

ECOTOURISM BASED ON LOCAL SUNDANESE WISDOM IN WEST BANDUNG REGENCY: PROSPECTS AND CHALLENGES

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A B S T R A C T

Ecotourism is currently being prioritized by the government of West Bandung Regency. Natural landscape potential empowered with social values and local Sundanese wisdom serve as the primary capital for developing ecotourism in the region. Fundamentally, the practice of ecotourism offers simplicity, preserving natural environments and surroundings while also conserving originality in culture, customs, and way of life. This creates peace and serenity within the ecosystem, preserving natural flora and fauna, allowing balance on human life with its natural surroundings.

Blessed with natural and local wisdom as valuable assets, it is expected for this region to thrive in developing and optimizing ecotourism, specifically for the government of West Bandung Regency. As the policy maker, the government need to add values while preserving natural and cultural resources in practicing ecotourism.

Placing the spotlight at the prospects and challenges of developing ecotourism in West Bandung Regency is the purpose of this study. With an emphasize on local wisdom of Sundanese culture, this paper elaborately explains such prospects and challenges and how it would contribute to the development of the region. Using descriptive approach with qualitative data to extract data, this study compares the finding with references from various literature studies relevant to the matter. Secondary data was obtained from field studies towards the research object, based on the researcher point of view. Data was collected, reduced, classified, displayed, and utilized to draw conclusions on the topics of this study.

KEYWORDS: Ecotourism, Local Wisdom, Sundanese Culture, Globalization

Background

Tourism becomes one of the leading sectors in Indonesia because of the potential for its beautiful natural landscape and cultural diversity which can be promoted through tourism. Ecotourism is currently growing as there are increases in exploited environment concerns, economic conditions as well as social society. Ecotourism has grown in response to these concerns. Ecotourism cannot be separated from conservation. Thus, ecotourism is referred as a responsible travel form.

Ecotourism focuses on the conservations aspects and social-economy aspects of the society. Ecotourism, a follow-up of sustainable tourism, is listed on the agenda of sustainable development which becomes the development concepts of some countries in recent decades since people are becoming more aware of the environmental sustainability for the next generations.

The development of ecotourism is not new or a current trend, as explained by (Higham, 2007: 26), that ecotourism development can be traced back to the 60s when ecologists and environment were deeply concerned about the inappropriate use of natural resources that threatened the preservation of biodiversity due to the excessive exploitations of natural resources for the benefit of the economy. In 1965, Hetzer, an ecologist from Mexico, introduced the term of ecotourism as well as formulated four pillars of ecotourism, they are; (1) minimizing environmental impacts, (2) giving high respect to local culture, (3) providing maximum economic benefits to the government and local communities, and (4) providing maximum recreational satisfaction for tourists.

The formulation of ecotourism was put forward by Hector Ceballos-Lascurain (in Higham, 2007: 27): *“Nature or ecotourism can be defined as tourism that consist in travelling to relatively undisturbed or uncontaminated natural areas with the specific objectives of studying, admiring, and enjoying the scenery and its wild plantas and animals, as well as any existing cultural manifestations (both past and present) found in the areas.”*

The main concern in this definition is the behavior of tourists and the characteristics of the visited areas and it only describes common natural tourist activities while the conservation dimension has not been included explicitly. It was not until 1993 that Hector Ceballos-Lascurain revised the definition of ecotourism by adding a conservation dimension.

Even before Hector Ceballos-Lascurain revised the definition, in the early 1990 The International Ecotourism Society (TIES) had revised it first by defining ecotourism as: *“Ecotourism is responsible travel to natural areas which conserved the environment and improves the welfare of local people.”*

The concept of ecotourism emerged as a result of the increasing number of tourist attractions which then reduce the beauty of these tourist attractions. Furthermore, there is arising saturation from tourists because the tours offered are man-made tours. Ecotourism is an interesting concept for tourists as it offers alternative touring activities, because it is followed by conservation activities as well as the empowerment of local communities. Ecotourism began with the concept of sustainable tourism that grew from human consciousness that nature had limits to be utilized and exploited.

Basically, ecotourism in its operation is done with simplicity, maintaining the authenticity of natures and environment, maintaining the authenticity of arts and cultures, customs, the way of life, creating tranquility, solitude, nurturing flora and fauna, and maintaining the environment so that there is a balance between human lives with the natural surroundings. (Syahid, 2016)

Syahid explained further that ecotourism is a kind of environmentally-friendly tourism including some activities, such as seeing, watching, studying, admiring nature, flora and fauna, socio-culture of local ethnic, and tourists who do these kinds of activities foster the preservation of the surrounding natural environment by involving local people.

The attractiveness of this locality is important, amidst the boredom of the mass culture brought about by the global capitalism. According to (Giddens, 2002), *“globalization is the reason for the revival of local cultural identities in different parts of the world.”*

Areas in West Java have much tourism potential and local wisdom as attractions for tourists, both domestic and foreign. Unfortunately, the potential has not been fully performed and developed well by the local government, one of which is the West Bandung Regency.

According to (Hasanah, 2012), local wisdom found in some minority groups / communities in Indonesia contains many noble values of the nation's culture, which is still strong and becomes character identities of the citizens. However, the value of local wisdom is often negated or ignored, as it is considered incompatible with current developments. Meanwhile, noble values can be promoted from the local wisdom and they can be used as models of the development of Indonesian cultures.

Local wisdom or “local genius” is a term introduced by Wales (Ayatrohaedi, 1986: 30), “the sum of the cultural characteristics of the life of the people.” The term of local wisdom is a translation of “local genius,” first introduced by Quaritch Wales in 1948-1949, which means “the ability of local culture to deal with the influence of foreign cultures at the time those cultures are related.” (Rosidi, 2011: 29).

Philosophically, local wisdom can be interpreted as indigenous knowledge systems that are empirical and pragmatic. It is empirical because the results, which are processed by the communities locally, derive from

the facts that occur around them. It has an aim of being pragmatic because the whole concept which is built up as a result of thinking in the knowledge system is aimed at daily problem solving. As presented by (Padmanugraha, 2010), that *Indigenous knowledge is local knowledge unique to a given culture or society. It is the systematic body of knowledge acquired by local people through the accumulation of experiences, informal experiments, and an intimate understanding of the environment in a given culture. Indigenous knowledge evolved from years of experience and trial-and-error problem solving by people working in their environments.*

Discussion about the understanding and the nature of local wisdom as described above can be understood that local wisdom is a collection of unique knowledge possessed by certain communities and used by the community in their life. The knowledge is acquired deeply by the community through a long process which is based on experience and understanding of the environment and the natural surroundings in the process of problem solving. Local wisdom is wise, full of wisdom, and having good value. It is embedded and followed by the community members.

Local wisdom is the knowledge developed by the ancestors in their efforts to anticipate the surrounding environment, making that knowledge a part of the culture and introducing and passing it on to generations. Some forms of this traditional knowledge arise through stories, legends, songs, rituals, and also local rules or laws.

West Bandung Regency is one of the areas endowed with infinite beauty of natures. West Bandung Regency has fascinating scenery of the hills, diverse richness of its forests, and the abundance of clear water from various springs, also supported by strong nuances of Sundanese local wisdom. However, there are still many obstacles experienced by West Bandung Regency Government in developing ecotourism in the area; for example, there is still limited access to some potential tourist areas as well as to the existing tourist attractions. Limited human resources which can support the sustainability of ecotourism are also barriers to ecotourism development in West Bandung Regency.

Based on the background above, this research will provide an overview of prospects and challenges found in West Bandung Regency in relation to the development of ecotourism which is based on the Sundanese local wisdom.

Methodology

This research uses a qualitative method with a descriptive design, i.e. research that gives a careful description of certain individual or group, about the circumstances and symptoms that occur. This research uses reference books and reviews of previous researches, and observes news in the mass media in relation to the research object.

Data collecting used in this research is to use document study or desk research, because researchers did not participate in it. Document study or commonly called document review is a data collection technique that is not addressed the research subject directly in order to obtain information related to the research object. Researchers conducted a search of historical data of research objects and see how the potential and challenges are faced by West Bandung Regency in developing Sundanese-local-wisdom-based ecotourism.

The researchers attempt to analyze the research qualitatively and the results of the research are presented descriptively, i.e. trying to describe the conditions clearly in order to get detailed potential and challenges which are faced by West Bandung Regency in the development of Sundanese-local-wisdom-based ecotourism.

RESULT AND DISCUSSION

Back-to-nature movement, which is highlighted by various parties, such as NGOs (Non-Governmental Organization), some environmental experts, and other organizations, is basically an opportunity for West Bandung Regency to develop ecotourism.

West Bandung Regency has such enormous potential for ecotourism that can be assets to the local government revenue. The rich and beautiful natural potential and the philosophy of Sundanese local wisdom which shows that people appreciate the environment highly are the great potential for the development of ecotourism in West Bandung Regency. The diverse potential wrapped in a cultural vision, in which the Sundanese cultural values and local wisdom develop in West Bandung Regency, can be a noble value that can force the advancement. Sundanese local wisdom values should continue to be explored, developed, and preserved.

Based on several documents, it is found that West Bandung Regency has some tourist destinations where ecotourism and Sundanese local wisdom can be improved, such as:

1. Nature-Based Tourism Potential, Ciwidey Area:

- a. Situ Patenggang is a lake at the foot of Patuha Mountain, West Bandung Regency. It is located amongst Rancabali Tea Plantation, a plantation managed by a State-Owned Enterprise called PERHUTANI (Indonesian State Forest Company) which started to operate as a nature-based-tourism park in 1981. Situ Patengan, another name of this lake, is estimated to have an area of about 45,000 Hectares, with around 123,077.15-hectare total area of its natural reserves.

The history of Situ Patenggang starts from a legend of the name origin of this lake. There are two popular names of this lake; they are “Situ Patengan” and “Situ Patenggang”. Both names have different yet

interrelated philosophies which show the identities of the lake. "Situ Patengan" refers to a name of the village in which the lake situated. "Patengan" derives from a Sundanese word, "*Pateangan*", which means "searching for each other" while "Patenggang" also comes from a Sundanese word which means "separated by the distance and time".

It is said that the two names tell a story of lovers. They are Ki Santang and Dewi Rengganis. Ki Santang is a nephew of Prabu Siliwangi, a wise king of Padjajaran. Meanwhile, Dewi Rengganis is a village girl who lives in a mountain. They have such a strong bond of love but are separated by distance and time (they are said to be separated by very long warfare). Because of the great feelings and affections between them, they endeavor to look for each other, until one day they meet at one big stone. The stone is called the Stone of Love. After the meeting, in brief, Rengganis asks Ki Santang to make a lake where there is a small island in the middle. Because of his deep love, he finally grants Dewi Rengganis's request. Now, this small island is called the Sasuka Island, or Asmara Island in Bahasa.

Situ Patengan does have its special charms. As far as the eye can see, tourists can enjoy the beautiful scenery of the tea plantations, mountains, strawberry plantations, and forest which surround this lake. It also has flora and fauna potential.

Situ Patengan has potentia in flora and fauna. Some flora and fauna which has uniqueness can be seen in here. Special trees from West Java, such as kinds of flower and *saninten* are still exist. Rare primate like Surili (*Presbytis comata*) is still exist too and their sound can be heard in forest around. Besides, kinds of fish, this *situ* (lake) become fish habitat, such as nila, mas, and tawes. Then, education that were given by experience, history, and Sundanese local culture value.

b. Ranca Upas

The beautiful of Ranca Upas Camping Ground Ciwidey having an area of 215 ha have rich of natural resources of mountain hills and also vast natural forest. In the height for about 1,700 dpl, it has very cool air at a range 18 – 23°C and increase the natural feel of this place. The natural forest in this area overgrown with some kinds of trees such as Puspa, Jamuju, Huru, Kitambang, Kihujan, Hamirung, Kurai and Pasang. While fauna can be found among others turtle dove, crow, a hawk and surili, monkeys and tiger. Visitors will spoil by captivity of deer at Ranca Upas with 4 – 5 ha which is located in this area. At the beginning, herd deer type imported from Ragunan Zoo Jakarta and made a different attraction.

The history of Ranca Upas, closely related to Mountain Patuha history. The people of Ciwidey assume that the Mountain Patuha is the oldest in the south Bandung region. In the terminology, said "Ranca Upas" consists of boxes of syllables, namely: (1) ranca: in Indonesian language means bog,

while (2) upas: himself is one of a breed of trees of the family moraceae. This tree is poisonous which in antiquity often used to poison an arrow.

The Upas Tree, in accordance with his name, namely “Ranca Upas” originally constitutes a region swamp before overgrown with plants and one of them known as Upas Tree. This is relate with the habit of Sundanese people that has unique habit, named a region adapted with its physical geographical characteristic factors so as to be easily to remember. So it is with name Ranca Upas. Historically, there is no one source that definite history about the origin of the name Ranca Upas, but if we see phenomenon that is happen, it is true that Ranca Upas is interpretation of an area where was once an swamp area be between hills with a slope broad flat.

- c. Kawah Putih Ciwidey (White Crater). According to historians , the establishment of the crater began at X and XII era where making a volcanic eruption of Patuha mountain that forming a wonderful large crater. But, unfortunately this beauty was unknown by local people, in fact many of them think that the area around was very austere, even a swarm of bird flying rarely pass this mountain. If there is any, the birds are going to die. This is because a belief according to local people, on the top of the mountain there are 7 fathers / elders, each name was preceded by *Eyang (Eyang Jaga Satru, Rangsa Sadana, Camat, Ngabai, Eyang Barabak, Baskom dan Jambrong)*.

On the 19th era, a botanist from Germany, Dr. Franz Wilhelm Junghun in the year 1837 to explores an area and find the crater lake which is very charming. The condition of the valley of Patuha at that time still a dense forest, filled with a kind of timber trees local, like rasamala, saninten, huru, samida, and others. Although they have already found in 1837, this area recently become tourist attraction in 1987 after developed by PT Perhutani Unit III West Java and Banten Region. It is located in the south with 46 miles average distance from Bandung City toward the direction of the Ciwidey, Bandung Regency.

- d. Cibuni Crater . It is located about two kilometres south east direction Situ Patengan in Rancabali District, Bandung Regency. There are small craters containing mud explodes-letup by gas bubbles, also there are hot springs that flowed in the form of showers in an open-air baths. Within the Crater Cibuni, seen a number of tracts of rocks with bursts of yellow sulfur gas and veiled. In addition to dozens of thick smoke, the source of dozens of Sulphur hot spring is also easily found scattered around the area. In addition, tourists can also see a number of hot springs and volcanic mud pools boil. When you are continue walking towards the river gushing splitting this crater, travelers will find the Curug Perak (waterfall) is a beautiful, hidden among the moss-covered volcanic rocks and ferns.

In the complex of this crater, there are seven families living and establish their houses in the crater area and on the lips of the cliffs on side crater. Almost of all this family support self with farming secondary crops. They opened and land management sleep around village and on the forests became fields .Business stall only run by two of household. As lighting, every family build turbines locomotion a dynamo at the Cibuni river. There are four turbines with a magnitude of each around 70 watts fulfill the electrical need of seven families at village.

2. Natural-Based Tourism Potential, Pangalengan Area:

- a. Pangalengan . This small town located for about 45 km from Bandung to south direction. This place is well known as many kinds of green vegetables producer aneka which send to several city in Indonesia. Pangalengan also known as agriculture, animal husbandry, also tea plantation and quinine area which is managed by PTPN and dairy. At this area, there are so many industries that produce dairy become food products, like caramel, milk crackers, dodol susu, tahu susu, dan noga milk. Pangalengan become one of the ecotourism being developed by Bandung Regency to be the main tourism places through the tourist conscious.
- b. Situ Cileunca (Cileunca Lake). Based on history Situ Cileunca is private area for Kuhlman (Dutch people) which settle at in Pangalengan. Situ Cileunca build as long as 7 years (1919 – 1926) with dam up river flow of Cileunca River, so this situ is formed and now namely Dam Pulo. The uniqueness is the build of Situ Cileunca based on old parents story that this situ is built by many people but did not use mattock but use *halu*. Situ Cileunca's construction is commander by 2 clever people: Arya (owner) dan Mahesti. In colonial dutch Situ Cileunca used as one of source of electricity for Bandung City, it is also discharge the water also used as a reserve a source of clean water for Bandung Citu. At that time with 9.89 million m³ water capacity. Situ Cileunca is the object of natural tourism and an artificial lake with broad 181 ha and are at an altitude of 1550 m dpl. In an object this tourism besides offering the cool mountain, also other tourist like facilities like flying fox, tourism sports rafting, jet ski and camping ground around lake. For completely this tourism site, travelers also can travel expenditure in a factory milk KPBS Pangalengan by buying various kinds of food processing the with the basic dairy cattle.
- c. Cibolang *Hot Spring Water*. Cibolang has wide 2 Ha and located at RPH Wayang Windu, BKPH Pangalengan, KPH Bandung Selatan.

Administratively, located at Wayang Windu Village, Pangalengan District, Bandung Regency. This tourism site is consist of plant forest (kaliandra dan pinus), located at 1450 m dpl, the field configuration generally flat and hilly. This area have rainfall 4000 mm/year with the temperature air 23 - 25 c. Water sources that is of springs that is of hot water when that it was used by making shelter for the purpose of drink and another rest room activity. Potential visual landscape of this location is quite pull with natural scenery of tea and mountains of plantation, while symptoms natural potential visual landscape in the have a typical characteristic is hot water and crater. Cibolang have typical. Hot water sourced from mountain windu this is about iodine high that could heal rheumatic diseases. Not only its natural who is a virgin became an attraction the main, but also we will get tapestry green tea and air cool and clean. Besides, we can also enjoy the crater windu in the not too far namely 600 m from an object hot springs.

- d. Rafting at Cisangkuy River. Located in Lamjang Village, Pangalengan District. Cisangkuy river path is very suitable for rafting because river's condition is wide, swift of water flow, also line path for rafting is about 5 km with an hour to finish the path.
 - e. Other tourism area in Pangalengan, such as: Malabar tea plantation, Papandayan crater, Kertamanah Water, Camelia Water, Citere Hot Springs, Puntang Mountain Camping Ground, Curug Siliwangi, Ciharus Lake, Mandala Wisata.
3. Natural-Based Tourism Kamojang Area. Located in Laksana Village, Ibun District, Bandung Regency. Has crater potential and earth's heat. Besides, there are many inn that managed by people also many kinds of culinary, like mushroom sate, *berondong* (sweet snack made by corn), and other Sundanese culture.
 4. Natural-Based Tourism Cicalengka Area. Sindulang Waterfall is located in Tanjungwangi Village, Cicalengka District, Bandung Regency. 8 km far from Cicalengka high road to north direction. It has 50 m height with downy condition and pine forest. Curug Sindulang is one of tourism site that offer natural enchantment of Bandung City from high point.
 5. Natural-Based Tourism Situ (Lake) Cisanti Area. Situ Cisanti is a lake located in the middle of eucaliptus forest and quiet high from sea surface. Also located on Wayang mountain feet, Tarumajaya Village, Kertasari District, Bandung Regency, has natural attraction which made naturally,

Situ Cisanti surrounded by mountain chain area and conservation forest. Situ Cisanti as water source of Sungai Citarum (Citarum River). There were so many people said that Situ Cisanti is like “Nadi Jawa Barat” or The Soul of West Java. It is because Situ Cisanti become upper course from Citarum River, the biggest and the widest river in West Java that has length for about 269 Km and divided 12 regency and town.

Situ Cisanti has historical story and unique myth, this situ (lake) has a patilasan from Dipatiukur. Situ Cisanti's wide is about 7 ha, surrounded by Talun Santosa plantation, peak of Wayang Mountain, Windu, and Gunung Rakutak. Situ Cisanti also has cold air and easy to foggy. This situ is an artificial lake that contains water from 7 main water source of Sungai Citarum, includes: Pangsiraman, Cikolebere, Cikawadukan, Cikahuripan, Cisadana, Cihaniwung, dan Cisanti. People around there called this place with honorable mention, namely *Mastaka Citarum* or The head of Citarum.

Based on myth, each of water sources has a power. For example, Cikawadukan water source for getting supernatural power, Pangsiraman water source become a place for taking a bath for them who wants mate, position or wealth. Cikahuripan water source for getting calm and quiet in their heart. These myths still existed as a story among Sundanese people.

6. Ujung Berung Nature-Based Tourism: Curug Cinulang, Citarik Rafting, Batu Kuda Camping Ground, Oray Tapa Camping Ground.
7. Custom Village (Kampung Adat) Ecotourism Potential. Custom Village at Bandung Regency, includes: Kampung Mahmud and Kampung Cikondang. Both are custom villages which have similarities, are there still old housing buildings made by wood that build by local people parents. It is also similar on shape, they maintain quirk type of Sundanese traditional house.

There are still many destinations in Bandung Regency which have not been described on this paper. Tourism destination representation above showed the big potential in Bandung Regency ecotourism. However, there are still some fundamental problems ecotourism efforts to develop in Bandung Regency, such as: some of the road access are very difficult, there are no transportation facilities, accommodation and promotion at several locations are not good, no certificates of foreign languages for guide, qualifications of human resources still low to support ecotourism, the activities of tourism awareness group are not participate totally, history, culture which is local knowledge of Sundanese is not packed more attractive to attract tourist, also government's concerns both at region, provincial and center for good synergy in supporting ecotourism in Bandung Regency.

Ecotourism development is very important with the increasing of worldwide tourism industry in past decade. Also become sectors that promised for economy development good the state and the community about. As explained by (Zeppel, 2006), that ecotourism or tours based natural managed with oriented to learn and environmental also social sustainable culture, has already appeared in the last 20 years as one of the most important sector in global tourism industry.

In essence primary criteria in the development of ecotourism according to (Fennell, 2015:2), includes: *(1) the nature-based foundation of ecotourism; (2) the sustainability dimension of ecotourism from the perspective of conservation; (3) the human dimension of sustainability in the form of local participation and benefits; (4) learning and education as part of the ecotourism experience; and (5) the ethical imperative.*

Based on some criteria key that delivered by Fennell, potentials of Bandung Regency is very possible to develop become ecotourism. Ecotourism concept can be develop as tourism journey to natural locations, become a recreation as well as education for the stargazers tourism and still preserve the values of the environment, social, history and Sundanese local culture that filled by philosophical values, pay attention and raise local community economic by involving them in the development of ecotourism.

Some principles of ecotourism development, as explained by Syahid (2016) become a serious concern for the stakeholders in Bandung Regency, such as:

Natural Resources

Biodiversity wealth is the main attraction for ecotourism market share so that the quality, sustainability and the preservation of natural resources, a relic of history and culture became very important to the development of ecotourism. Ecotourism also provide opportunities very large to promote Indonesia's biodiversity conservation to international level, national and local.

Citizen

Basically, local citizen have information about nature, culture, and also tourism site attraction. Therefore, they must be involved from level planning to developing level.

Education

Ecotourism is raising awareness and appreciation of nature, historical heritage values and culture. Ecotourism provides added value to visitors and public in the form of knowledge and experience. This value would affect visitor's

behavior changing, public and tourism developer to aware and appreciate nature, heritage values, history and culture.

Market

The reality shows willingness the rising of demand for ecotourism products both in international and national .This is due to increasing of promotion that push people to behave give a positive response to natural and enthusiasm to visit natural place in order to raise awareness, our appreciation and concern of the nature, history value, and local culture .

Economy

Ecotourism provide opportunities to get profit for the organizer, government and local citizen, through non extractive activities, so its raise the economy of the local regions. Also this providence should pay attention to ecotourism norms for realizing sustainable economic.

Institutional

At first, ecotourism development more initiated by non-government organizations, they dedicate to their community and environment. It is based on commitment to the environment preservation, economic development and empowerment for sustainable community. But sometimes this commitment not accompanied with proper and professional management. As the result, so little ecotourism area that survive just a moment. While many private citizens have not been interested yet to work on this area, because these businesses are relatively new and least favorite because must calculate social cost and ecological-cost of the establishment.

In ecotourism, there are four elements that considered very important: namely pro-active element, concern for the preservation of the environment, the involvement of local people, and some elements of education. Tourists that come are not only enjoy their surroundings but also learn it to increase their knowledge or experience. Ecotourism is tourism environmentally sound and its developments always care about balance values.

C O N C L U S I O N

Ecotourism currently good news for tourism sector in Bandung Regency because it's potential sector. The abundant availability of natural resource, many kinds of local wisdom, the uniqueness of geographical, Sundanese culture and tradition which is interesting, and the ambiance of religion citizen as strength of social regulation.

However, there are some basic problems to develop ecotourism in Bandung Regency: hard to reach the location because the road condition, accommodation and promotion in such location still not good yet, there is no foreign language certificate for Guide, human resources coalification still low for supporting ecotourism, group activity about tourism awareness do not have a role yet, history, culture that become Sundanese local wisdom is not interesting yet for becoming tourism attraction, and serious attention from government at local, province till central government to synergy for supporting ecotourism in Bandung Regency.

Now, just how do developer, business man, entrepreneur, citizen, and government unite to develop a good ecotourism. Hopefully with maximum development of ecotourism in Bandung Regency

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