

IDENTIFICATION AND DEVELOPMENT CULTURAL TOURISM OF GEBONG MEMARONG MAPUR TRADITIONAL VILLAGE USING SWOT ANALYSIS

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ABSTRACT

The existence of local culture is quite a challenge in the face of increasingly massive modernization. The preservation, development, and utilization of cultural objects are strategic steps in maintaining local cultural entities. Cultural entities in the form of traditional villages have the potential to be developed into sustainable local wisdom-based cultural tourism destinations. One of the newly formed traditional villages in Bangka Regency is the Gebong Memarong Mapur Traditional Village. This research aims to identify cultural objects in Gedong Memarong Mapur Traditional Village and their development potential as cultural tourism attractions. The method used in this research is a qualitative method using a SWOT analysis approach to identify cultural objects and other potential tourist attractions that can attract tourists to visit. Data sources were obtained through observation, in-depth interviews, and literature studies. In-depth interviews were conducted three times with one of the customary village administrators, the Head of the Customary Institution, and the cultural person who assisted the Gebong Memarong Mapur Customary Village as well as one group discussion that focused on discussing cultural objects based on Bangka Melayu history, and Literature data collection was conducted by reviewing historical books and records related to the history

of Bangka. The results showed that Gebong Memarong Mapur Traditional Village has a cultural and natural potential to be developed into a destination that has a unique history and local knowledge as a characteristic of Bangka Melayu culture. The development of cultural tourism destinations in Gebong Memarong Mapur Traditional Village must involve the natural potential around the area to add experience, knowledge, and satisfaction for tourists. Another indispensable aspect is increasing human resources capacity to manage tourist destinations based on excellent service and sustainable tourism facilities. In addition, the involvement of various policymakers has an important role in establishing stricter regulations to maintain conservation areas around Gebong Memarong Mapur Traditional Village.

Keywords: Cultural Tourism, Gebong Memarong, Local Culture, Mapur, Traditional Village, SWOT Analysis

INTRODUCTION

Gebong Memarong Mapur Traditional Village is one of the traditional villages with Melayu culture identity or characteristics in the *Bangka Belitung* Islands Province. Gebong Memarong Mapur Traditional Village is a place entity for the Mapur community. The existence of this traditional village is a sign that local culture in the *Bangka Belitung* Islands has been recovered due to modernization. However, efforts to maintain the authenticity of this local culture require considerable challenges, especially concerning consistency in preserving the authenticity of local culture, which includes maintaining religious beliefs, maintaining interactions with the surrounding environment, and applying sanctions based on believed customary law.

Preserving local cultural entities aims to keep the values of wisdom alive for generations in the Mapur community. Local cultural entities have the potential to be developed and utilized as a cultural tourism attraction. In the development of cultural tourism, an identification process related to the available cultural potential is required. In line with what was stated (Richard, 2001) identifying cultural tourism as a 'good' form of tourism will stimulate the economy and help preserve culture. This reaffirms that cultural wealth spread across several parts of the archipelago is an essential element in tourism development and the primary destination for culturally interested tourists, which will have a multiplier effect. The involvement of tourists is not just knowing local knowledge but also getting direct cultural experiences related to cultural objects and activities carried out by local communities.

Geographically, the Province of *Bangka Belitung* Islands consists of 2 large islands and several small islands around them. The entire area is characterized by a coastline that becomes the boundary of the meeting of land and seawater. The physical form and characteristics of the coast in the *Bangka Belitung* Islands are natural resources that have the potential to be developed into tourist attractions. This is in line with the Regional Regulation (PERDA) of *Bangka Belitung* Province Number 7 of 2016 concerning the *Bangka Belitung* Islands Province Tourism Development Master Plan 2016-2025, which focuses on tourism based on cultural tourism and marine tourism. The

potential relies on natural aspects such as beaches, marine resources, and the distinctive characteristics of *Melayu culture Bangka Belitung*.

Tourism growth is fragmented into niche market profiles that lead to specialized interests (Hall, M. & Weiler, 1992). This specialization leads to a division between tourists who consume general needs and those specifically interested in one type of destination consumption. This is characterized by the emergence of types of tourism that involve psychological and social aspects of tourists. One type of tourism that is developing is culture and heritage-based tourism.

According to UNWTO (2017), cultural tourism is a type of tourism activity where the vital motivation of visitors is to learn, discover, experience, and consume tangible and intangible cultural attractions/products in a tourist destination. This definition illustrates the development of cultural tourism products and needs and the academic development of research related to cultural tourism. This tourism is a type of tourism globally experiencing significant growth and development. However, the growth has not been entirely influenced by cultural interest specifically. Furthermore, the continued growth of cultural tourism is changing from a specialized market segment with a typology of visitors who are relatively highly educated and well-off to a mass market open to the broader community.

Cultural diversity is a leading attraction in increasing tourist visits, especially related to cultural heritage that describes the heritage of past civilizations. Tracing the footsteps of cultural heritage becomes an emotional experience that connects travelers who experience it with events or memories of the past. Various authors (Vignolles & Pichon, 2014; Fairweather, 2003; Marschall, 2012) see nostalgia as a distinct feeling produced by a longing to experience the past or an emotional longing for past experiences, products, and services. In addition, cultural tourism has become new knowledge for tourists who have not experienced it firsthand.

An important aspect that needs to be considered in the development of cultural tourism is the identification of potential related to cultural attractions in the form of tangible and intangible objects, such as oral traditions, manuscripts, customs, rites, traditional knowledge, traditional technology, arts, languages, traditional sports, and traditional games. These cultural objects are important elements in the development of cultural tourism.

Culture-based tourism activities aim to create meaningful experiences for tourists. There are several main factors that influence the cultural tourism experience including perceptions of meaning, authenticity, involvement, cultural exchange, culinary appeal, and service quality (Seyfi et al., 2020). One of the factors that play a role in providing meaningful experiences to tourists is the authenticity of the cultural objects visited. In addition to authenticity, tourist involvement in cultural objects and the environment around the Traditional Village plays a role in enhancing meaningful experiences and becomes an opportunity to increase tourist visits.

The rich tradition and heritage of the Lom tribe, which is part of the Air Abik cultural landscape, has great potential for tourism development (Janawi & Nikmarijal, 2020).

Tourism products require the carrying capacity of essential elements. There are several basic elements related to tourism products: amenities, accessibility, attractions, and cooperation networks (Buhalis, 2000). Previous research shows that there are deficiencies related to facilities and ancillary services in the development of cultural tourism in Gebong Memarong Mapur Traditional Village (Marwani et al., 2023). Other research explains that the beliefs held by the Lom tribe are rules, norms, and guidelines for understanding cosmology, including legends, and hereditary myths (Janawi & Nikmarijal, 2020). This ancestral belief system is still maintained by the Lom tribe in times of growing and significant changes in their way of life.

This research aims to identify what cultural objects can be used as tourist attractions in Gebong Memarong Mapur Traditional Village. Then what is the condition of the internal and external factors of Gebong Memarong Mapur Traditional Village based on SWOT analysis. Furthermore, the results of the SWOT analysis will be used as a strategy for designing cultural tourism development in Gebong Memarong Mapur Traditional Village.

METHODOLOGY

The development of cultural tourism research has grown very significantly in the last few decades, especially related to the main focus of research that has shifted from tangible to intangible heritage, geographical expansion, and Indigenous or minority groups (Richards, 2018). Research related to indigenous communities in Gebong Memarong Mapur Traditional Village aims to identify cultural objects and develop strategies for cultural tourism.

This research uses a qualitative method. Flick (2007) argues that qualitative research aims to understand, describe, and explain visible social phenomena by analyzing the experiences of individuals or groups, analyzing the interactions and communications of individuals or groups, and analyzing documents. The basis for choosing qualitative research is to gain a deeper understanding of the meaning and experience of social interaction. The paradigm used by researchers is participatory which aims to gain knowledge that is relevant and useful for the community under study, especially about the potential that can be developed for the development of sustainable cultural tourism.

The acquisition of research data is sourced from primary and secondary data. Primary data is data obtained by researchers directly from the first source (Suryabrata, 1987). Primary data was obtained through observation techniques by visiting the research location three times. The interview process was conducted in-depth with three resource persons through 1 stage of interviews for each resource person. The interview process was conducted with Mr Asih Harmoko the Chairperson of the Mapur Customary Institution, Mr. Bukim from the Management of the Gebong Memarong Mapur Customary Village, and Mr. Ali Usman as a Youth Expert Cultural Pamong from the Tourism, Culture, and Youth Sports Office of the Bangka Belitung Islands Province. The criteria for selecting interviewees refer to the relevance and competence needed by the researcher. Interviews were conducted based on a semi-structured question instrument.

This interview aims to explore information about historical information, the reconstruction process of the traditional village area, and the cultural objects owned. The results of in-depth observations and interviews in research with qualitative methods will produce comprehensive and meaningful data. Furthermore, secondary data was collected from documents, data archives in the form of maps, and articles, which were obtained by researchers from the results of literature studies. Secondary data is official documentation and archives obtained from indirect sources (Azhar, 2003). Secondary data is needed to complement the limited information provided by informants, especially those related to history. Primary and secondary data have been obtained, processed, and then analyzed descriptively using the Strengths, Weaknesses, Opportunities, and Threats (SWOT) analysis model. SWOT is used in this research to help harmonize the potentials and shortcomings of the Gebong Memarong Mapur Traditional Village with the dynamics of cultural tourism development so as to create a competitive advantage. SWOT analysis helps establish a reliable diagnosis of the internal potential of a tourist destination, but should not be used in isolation (Goranczewski & Puciato, 2011). SWOT analysis is used as a tool to formulate an appropriate strategy to face challenges and take advantage of opportunities to develop the potential of cultural tourism in Gebong Memarong Mapur Traditional Village.

RESEARCH RESULTS AND DISCUSSION

Gebong Memarong Mapur Traditional Village is in Dusun Air Abik, Gunung Muda Village, Belinyu Subdistrict, Bangka Regency, *Bangka Belitung* Islands Province.



Figure1. Gebong Memarong Mapur Map
Source: Peta Tematik Indonesia, 2015

Based on beliefs, the Mapur community consists of two groups: people who still maintain the Mapur Dangkel belief (Lom People) and people who have converted to religion (Lah People).

These two groups have no difference in socio-economic status or region of residence. In principle, what distinguishes them is their beliefs. The Lah people have abandoned their ancestral beliefs, while the Lom people still practice their ancestral rituals. They are still very much bound by mystical, magical, and ancestral beliefs, which are characteristic of primitive societies.

The Lom people still maintain ancestral beliefs as their way of life, although some changes are inevitable. Changes in beliefs involve more adjustments in the formal identity of the followers of the official religion. This change is influenced by being influenced by their interaction with technology and information, as well as direct contact with followers of formal official religions, especially Islam. However, interaction with followers of these religions does not eliminate the identity of ancestral beliefs. The authenticity of ancestral customary beliefs is shown by a strong attachment to adat as a source of norms in daily life such as the use of the native language Mapur, the patrilineal system, and the revitalization of adat as a protection against changes in beliefs. (Janawi & Nikmarijal, 2020). The Lom people are identified as part of the Bangka people in the Melayu region who settled on Bangka Island in addition to other ethnic groups such as the Melayu and Chinese (Smedal, 1989); Sujitno, 2011; Heidhues, 1992). It is also stated that the Orang Lom and Orang Tanah Belitong belong to ethnic groups within the Bangka Belitung Melayu Customary Law Environment (Koentjaraningrat, 2009).

The number of residents in Dusun Air Abik, Gunung Muda Village based on their beliefs is as follows:

Table 1. Number of Residents based on Religion and Beliefs

Description	2014		2021	
	Mapur Dangkel Believer	Religious People	Mapur Dangkel Believer	Religious People
	280	350	208	445
Total Persons	630		653	

Source: Zulkarnain (2014)

The table above shows that the number of people who adhere to the ancestral beliefs of Mapur Dangkel tends to decrease. This is because there is a shift in people's beliefs to become religious believers. Based on the aspect of preserving local culture, the decline in adherents of traditional beliefs will be a threat that causes the loss of the value of local traditions that exist in the Mapur area.

The Mapur community has an area that stretches from north to south. The northern boundary is marked from Tanjung Penyusuk - Pesaren - Mengkudu - Tanjung Samak. While the eastern boundary is marked from Tanjung Samak - Pejem - Tengkalat - Tuing - Muara Sungai Mapur. The land area in the west is bordered by Belinyu and in the south by Sungailiat.

The existence of this traditional village is related to various descriptions of the Lom tribe on Bangka Island. There are many limitations in the historical record to reveal when the Mapur community existed on Bangka Island. Current beliefs place the Mapur community as the oldest tribe in the *Bangka Belitung* Islands. One reference source that is relatively more detailed in describing the Mapur people is based on a Dutch heritage document in the form of an article entitled *De Orang Lom of Belom Op Het Eiland Banka* (1862) outlining the existence of Mapur people scattered in the districts of Muntok (Berang Jering Onderdistrik Kediala), Belinjoe (Aik Abik, Penegar, Aik Bakem) and Soengeiliat (Mapur, Penyamun, Sembuang). Another source in the form of the *Map Schets Taalkaart van de Residentie Bangka* made by K.F. Holle in 1889 also describes the distribution of Mapur (Maporeesch) and Mapur Dialek Darat (Mapooreesch met Daratsch) language users in most of Belinjoe district, which includes Belinjoe and Pandji Sekah onderdistricts. Meanwhile, a small proportion of the rest live around the Mapur River. This is in line with Captain LJ Zelle's statement in 1891, which describes the existence of the Mapur people who live on the banks of the Mapur River and the surrounding inland forest.

The name Mapur comes from the name of the river that divides the Belinyu district from the Sungailiat district. Based on the British Map (1812 - 1816) the existence of the Mapur village is identified on the banks of the Mapur River, which is indicated by the name Mapoor and there are tin mines (Mines of Mapoor). Sequentially, the name Mapur appears on Dutch maps in 1850 (Mapoor), 1856 (Pangkal Mapor), 1884 (Mapor), 1885 (Pangkal Mapor), 1889 (Pangkal Mapor), 1898 (Pangkal Mapor), 1925 (Pangkalmapoer), and 1932 (Mapur).

1. Cultural potential of Gebong Memarong Mapur Traditional Village

Gebong Memarong Mapur Traditional Village has several cultural potentials that become the identity or characteristics of the Mapur community, which consist of tangible culture and intangible culture. One object that become a tangible culture of the Mapur community is Memarong. Memarong is the name of the house for the Mapur community. There are two types of houses, namely Memarong laki and Memarong nduk. The Mapur people have a distinctive and attractive stilt house shape with stairs at the front and back. The number of stairs can be odd or even if there are not three. Memarong is made of wood tied together with rattan slats (without nails). The floor is made of Ibul or Nibung tree wood. The walls use the bark of a wooden tree, and the roof is made of wooden tree leaves or thatch leaves. In addition to Memarong, other tangible cultural objects are legendary objects. Some of these legendary objects have become historical sites and are inherent in the story of the Mapur people. These include *Batu Gendang*, *Batu Sabek*, *Pare Akek*, *Telapak Kaki Akek Antak*, and *Nipah Bolong*. Furthermore, objects that include the intangible culture of the Mapur community are cultural traditions. Some cultural traditions that are still preserved and carried out in the lives of the Mapur community include Upacara Nuju Jerami, and Upacara Tradisional Nambek.



Figure 2. Gebong Memarong Traditional House of The Mapur Community
Source: Researcher, 2024

According to Kurniati & Nodyanto (2023) the cultural elements of the Mapur community can be identified as follows:

1. Social and Community Organization System.

In general, the social organization system and community patterns of the Mapur community are the same as those of other Indigenous peoples, including nuclear families, extended families, communities, formal groups, and organizations.

2. Non-kinship Social Organization

Some of the activities in the Mapur community that are still carried out are *Begerujuk*, which is a cooperation activity in the Indigenous community carried out after the completion of activities such as cleaning the village area. *Mengkilap*, which is a mutual aid activity carried out by the village community in turns, for example cleaning the fields in turn by farmer groups. *Besaoh*, which is a smaller-scale mutual cooperation activity. *Merik Tulong*, is an activity where several villagers donate something to a villager/family in need in the form of money or goods. *Nyilor*, exchanging rice/paddy or rice seeds.

3. Local and Traditional Knowledge Systems.

The Mapur Indigenous people have traditional knowledge about their view of nature, the concept of space and time, the concept of numbers, human behavior, traditional medicine, and agricultural systems.

4. Economic or Livelihood System

The tradition of exchange or barter of goods still takes place to a small extent in trading activities in the Mapur community, especially in the form of brown rice products. Based on the classification of the development of livelihood types, the Mapur community has seven categories out of eleven categories of community types.

5. Belief System and Religion

The form of belief embraced by the Mapur Indigenous Community is the belief in God as stated in the precepts of Pancasila. This belief is adopted by the 'Orang Lom' to the precepts of Belief in One God and takes it as the precept of unity, and harmony. The form of teaching developed naturally without any special teaching or guidance. In essence, the form of teaching is in the form of prayer, and belief in the Almighty God whom they believe in asking for.

6. Language System

In general, the language used is Bangka regional *Melayu*. It consists of many shades, dialects, accents, and vowels that are rich and diverse. The Mapur community has the following characteristics: 1) rather fast pronunciation, 2) using the main vowel (e), (3) pronunciation of consonant (t)-/t/ like the Balinese pronunciation of (th)-/th/, also consonant (f) becomes /p/, consonant (v) becomes /p/, (4) dialect with a combination of other regional languages (Kurniati & Nodyanto, 2023).

7. Art and Cultural Traditions

The cultural and artistic wealth that lives in the Mapur community is divided into three major parts, namely: 1) tangible culture in the form of Memarong traditional houses, historical sites of *Batu Gendang*, *Batu Sabek*, *Pare Akek*, *Telapak Kaki Akek Antak*, artworks, woven works, and musical instruments, 2) intangible cultures such as folklore of the Legend of *Akek Antak*, *Batu Sabek*, *Pare Akek*, Legend of *Telapak Kaki Antek*, *Nipah Bulong Aek Encep*, and *Nambek*, 3) natural heritage consists of the natural landscape of Aik Abik and Rejem, as well as biodiversity in the form of medicinal plants and other materials.



Figure 3. Traditional Crafts of The Mapur Community

Source: Researcher, 2024

8. Equipment and Technology System

The traditional tools used by the Mapur community in agriculture are instrumental in assisting livelihoods. The Mapur community names these agricultural tools '*berje*'.

Some of the tools for land cultivation include machetes, and hoes. Tools for harvesting rice include *ani-ani/ketam*, sickle, pestle, mortar, sauki, basket, and keruntung.

2. SWOT Analysis of Gebong Memarong Mapur Traditional Village as a Cultural Tourism Destination

Based on the SWOT analysis, the internal and external factors that influence the development of Gebong Memarong Mapur Traditional Village as a cultural tourism destination are as follows:

Internal Factors:

Strength

- Has a variety of cultural objects that are the local wisdom of the Mapur community
- There are potential natural attractions in the form of waterfalls, rivers, and natural protected forest areas around the traditional village to be used as tourist visit destinations
- Road infrastructure to the location of the Gebong Memarong Mapur Traditional Village is relatively good and easily accessible for tourist visits.

Weaknesses

- Tourism attractions are still limited for tourists to enjoy when visiting the Gebong Memarong Mapur Traditional Village.
- Local human resources that have not been trained and meet the standards of optimal tourism management practices.
- Poor communication signals around the Gebong Memarong Mapur Traditional Village area.

The following are the results of the assessment of internal factors related to the identified strengths and weaknesses of the Gebong Memarong Mapur Traditional Village:

Table 2. Calculation of IFAS Weights & Ratings

No	Internal Factor	Weights	Ratings	Weight x Ratings
Strength (S)				
1	Various cultural objects become the local wisdom of the Mapur community	0.20	4	0.80
2	Potential natural attractions in the form of waterfalls, rivers, natural protected forest areas	0.20	3	0.60
3	Road infrastructure to the location of the traditional village is relatively good	0.13	4	0.53
	Total S			1.93
Weaknesses (W)				
1	Limited tourist attractions	0.13	2	0.27
2	Local human resources that have not been trained and meet the standards of tourist destination management practices	0.13	2	0.27
3	Poor communication signals	0.20	2	0.40
	Total W			0.93
Total		1		
Total IFAS (S-W)				1.00

Based on the results of the IFAS weight calculation, it can be seen that the strength value has a number greater than the weakness value with a number of 1.93. The weakness value is 0.93. So the total IFAS value is at 1.00. This shows that the potential of cultural tourism in Gebong Memarong Mapur Traditional Village has a positive value. The next step is how to formulate a cultural tourism development strategy by leveraging the strengths possessed.

External Factors:

Opportunities

- One of the tourist destinations that combines cultural and natural attractions based on the local wisdom of the Mapur community.
- Traditional crafts as superior creative products that can have an economic impact on improving the welfare of the local community
- Potential to become an educational tourism area for various species of medicinal plants and rare trees on Bangka Island as well as a health destination based on herbal medicine.

Threat:

- Expansion of oil palm plantations that are increasingly narrowing the environmental conservation area around Gebong Memarong Mapur Traditional Village.
- Illegal mining activities that can cause environmental damage around Gebong Memarong Mapur Traditional Village.
- Declining interest in local community participation in maintaining the preservation of their culture.

The following are the results of the assessment of internal factors related to the identified opportunities and threats of the Gebong Memarong Mapur Traditional Village:

Table 3. Calculation of EFAS Weights & Ratings

No	External Factor	Weights	Ratings	Weights x Ratings
Opportunities (O)				
1	One of the tourist destinations that combines cultural and natural attractions based on the local wisdom of the Mapur community	0.23	4	0.92
2	Development of traditional handicrafts as superior creative products	0.15	3	0.46
3	Development of an educational tourism area for herbal plants	0.15	3	0.46
	Total O			1.85
Threats (T)				
1	Expansion of oil palm plantations that further narrow the conservation area	0.16	2	0.23
2	Illegal mining activities that can cause environmental damage around Indigenous villages	0.12	1	0.23
3	Declining interest in local community participation in maintaining the preservation of their culture	0.16	1	0.23
	Total T			0.69
Total		1		
Total EFAS (O-T)				1.15

Based on the results of the EFAS weight calculation, it can be seen that the opportunity value has a number greater than the threat value with a number of 1.85. The threat value is 0.69. So the total EFAS value is 1.15. This shows that the potential for cultural tourism in Gebong Memarong Mapur Traditional Village has a positive value. The next step is how to formulate a cultural tourism development strategy by utilizing the opportunities that are owned.

Based on the identification of factors involving SWOT aspects above, it shows that the strategies carried out for the development of cultural tourism in Gebong Memarong Mapur Traditional Village are as follows:

Strength - Opportunities:

The diversity of cultural objects owned by Gebong Memarong Mapur Traditional Village can be optimized into one of the integrated cultural and natural tourism attractions characterized by the typical *Melayu* culture of the *Bangka Belitung* islands. Traditional handicraft products made by local communities in traditional villages have the potential to increase income. In addition, rare plants and trees in the forest around the traditional village can be utilized for educational tourism and herbal-based health treatment.

Weaknesses - Opportunities:

Identification of cultural objects and natural potential around the traditional village area can be utilized to add activities that can enhance the tourist experience in the traditional village. Need to strengthen and increase the capacity of residents to become tour guides.

Strength - Threat:

To maintain the environmental carrying capacity of Indigenous villages, coordination between relevant stakeholders is needed in making policies that limit the expansion of oil palm plantations for conservation purposes. This includes restrictions on mining licenses that have the potential to damage the environment in Indigenous village areas.

Weaknesses - Threats:

If weaknesses and threats are not anticipated and managed properly, they will cause potential damage to the carrying capacity of the traditional village environment which will result in hampering the development of facilities to support tourist activities so that tourists do not get the maximum cultural experience.

Several strategies can be carried out related to the development of cultural tourism in the Gebong Memarong Mapur Traditional Village. There are 4 strategies that can be done in relation to internal and external factors. The 4 strategies can be grouped into the following table:

Table 4. Strategy Results

<div> <div>IFAS</div> <div>EFAS</div> </div>	Strength (<i>S</i>) <ol style="list-style-type: none"> Various cultural objects that are the local wisdom of the Mapur community Potential natural attractions in the form of waterfalls, rivers, natural protected forest areas Road infrastructure to the location of the traditional village is relatively good 	Weaknesses (<i>W</i>) <ol style="list-style-type: none"> Limited tourist attractions Local human resources that have not been trained and meet the standards of tourist destination management practices Poor communication signals
Opportunities (<i>O</i>) <ol style="list-style-type: none"> One of the tourist destinations that combines cultural and natural attractions based on the local wisdom of the Mapur community. Development of traditional handicrafts as superior creative products Development of an educational tourism area for herbal plants 	Strategy SO Strategy SO The diversity of cultural objects that have the Gebong Memarong Mapur can be optimized into one of the cultural tourism attractions characterized by the typical <i>Melayu</i> culture of the <i>Bangka Belitung</i> Islands. Traditional handicraft products made by local communities in traditional villages have the potential to increase income. In addition, rare plants and trees in the forest around the traditional village can be utilized for educational tourism and herbal-based health treatment.	Strategy WO Identification of cultural objects and natural potential around the traditional village area can be utilized to add activities that can enhance the tourist experience in the traditional village. Strengthening and increasing the capacity of residents to become tour guides.
Threats (<i>T</i>) <ol style="list-style-type: none"> Expansion of oil palm plantations that further narrow the conservation areas around Indigenous villages Illegal mining activities that can cause environmental damage around Indigenous villages Declining interest in local community participation in maintaining the preservation of their culture 	Strategy ST To maintain the environmental carrying capacity of Indigenous villages, coordination between relevant stakeholders is needed in making policies that limit the expansion of oil palm plantations for conservation purposes. This includes restrictions on mining licenses that have the potential to damage the environment in indigenous village areas.	Strategy WT If weaknesses and threats are not anticipated and managed properly, they will cause potential damage to the carrying capacity of the traditional village environment, which will result in hampering the development of facilities to support tourist activities so that tourists do not get the maximum cultural experience.

Source: Researcher, 2024

The results of the calculation of IFAS and EFAS weights are positive, placing the potential for cultural tourism development of the Gebong Memarong Mapur Traditional Village in quadrant 1. The horizontal axis indicates a stronger IFAS value with a higher value to the right. The vertical axis shows an increasingly strong EFAS value with a high value upwards. Quadrant 1 indicates the position of factors in a strong condition and can accelerate the development of cultural tourism. The position of quadrant 1 also shows that the available opportunities can be utilized optimally. Then the strengths are more than the weaknesses. Furthermore, the formulation of cultural tourism development strategies in the Gebong Memarong Mapur Traditional Village is based on the Strength to Opportunity (SO) Strategy. The meeting of 2 elements of strength and opportunity can accelerate the development of cultural tourism in the Gebong Memarong Mapur Traditional Village.



Figure 4. IFAS EFAS strategy analysis results
Source: Researchers, 2024

Based on the factual identification of tourism attributes in the field, the right development strategy is Strength to Opportunity, which is a strategy carried out through the development of the Gebong Memarong Mapur Traditional Village as one of the cultural and natural tourist destinations characterized by the *Melayu* culture of the *Bangka Belitung* Islands. It is necessary to strengthen production capacity and product aesthetics to meet the needs of tourist souvenirs. Various rare plants and trees in the traditional village area can be cultivated as raw materials for herbal medicine. The natural potential located around the traditional village such as waterfalls, rivers, and protected forest areas can be combined into tourism activities that provide new tourist experiences.

CONCLUSIONS

Based on the identification of cultural objects owned by the Mapur community, Gebong Memarong Mapur Traditional Village has a strong potential to be developed into a destination that has a unique history and cultural richness typical of Melayu Bangka Island. The development of cultural tourism destinations Gebong Memarong Mapur Traditional Village must involve the natural potential around the area to add new experiences, knowledge, and satisfaction for tourists during their visit.

The results of the calculation of IFAS and EFAS weights, which are positive, place the potential for cultural tourism development of Gebong Memarong Mapur Traditional Village in quadrant 1. The position of quadrant 1 shows that the available opportunities can be utilized optimally. Then the strengths are more than the weaknesses. Furthermore, the formulation of cultural tourism development strategies in Gebong Memarong Mapur Traditional Village is based on the Strength to Opportunity (SO) Strategy. The diversity of cultural objects owned by Gebong Memarong Mapur Traditional Village can be optimized into one of the cultural tourism attractions characterized by the typical Melayu culture of the Bangka Belitung Islands. Traditional handicraft products made by local people in traditional villages have the potential to increase income. In addition, rare plants and trees in the forest around the traditional village can be utilized for educational tourism and herbal-based health treatment.

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