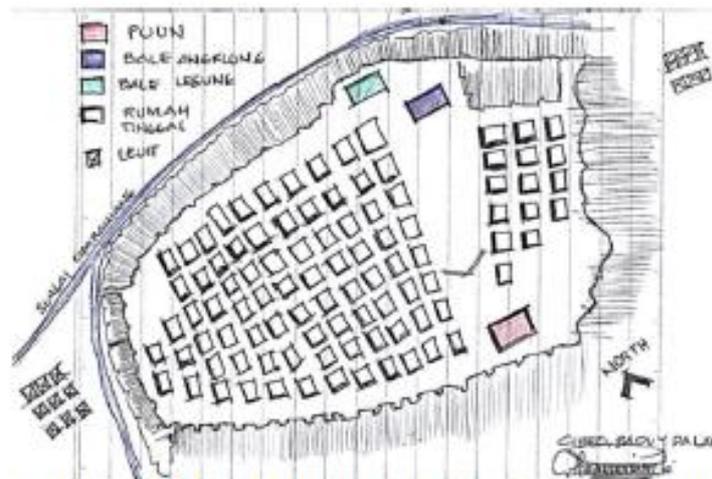


Figure 3. Spatial pattern of Cibeo Village, Baduy Dalam.
Source: Author, 2019

The residential building of the Cibeo Villagers is a breathing house type. The house is a stilt house with basic materials from woods for column (*tihang*) and doors. The roof covering (*hanteup*) using palm fiber (*ijuk*) with palm leaf (*rumbia*) as the base. Wall material uses bamboo webbing (*bilik*) which allows for air and light exchange (Figure 4).

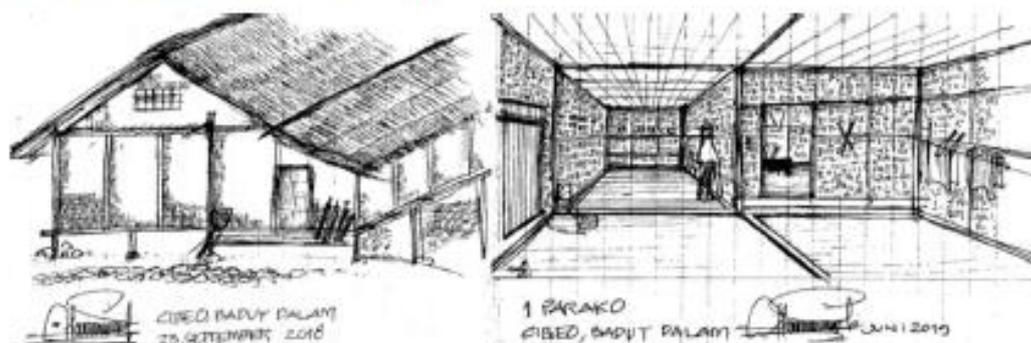


Figure 4. Breathing houses of Cibeo Villagers.
Source: Author, 2019

The house of Cibeo Villagers only have one partition in the main room (*Imah*). There are several types of houses, depending on the number of stoves (*parako*). A large number of stoves shows the number of families living in one house. For example, the house of the Syarif family (son of Puun Cibeo) has two Parakos because He and His Wife still stay with their parents (Figure 5).

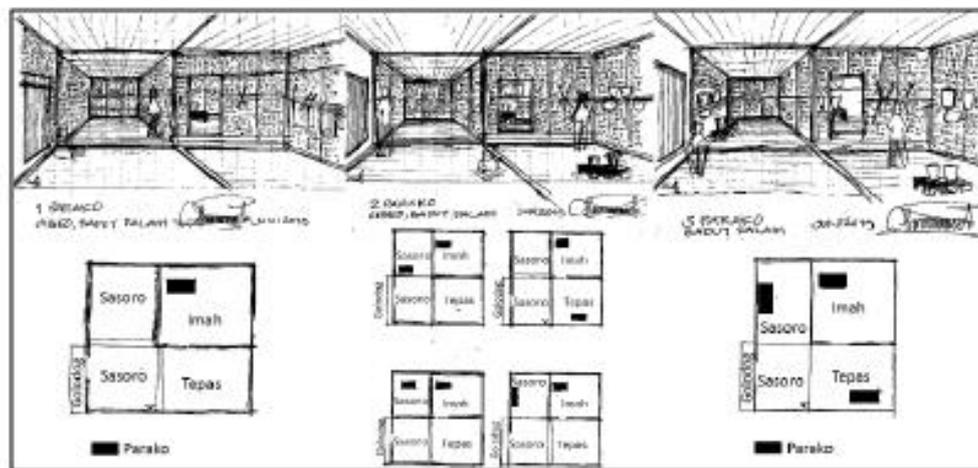


Figure 5. Several types of houses depending on the number of stoves (*parako*).
Source: Author, 2019

Every family in Cibeo can only have one residence. However, they are allowed to build *Saung* (smaller houses) in the fields. Each family has one or more *Leuit* to store the harvest. At certain times women will process rice from the harvest in *Bale Lesung*. Several families also have chicken coops. All of the supporting buildings are located close to the fields and separate from the residential area (Figure 6).

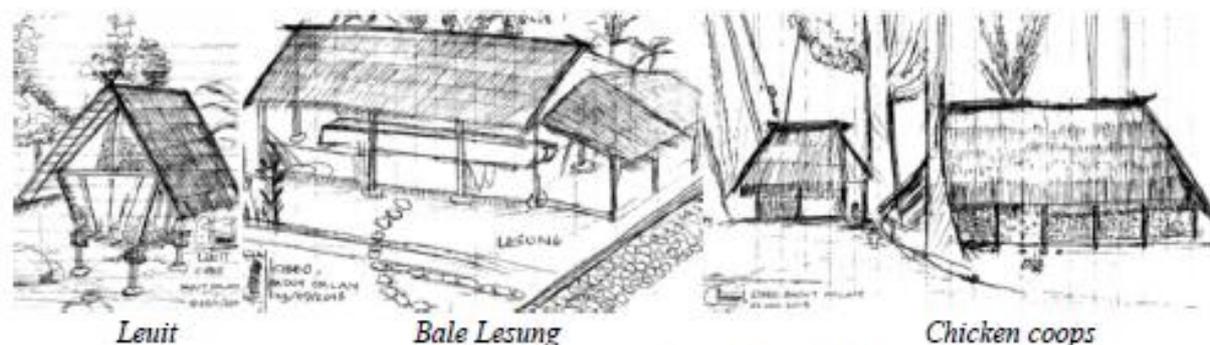


Figure 6. Supporting Facilities of Cibeo Villagers.
Source: Author, 2019

3.2. Social System of Cibeo Village, Baduy Dalam

The community of Cibeo Village, Inner Baduy is one of the images of indigenous people that still survive today. *Puun* is the highest leadership of the Baduy community whose authority of policy maker and fundamental rules for the teachings and customs of Sunda Wiwitan. *Puun* only exists in three Inner Baduy villages (Cibeo, Cikartawana, Cikeusik). Figure 7 shows the social structure of the Baduy community. There are two command lines, namely the traditional ceremonies and command line in the consultation. Mothers play an important role in the family. Villager usually call Men who already have children by the names of his children. For example, Kang Asmin has the first child named Raiti, then later he is better known as the *Father of Raiti*.

Father of Mursid (Son of the late *Puun* Jandol, Cibeo) give the general description of the social life of the Baduy community in the logbook of Matahari [16]:

“In Indonesia, there are many customs and cultures. But most are now extinct due to the pressure of global culture. We - the Baduy Tribe - still survive. As long as we are strong and united in holding on to adat, we will never lose”.

“It could be that people outside the Baduy consider this tribe to be very backward, ancient, and even primitive. But if you want to look closely, that assessment will change. They are not ancient, backward, or even primitive people. They are people who are strong in upholding the principles of their lives, commitments with their ancestral customs”.

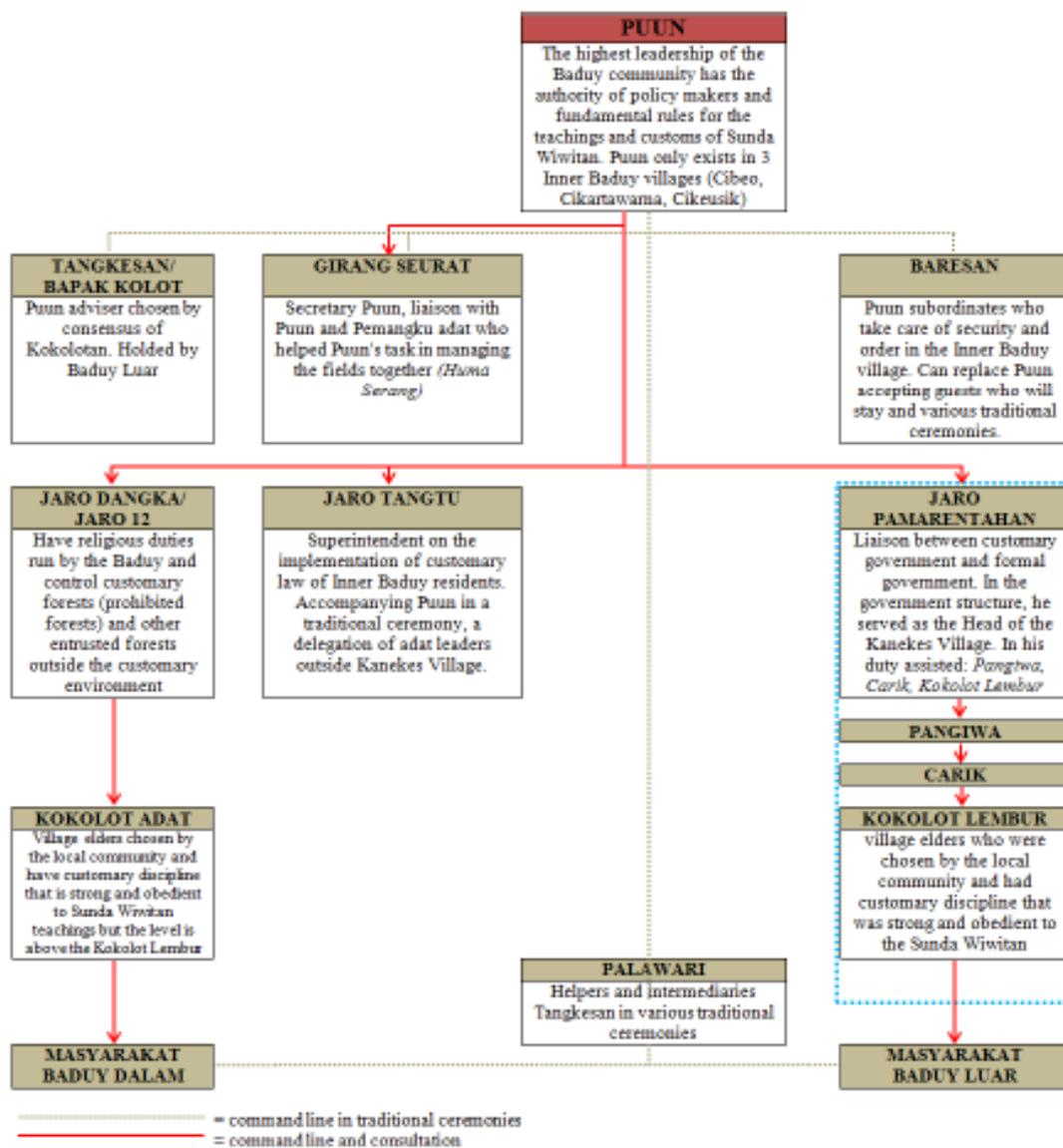


Figure 7. Social structure of Cibeo Villager, Baduy Dalam.

Source: Developed based on Permana, 2006 and Author Interviews, 2018 & 2019



Figure 10. Several kinds of Cibeo villager’s livelihoods.

Source: (a, b, c, e, f) Author, 2019; (d) <https://travel.kompas.com/read/2019/02/13/091000127/kaki-kaki-telanjang-penjaja-madu-baduy-di-jakarta?page=all>

3.3. Ethnic tourism and sustainable of vernacular settlement in Cibeo Village, Baduy Dalam

The government of Lebak Regency has established Kanekes Village as a tourist destination in 1992 and opened bus terminal in Ciboleger. It takes 4-6 hours to reach the Cibeo village from the entrance to Ciboleger on foot. The number of visitor to Kanekes Village (Baduy Dalam and Baduy Luar) over 15,000 people per year. Initially the Government of Lebak Regency handled the tourism management, but since year 2006 indigenous leaders of the Kanekes Village handled the tourism management. In November 2017 the Cijahe-Cibeo line was opened with trekking traveling time between 1.5 - 3 hours when the track is wet. The opening of the Cijahe-Cibeo line increases the number of visitors significantly because the trekking time is faster.

Based on Figure 11, there is a graph of the increase in the number of visitors. In the picture chart, there are quite striking differences between domestic and foreign visitors because the Cibeo Villagers still holds the belief that within the inner territory of all taboos is for non-Indonesian visitors to enter. Foreigner visitors can still explore villages in Baduy Luar.

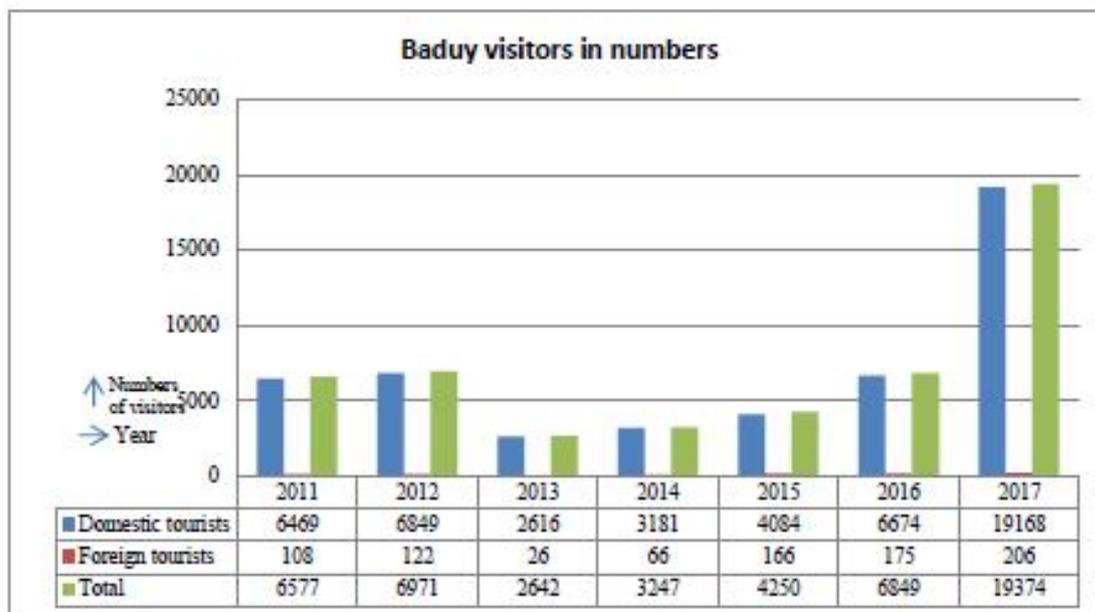


Figure 11. Baduy Visitors in Number Year 2011-2017.

Source: Information, Communication, Culture and Tourism Service of Lebak Regency; Camat Leuwidamar

All tourists have an opportunity to experience something unique to a given place not available elsewhere. The common activity of Baduy’s Visitor are: sightseeing, making research (student or researcher), taking photographs, taking praying from *Puun*, and buying souvenirs. The tourists also

often involved the traditional life of the local community. In the past few years, more and more packages have been offered to the Inner Baduy also Seba Baduy which was held by the Banten Provincial Government as a symbol of gratitude for the harvest of the Baduy community (Figure 12).

There are some rules for visiting Cibeo Village, Baduy Dalam. Villagers and tourists are prohibited from using chemicals while in Baduy Dalam (Shampoo, soap, toothpaste, facial soap, laundry soap, etc.). Villagers and tourists can't use any gadgets and electronic devices. Villagers and tourists can not hunt and kill animals. Cibeo Villagers still holds the belief that within the inner territory of all taboos is for non-Indonesian visitors to enter. In *Kawalu* time (between February and April) Visitors can't visit inner Kanekes.



Figure 12. Some advertisements about ethnic tourism to inner Baduy.

Source: <https://haraduta.com/open-trip-baduy-dalam/>

<https://www.baduycorner.com/>

<https://kilikili-adventure.com/trips/open-trip/baduy-dalam/open-trip-baduy-dalam-2019-part-1>

<https://wisatahalimun.co.id/paket-tour-baduy-lebak-banten>

<https://bantensatu.co/2017/08/07/genjot-wisata-asppi-banten-akan-gelar-baduy-travel-mart/>

The impact of tourism on indigenous cultures often produces a social situation in which local people alter their lives to suit the demands of tourists. As noted above the particular aspects of local culture most sought by tourists are often theorized as resulting in 'staged authenticity'; a cultural performance molded to suit tourists and tour operators, but devoid of its indigenous cultural meanings [12]. But ethnic tourism in Cibeo village is different because close to "cool authenticity" tourism. According Selwyn in Jingjing [12], differentiates between "cool authenticity", which refers to the real, original, or genuine and "hot authenticity", which refers to the accepted but enjoyed fake version.

Timothy [13] suggests that ethnic culture is not only reproduced to meet the demands of commodity production but also to contribute to the cultural construction of alternative modernity. The author agrees with this opinion because the vernacular settlement sooner or later will be sure to intersect with modernism. The most important thing is to create a system of sustainability from the vernacular settlement. tourism becomes a factor in the ongoing construction of place identity and does not break down a place-based sense of identity or render it inauthentic. Governments and entrepreneurs have the powers in developing ethnic tourism in Cibeo village, but the most important for sustainable vernacular settlement is ethnic communities itself.

Ethnic tourism in Cibeo villages appealing several people prefer to be together with people in their cultural landscape, and try to live contenting themselves with what nature has given. The visitors using the vernacular housing units who prefer to enjoy the experience of vernacular culture. It means that

vernacular architectural seem to be capable of making a contribution to ethnic tourism in Cibeo village, Baduy Dalam.

Based on Michael [17], Politicization of religion instrumentalized to articulate ethnic and binding on society. Author agrees with Michael that politicization of religion also applies in Cibeo village, Baduy Dalam where cultur rules still strongly bind villagers and tourists. Although tourists using Cibeo Villagers houses as lodging, but there are no changes in spatial patterns, structures of residential construction, and materials used. Everyday people's adherence to dressing. Villagers and tourists are prohibited from using chemicals while in Baduy Dalam (Shampoo, soap, toothpaste, facial soap, laundry soap, etc.) so that the quality of water is maintained. Villagers and tourists can't using any gadgets and electronic devices.

Author agrees with Timothy [13] that the process of commercialism and cultural integration associated with tourism becomes a factor in the ongoing construction of place identity and does not break down a place-based sense of identity or render it inauthentic. A broader set of political, economic, and cultural processes built place-based identity. In many places in Asia, tourism has become an example of these processes. They injecting a new set of conditions into local expressions of identity and sense of place. Locals have quickly learned to appropriate the tourist experience in their claims of place identity. Tourism is a powerful social and cultural force. Broader historical processes, such as: commercial trade, military campaigns, state revenue collection or political campaigns, and foreign missionaries have conditioned local actors in constructing their senses of place.

4. Conclusions

Ethnic tourism in Cibeo village is close to "cool authenticity" tourism, which refers to the real, original, or genuine. The key to the success of the sustainability of an indigenous village community and its architecture in Cibeo village, Baduy Dalam is the growth and development of its local wisdom. Cultural rules instrumentalized to articulate ethnic and binding on society. Sustainability of their vernacular settlement done by its community itself that protected by customary rules. Tourism plays an important role as a factor in the ongoing construction of place identity and does not break down a place-based sense of identity or render it inauthentic. Ethnic tourism becomes a factor in the ongoing construction of a place identity and senses of place of vernacular settlement in Cibeo Village. This study provides implication: Firts, that cultural system carried out by vernacular society determine sustainable of vernacular settlement. Second, that the key of successful Sustainable Vernacular Settlement is the growth and development of its local wisdom.

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