



# The Role of Traditional Settlement Identity as a Part of Creative Tourism Planning: Case of Wana Village, Lampung

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**Keywords:**  
Vernacular,  
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**Abstract.**  
Architecture is one of the results of civilization, which expresses a way of life, is passed down from one generation to another, acts as a tradition, and holds cultural values. The cosmological elements possessed by architectural works turn into aesthetic values and form an image of life. Indonesian architecture applies this type of architecture, especially in Wana Village. Wana Village is one of the heritage villages of the Melinting Kingdom, which still keeps its existence as a place for the residents to live. It reflects the local social wisdom of the community and is a vernacular building of tourism value. This study aims to analyze the traditional settlement of Wana Village at the tourism level and develop it as an architectural design innovation. In addition, this study analyzes social, economic, and residential patterns, events/history, and resources that influence the attractiveness of Wana Village as a cultural tourism destination. The sustainability of Wana Village results from a harmonious emotional bond between residents, even though they have differences. It makes Wana Village more valuable for tourists.

**Kata Kunci:**  
Vernakular, Nilai  
Kultural, Pariwisata,  
Arsitektur, Desa  
Wana.

**Abstrak.**  
*Arsitektur sebagai salah satu hasil peradaban yang mengungkapkan cara hidup, diwariskan dari satu generasi ke generasi lain, bertindak sebagai adat, dan memegang nilai-nilai budaya. Unsur-unsur kosmologis yang dimiliki oleh karya arsitektur berubah menjadi nilai estetika dan membentuk gambaran kehidupan. Arsitektur Indonesia didasarkan pada jenis arsitektur ini, khususnya di Desa Wana. Desa Wana merupakan salah satu desa peninggalan Kerajaan Melinting yang masih memperthankan eksistensinya sebagai tempat tinggal bagi warganya. Hal ini mencerminkan kearifan sosial lokal masyarakat dan merupakan bangunan vernakular yang memiliki nilai pariwisata. Penelitian bertujuan untuk menganalisis permukiman tradisional Desa Wana pada tingkat pariwisata dan mengembangkannya sebagai inovasi desain arsitektur. Selain itu, penelitian ini juga akan menganalisis pola sosial, ekonomi, permukiman, peristiwa/sejarah, dan sumber daya yang mempengaruhi daya tarik Desa Wana sebagai tujuan wisata budaya. Keberlangsungan Desa Wana merupakan hasil dari ikatan emosional yang harmonis antar warga, meskipun memiliki perbedaan. Hal ini membuat Desa Wana semakin bernilai bagi wisatawan.*

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## 1. Introduction

Vernacular architecture that has cultural values experiences a degradation in the application of elements, shapes, and patterns, thereby reducing cultural meaning or values. Traditional architecture is seen as outdated and does not represent the spirit of modernism. Despite these, everything in the past, including traditional architecture, could be learned as part of vernacular lessons. The structure

could be replaced, but it must keep the value of its originality, ornaments, and sense of place as a hierarchy and the meaning co-related to the story. Its existence is starting to be forgotten. However, the process of designing and arranging, as well as its existence as evidence of the journey of civilization, has made traditional architecture a national identity and a valuable cultural tourism asset. This is because traditional architecture could respond to harmony through the environment's needs. Climate and disaster risk have a deep meaning and result from adaptation. Cultural values serve as a driving force for urban development strategies and integrate them with tourism as a form of life harmonization. Tourism creates a new face for traditional architecture so that its uniqueness and originality can be maintained in the future (Hardilla & Nugroho, 2018).

Traditional architecture is believed to be imperative in increasing local communities' resilience through cultural tourism. This is because the community can transfer, feel, and enjoy physical evidence of historical events. Cultural tourism can transmit across space and time and provide extraordinary reminders of the meaning of births, deaths, and other monumental events in personal and collective history. Memories stored in traditional architecture can be recollected, remembered, and represented as a product of space at the cultural tourism level (Ibrahimi & al, 2019). According to (Al - Kodmany , 2013), the sense of place that owners and visitors is accepted, traditional architecture helps foster a close relationship between them.

The existence of traditional architecture, such as Wana Village, is a socio-economic bridge among the past, present, and future. In addition to its cultural values, Wana Village is one of the cultural tourism villages inherited from the Melinting Kingdom. Because of the village's ability to adapt to development and transmigration factors, as well as the presence of its traditional settlements. Its traditional architecture is unique among historical buildings in Lampung Province. Even though many tourists come to Wana Village, the villagers can still preserve their traditionality by applying self-awareness. They know how precious their village is. In the meantime, there would be gentrification that could affect its traditionality. Therefore, a study is needed to identify the potential local traditions and cultural tourism level. This aims to preserve local traditions and culture for the future. The tourism potential of Wana Village can provide significant economic and social benefits for preserving the heritage and traditional aspects of architecture in Wana Village. This research aims to foster a sense of pride in ownership and draw international attention to Wana Village.

## **2. Literatur Review**

Traditional settlements are often seen as places with many houses still holding local traditions and culture related to local beliefs. Traditional houses are a part of cultural diversity to develop community resilience (Hardilla & Nugroho, 2018). In the tourism context, the conservation of cultural heritage, especially in Wana Village, plays a fundamental role (Hardilla & Nugroho, 2018). Wana Village is known for its traditional houses, archaeological sites, and rich artistic heritage from the Melinting Kingdom. The community will provide memorable memories for newcomers when it demonstrates its identity as a unique part of the community. By integrating the village's life as a tourism destination, Wana Village will reflect on the past with the present. It will later affect the economy and extend the village's life cycle of traditional architecture and culture.

Indirectly, the theory of cultural heritage in living systems paves the way for developing strategies and mitigation to protect buildings and the natural environment. Traditional architecture and cultural heritage owned by Wana Village are considered intangible assets. They explain local practices, traditions, artistic expressions, and societal values. These concepts have been passed down from generation to generation. Traditional settlements in Wana Village were formed because of historical values that required them to carry out several requirements to build houses in their area. As time passes, cultural elements are increasingly being eroded, resulting in the remnants of ancient

civilizations whose essence can still be felt today. Therefore, this research must be learned to provide the needs of the tourism design process and place-making to keep Wana Village or any of it still maintaining its values and adaptability in future.

### 3. Methods

Wana Village, as one of the legacies of the Melinting Kingdom, has a strong tradition and has become a tourist destination in East Lampung Regency, Lampung Province, Indonesia. Traditional houses place residents hierarchically based on humaneness, comfort, beauty, and environmental awareness. However, over time, Wana Village has begun adopting modernist values, indirectly affecting historical and cultural values and causing self-identity degradation. Cultural assimilation leads to the loss of traditional values, where the presence of traditional houses has lost harmony with the environment, reflecting a lack of social openness, comfort, beauty, and diversity in a hierarchy. This condition then has an impact on decreasing tourist visits to Wana Village. This study aims to explain how important it is to maintain traditional values in settlements, which impact many things, especially social security and the tourism design process. However, it does not rule out the possibility that there is a complexity of resource linkages in society while remaining adaptive to new things.

#### 3.1. Refinement of Instrument

From another perspective, the Indonesian government, for example, promotes the tourist industry as a major income producer. For Western tourists, the most attractive aspect of Indonesia is its rich and unique values of cultural diversity, which affected our cultural traditions in this way (Krisprantono, 2006).



**Figure 1.** Wana Village on Map  
*Source:* Google Maps (2021)

Wana Village has five hamlets that still maintain cultural and social diversity, i.e., hamlets I, II, III, IV, and VIII, where traditional dynamics can influence village settings as part of the tourism design process. The *Keratuan* Melinting culture still lives on and can be established in hamlets I, II and III. Meanwhile, Dusun IV and VIII are hamlets with a combined culture (due to marriage), such as South Sumatra and Banten. The transmigration policy influenced the development of new hamlets in the village of Wana, in which other hamlets had new patterns of settlement, culture and architecture.



**Figure 2.** Village Arrangement

*Source:* Google Maps (2021)

The order of naming hamlets needs to be neater from one hamlet to another. This is caused by population growth that gathers at one point. When the population has begun to increase, a new hamlet appears. Residents who prioritize living in the center of the hamlet also cause this. The naming of new hamlets in Wana village is based on needs when the population grows. Where there is population density, due to the size of the Wana village, hamlet centers are scattered at several points, so the growth of new hamlets tends to be out of sequence with the naming of surrounding hamlets. Particularly in hamlets, with the majority of the population in Lampung, they have a requirement to build a house that must face directly to the road, which means that the front of the building does not face the back of the house in front of it. This typology requirement adds to the diversity of cultures and influences the direction of residential expansion, which spreads more quickly to other areas. Of course, starting from the main roads and other activity support centers towards areas that are still remote. Then, these remote areas became increasingly crowded, made closer support activities, and formed new hamlets.

The number of hamlets in one village generally ranges from 3 to 5, but there are 17 hamlets in Wana Village. This is a huge number compared to other nearby villages, and the government has also approved the number of hamlets. This is because the hamlets do not want to be separated from each other. Each hamlet has its interests, reinforcing each other's characteristics, like the diversity of cultural identities that are different but harmonious in one place. According to the local administrator (Mr. Iskandar), a conflict is rare in Wana Village because the residents respect each other despite differences.



**Figure 3.** Traditional Settlement

*Source:* Google Maps (2021)

### 3.2. Data Collection

Empirical observations in collecting data related to this study were carried out by direct survey at the location for several days. We interacted directly with residents and Village Leaders. Unfortunately, we did not meet other tourists at that time. So we asked the local administrator several questions regarding the history of Wana Village, the leadership in Wana Village who have the title of “*Keratuan*”, the traditions, and also tourists who came to Wana Village, as well as their correlation with the results of observations. We also took some documentation and sometimes got a sketch to provide the observations. Once the data was collected, this database was scrutinized and developed through creative tourism architecture to produce a design that might be useful and relate to the observation results in response to the problems.

Many foreign tourists have come since the 1900s. Wana villagers, especially Lampungese with Lampung native tribes, has a unique wedding celebration party. They have a three-day ceremony with a stage in their house. They also invite their family and the villagers to come to their party. The bride and the groom wear traditional clothes, and the bride dance with some villagers on the stage for several hours until late. This is their traditional-ancient tradition, which still exists until now. The tourist who luckily came to Wana Village while the party was about to happen could see it with the bride's and the groom's permission. This uniqueness is still holding onto in the modern era, would be fascinating to attract more local and international tourists (Mr Iskandar).

## 4. Discussion

Traditional architecture has design principles that are flexible, adaptable, dynamic, resilient, take advantage of the microclimate, preserve the environment, have local diversity, and have high cultural value. All these principles are translated into a spatial concept that shapes and harmonizes spatial planning with the three primary cultures of Wana village, i.e. Melinting (Lampung), South Sumatra, and Banten. These dynamic and harmonization create social resilience, balances functional and ecological interactions, and promote the (tourism) economic cycle of the local community (Ripp & Lukat, 2014).

The development of the Wana Village settlement that considers all aspects of the community's needs is inseparable from the desire to maintain its cultural identity. However, as social beings, humans desire to create a new social reproduction vessel that involves a community in public space. The desire for easy access and extensive interaction. If this development is not planned carefully, it will result in the loss of cultural essence, where culture is only seen as an economic element, not a life-forming element. Hence, unifying traditional diversity reveals a new perspective on newcomers' attractiveness. Progressive development while maintaining historic buildings has long-term value. The demand for the development of urbanism by taking into account the cultural aspects of the local area becomes an original building to create solutions for the development of cultural tourism areas. The substance of the resilience of Wana Village, which supports the image of a traditional tourist settlement, will be discussed in more depth in the next sub-chapter.

### 4.1. The Current Situation of Wana Village of its Traditional Image

Wana Village is located in Melinting District, East Lampung, Lampung Province. Wana Village is approximately 80 kilometers from Bandar Lampung (the capital city of Lampung Province). This village is one of the main villages where many Melinting people live. Wana Village can be reached as far as 7 km from the causeway to Hamlet 1 Wana Village. The width of the road travelled has two opposite lanes. The road in Wana Village is wide enough to accommodate the needs of large vehicles. This means that this road can accommodate tourist buses to access the road to Wana Village. Wana

village also has something unique in its administration. If other villages have kings as leaders in their era, Wana Village has *Keratuan Melinting*, who is still a role model. Besides a government organizational structure in Wana Village, *Keratuan Melinting* still exists today.

*Keratuan Melinting* is one of the oldest kingdoms in Lampung. This *Keratuan* is located in Labuhan Maringgai, East Lampung Regency. If there is a wedding and *Keratuan Melinting* is invited, *Keratuan Melinting* will attend the wedding with the traditional Lampung traditional wedding concept. It will be an attraction if there are tourists who come and witness firsthand the culture of traditional traditions that are still being passed down from generation to generation until now. Even though there is cultural assimilation from the outside, it is not only the settlements that still retain their traditions but also *Keratuan* and marriage traditions. Understanding of Wana Village was carried out verbally by neighbors, relatives, and directly from the *Pamong*. Village officials can also share information about Wana Village's traditional culture. That way, the traditional culture of Wana Village can continue to be preserved for indigenous local and foreign tourists. An environmental hierarchy is still strict with traditional culture, as seen in Table 1, with the number of traditional houses approaching almost entirely still having traditional elements.

**Table 1.** Traditional Houses of Wana Village

Name	Lampung	Banten	Palembang	Number of Houses
Hamlet 1	8	-	-	98
Hamlet 2	1	2	-	105
Hamlet 3	5	10	1	86
Sindang Sari Hamlet	-	-	-	99
Wana Karya Hamlet	-	-	-	176
Kiambang Hamlet	-	-	-	173
Ketokak Hamlet	1	1	-	132
Sinar Banten Hamlet	-	14	-	141
Umbul Templek Hamlet	-	-	-	123
Umbul Kolot Hamlet	-	1	-	73
Umbul Randu Hamlet	-	-	-	234
Daung Sari Hamlet	-	1	-	184
Terpandi Hamlet	-	-	-	119
Umbul Rejo Hamlet	-	-	-	253
Bunut Hamlet	-	-	-	120
Umbul Tubo Hamlet	-	-	-	114
Cikubang Hamlet	-	2	-	72

Source: Field Survey (2020)

Traditional Lampung houses still almost wholly hold up their traditional elements, such as Hamlets 1, 2, and 3. This is because Hamlets 1, 2, and 3 are the center of civilization in Wana Village, where all activities occur. Gradually, population growth continues to increase, spreading and creating other hamlets. Only some houses are real traditional due to the cultural assimilation that entered Wana Village. In addition, it is not easy to get materials to build traditional houses with the same quality as in the past. However, the existing traditional houses are maintained as best they can. The new residents who inhabit Wana Village also appreciate the traditions that have been in force in Wana Village for generations.

The house in the picture Figure 4 still uses traditional elements because it only has a slight change, or not even at all. If there is a change, the material used must be equivalent to the original to remain while extending the building's life. There are not many traditional houses there that still hold up their traditional elements; due to the age of the building, materials have been eaten away with age, so some of the materials in these buildings have to be replaced, reduced or added according to the needs of the building. For example, it adds concrete material to the legs of building columns to increase reinforcement and adds walls, doors, and windows under buildings for space utilization. A stilt

house's function is not entirely rational when the reason for wanting is still applied today. In ancient times, houses on stilts were made to prevent wild animals from entering the house. Some are just left empty; some use the space to put their crops or use it as a warehouse. If the building is still designed for use as it was in the past, it will be less effective today. Considering that Wana Village is now quite advanced and wild animals rarely or never pass by. It might only be stray dogs that tend to be harmless.



**Figure 4.** The Houses that still Wholly Traditional  
*Source:* Documentation (2020)

The condition of the houses that are almost entirely traditional still exists today. However, it could no longer be used as a residence because of the fragility of the building. Restoration has been carried out to increase the durability of the building structure, but gradually, the age of the wood that dominates the building material is quite old. When the house was still in use, restoration was carried out piecemeal as needed. Many other traditional houses add concrete structures to strengthen the foundation and add or replace wooden walls with concrete walls and other necessary materials. However, they did not change the original look of the purely traditional elements of their home. These changes were made based on safety needs, not because of an external cultural trend towards using new materials. The house can be used as an example of learning that houses hundreds of years old can still exist today, even though some changes are required. We can learn how the owners of those houses eagerly tend not to devalue their authenticity unless the structure is for safety reasons.



**Figure 5.** A Traditional House Which has a Bit Change to its Structure  
*Source:* Documentation (2020)

#### 4.2. *The Settlement Characteristics and Patterns*

Wana Village has had a hybrid settlement pattern for a long time, which was marked by a mixture of three cultures, including Lampung, Palembang, and Banten. Palembang and Lampung's culture was formed due to cooperation in settlement development. In this cooperation, the people of South Sumatra were experts at building houses for the Lampung community. Therefore, several house designs for the people of Wana Village were adapted from buildings in South Sumatra. At the same time, the element of Banten is due to the cultural ties of marriage between the Bantenese and the Melinting family in ancient times. These three cultures are neatly arranged in one unit, side by side, and have survived to this day.

Traditional houses use natural materials that are environmentally friendly for their manufacturing process. Otherwise, the opposite circumstances nowadays. Modern construction mainly uses non-renewable and nongreen materials such as cement and steel, which affect the environment and ecosystem. Products made from nongreen materials require substantial energy for processing and transportation, contributing to the greenhouse effect. In addition, high levels of foreign exchange are required to import heavy machinery and constituent materials for their production. (Ameh, Soyingbe, & Oyediran, 2019). Non-environmentally friendly materials being quickly owned may cause a cultural change that affects their resilience. It shows how traditional houses are also in charge of global change, climate change, socioeconomic and cultural change, natural disasters, and economic change in the aftermath. This is part of the process of developing human settlements in Wana Village.

However, the construction of these houses is inseparable from the position of the community in their social status, which develops a typology of settlements. Based on the people in Wana Village, they divide the house into three types. Those houses are divided by the position of homeowners in the social status, i.e.

##### *Type of Luxury Home*

This house uses wooden construction in the form of stilts. There are carvings on the doors, windows, and house railings made of Merbau and Kenango. It has a height of more than 4 meters on the top floor. Houses of this type can only be owned by merchant tribes and tribe members who are still of



the same bloodline as Keratuan Melinting. In addition, this development has absolute conditions written in the Pugung agreement, where the owner of the building must own 1,000 nutmeg trees.

#### *Ordinary House Type*

This type of house has little in common with a luxury house. However, in this house, the use of carvings on the ornaments of the house is prohibited. In addition, the concept of structuring the social strata of the Melinting community is also determined by the number of stoves in the kitchen. Ordinary houses are only allowed to have one cooking stove, in contrast to luxury homes, which have three cooking stoves.

#### *Simple House Type*

This house type is intended for the lower middle class, where people who do not have 1,000 pepper trees are prohibited from building houses on stilts. The house is constructed of bamboo, which needs to be found in Wana Village.

The uniqueness of Wana Village is seen in the shape and architectural typology of the houses and the settlement pattern of Wana Village. This pattern is imaginary. The old settlements of the people of Lampung have a formation pattern composed of settlements - water sources - and public cemeteries (A.C., 2009). However, this settlement pattern does not suit Wana Village. Wana Village has a formation pattern composed of residential structures - public graves - and water sources. This is because the location of the grave, especially the family grave, is typically behind the house. Settlement conditions were formed due to the habit of shifting cultivation. The opening of newly developed fields is projected as the development of new life so that many old fields are replaced with newly developed ones. This condition indirectly makes it difficult for the government to map the growth of hamlets in Wana Village. Hamlet mapping is based more on population size and mutual agreement than old settlement patterns.



**Figure 6.** The Settlement, Graves, and Lake  
*Source:* Documentation (2020)

Wana Village also has a lake, one of the centers for residents' activities. This lake is often used for fishing and provides accommodation on the shores of the lake. Another uniqueness is that access to this lake must first go through the grave before reaching the lake. Unfortunately, access to the lake is still in the form of a footpath from the residents' houses, so it can only be accessed on foot or in two-wheeled vehicles.

#### *4.3. The Reciprocal Relationship between Traditional Settlements and Social Diversity in Wana Village*

To find a suitable approach to understanding the role of cultural heritage in society, it is critical to study local wisdom and culture. This includes understanding how local people interact with their environment. As a result of historical and social developments, material and spiritual values are the determining factors for creating a culture. As it is handed down from generation to generation, this knowledge helps to protect and maintain the culture, which depends on what knowledge is passed on to future generations. On the other hand, the creation of a city's character, identity, and image is shaped by a legacy that reflects the dominant patterns and behaviours of the local community. Cultural heritage is created due to the well-being, decisions, and actions of communities and individuals, both positive and negative, and debatable, which become the cultural identity of individuals, communities, or societies. Memories about forgotten and obscured things can be recovered using cultural property.

The existence of traditional houses or vernacular architecture in terms of social, legal, cultural, mythological, and religious relations is a binding element for villagers, which is obeyed collectively. In Wana Village, traditional houses are positioned by hereditary values, strengthening social networks among villagers. Traditional houses are designed and built by the local community under the direction of the leading builder and/or a carpenter with local knowledge and resources. So, traditional houses can help researchers and the public understand building construction technology in modern practice. The combination of modern techniques and traditional architectural methods, which draw on the knowledge of local artisans and the characteristics of local materials, can stabilize the maintenance of buildings and combat the effects of climate change. In addition, the open settlement pattern of Wana Village can increase the potential for emotional openness and create dynamics toward ethnic diversity. The potential for inter-ethnic cultural acculturation in Wana Village causes the settlement of Wana Village to be adaptive. This engenders a unique resistance to social diversity.

Local and foreign tourists often visit Wana Village because of its unique traditional values and social structural resilience. The majority of these tourists want to see firsthand the uniqueness of traditional houses that are still original, still standing firm, and still used for living and daily activities. The houses in Wana Village have been around since the 1920s. The age of the house is not young and is rarely found nowadays. Wana Village continues to develop in line with advances in technology. However, Wana Village can maintain its traditional values by adapting and socializing with newcomers. Socialization starts from direct or indirect interactions with neighbours and local indigenous peoples, word of mouth, and cultural introduction, which is done through long-distance communication. Tolerance is an important thing to do in order to create good adaptation values between residents and newcomers, especially foreign tourists who want to learn traditional culture.

Newcomers usually study the local culture for research purposes. Then, cultural assimilation occurs to create a cultural exchange within Wana Village. However, the assimilation absorbed in Wana Village is not much. It can be seen from the cultural resistance that is still attached. The existence of cultural resistance does not mean that Wana Village is not open to new things, but the adaptation process is carried out through a cultural filtering process. Culture related to traditional fundamental essences will be filtered by the local community, especially the local government. This process is unique and, at the same time, an attraction for Wana Village.

#### 4.4. *The Role of Social Community as Part of Identity for Creative Tourism Planning*

Identity represents natural and human factors that contribute to and are related. Identity can also be interpreted as an element of place, region, geography, or climate that reflects the existence of a location. In contrast, tourism perspectives emphasize a location's human and cultural elements. Society and tradition are dimensions that shape places through relationships between people, backgrounds, and activities. Relationships have meaning and describe the quality of spatial identity. Architecture has an identical meaning as a space and provides personal and social support as a language. This concept clearly describes the relationship between humans and places, which is part of the social community relationship (Salman, 2018). Traditional rules, taboos, myths, and community beliefs formerly determined social-community relations. This also affects the spatial design and planning of settlements in Wana Village, where the pattern of the location of the house is determined through dreams. The revelation they received guided people to begin refreshing their lives. Settlements formed initially close to the tomb area turned into settlements that grew close to the village spring (Way Sano). Wana Village has an extended family-type kinship system due to its attachment to "abstract" space. Wana communities have strong social and economic support. This is the reason for the growing number of houses in traditional ethnic Lampung settlements. However, due to the limited land owned by Wana Village, the development of the "extended family type" is no longer as fast as it used to be.

On the other hand, in social identity theory, a continuous process of social understanding and learning also points to the goal of cultural and creative tourism, with learning and understanding of tourists' culture at its core (Plakhotnik, 2020). As an innovative expression, tourism has a fundamental value that should be promoted (Liu, 2020). Culture can be represented in symbols, which evoke cultural elements hidden in the memories of people, tourists, and even architecture. Giving tourists a creative experience can indirectly increase mutual interaction between ethnicities. Culture can unite a community and can be a catalyst for tourism innovation as a whole.

In order to develop future behavioral intentions to revisit a destination, tourism businesses should seek to create conditions that facilitate the realization of positive, memorable tourism experiences (Kim, Ritchie, & McCormick, 2012). Developing the concept of culture-based tourism will help create a sense of awareness in the community (Pan & Zhang, 2019), especially among the younger generation in Wana Village. Cultural learning through tourism plays an instrumental role, encouraging the people of Wana Village to know their identity more deeply. Stimulation of local feelings built by tourism can increase the quality and attractiveness of places, which has an impact on increasing creative industries and stimulating creative exports. So, cultural and creative tourism will be a product of the high integration of culture and tourism in Wana Village. The social cohesion that Wana Village has as a multicultural village will create meaningful stories that will increase self-esteem. The development of the image of a Wana community is not limited to architectural and geographical space. Instead, it can reflect a relationship between life, work, and family that develops and becomes a social network. This network has a moral, societal, and value proposition that can be sustained.

The concept of creative tourism in Wana Village is organized into several layers. The main planning layer is a cultural heritage area: hamlet 1, hamlet 2, hamlet 3, and hamlet 8. By diverting lanes for motorized vehicles, pedestrians and cyclists can participate in these activities. People can express their appreciation and love for them to make a stronger connection between traditional house buildings and the owners and visitors. The second layer functions to carry out trade and service activities. In this layer, conserved cultural heritage buildings can be used to learn history and culture and tourism activities. The third layer is open space and plantation land, as a form of strengthening regional identity. In contrast, the outermost layer of this area is intended for the development of modern harmonized cultural heritage buildings on the first layer.



**Figure 7.** Creative Tourism Planning of Wana Village  
*Source:* Documentation (2020)



**Figure 8.** Layer of Creative Tourism Planning of Wana Village  
*Source:* Documentation (2020)

Architectural spatial patterns that emphasize natural formations are the foundation of the concept of creative tourism in Wana Village. In this village, the natural formation of the village develops according to existing architectural patterns, resulting in harmonious designs. Cultural tourism not only contributes to the harmonization of the image of a place but also provides economic and cultural benefits. Economic value as a form of 'value-added' tourism is directly related to the development of culture itself from a regional planning point of view (Smith & Richards, 2013)

#### *4.5. The Wana Village Traditional Settlement Essentials in the Making of Tourism Design Process and Place Making*

As the four points explained above, Wana Village has many things to maintain that can make it a better place to visit without making any changes. Wana Village has welcomed many visitors from around the world since about 1990, including Japan and many European countries. It was written in their guest book. They came to see and feel the sense of traditional authentic settlements. Besides the branding of "Real Estate of Pepper Businessman" and authentic traditional houses, Wana Village also has an ancient graveyard and lake, which tourists usually want to see. Wana Village communities thought they had to enlarge this lake and use it for daily needs, fishing, refreshing, and, of course, to provide for tourists. However, they have to pass the ancient graveyard to get there. It is a plus in that the visitors can feel the sense of the ancient graves and have a view of the lake. Not only what can be seen but also what can be felt where social conditions elevate the essence of hierarchical values that can only be felt if you come directly to Wana Village. It is how people from various circles interact; there is no offense, and they unite, which makes Wana village attractive. Many of the activities they carry out as a source of livelihood are still manual. Many gardens raise livestock, become educational workers, government workers, and trade where we can feel the interaction through their daily activities outside the hustle and bustle of modernization.

Stories from the past can also attract tourists to learn or to understand. A beautiful and unique historical heritage that still exists today. Seeing how a traditional area adapts to the times and newcomers does not affect its values. Not to mention the existence of new construction materials, which tend to be easier to obtain and use and do not affect their enthusiasm for protecting cultural heritage. Wana Village is not only about a place but also about how passionate the people are and how persistent they are in maintaining their traditional values that remain adaptive to new things. The essences are strong enough to be used as the base for planning for making a place. Wana Village is not a new place to be planned in making a place for it, so basic research is needed on all aspects. What is maintained is scientific values obtained from research to maintain values but remain open to new values that will be applied from the planning stage to actualization in place. Strategies are also needed to determine the essence that must be maintained, developed, not to be continued, or renewed for the needs of the resistance of a place.

## **5. Conclusion**

Wana Village is an adaptive traditional settlement that keeps values and harmony intact. Traditional settlement is influential in formulating development and tourism planning strategies that can maintain social diversity. The cultural tourism design that has been developed has a strong connection with the ancestral culture left behind and integrates with its supporting elements as a single unit. That sense of place that can only be felt when visiting that place creates a greater sense of attraction to visit. The fundamental essence can be developed, preserved, or altered as needed without altering the essence's main content. When the fundamental essence of a place can be found, data collection can be conducted, and creative thinking can be generated, generating original ideas for an area. The sense of place can be seen and felt by tourists. The changes made must be adjusted to existing quality standards. The assimilation process can be used as a reference factor in the design process. This is

because of the pros and cons that could influence the creation of adaptable future cities. It would be better if the design phase involved residents directly. This would ensure that the emotional factor could be synergized with the facts on the ground and implemented through the design vision.

Settlements may be formed in various ways, but forming settlements that consider original values is rare in this era. Furthermore, it is not just visual things that are valuable. It is also how a settlement is packaged so it is resistant to change and adaptive to new factors. Harmonious emotional bonds between residents, even though they are made up of differences, make Wana Village worth more in the eyes of tourists. Traditional values that can not only be seen but also can be felt due to the interaction of residents and the activities they carry out are still original to this day. The community's ability to carry out these creative designs can be learned, thus providing the basis for architects to create creative tourism designs with a sense of place.

This research has several limitations that need to be considered. First, we did not meet other tourists while we were observing. The tourists's opinions would be a great addition to the "tourism needs" of the data. Also, the environmentally friendly materials used in traditional houses could be learned more about how their relationship with traditional houses could impact the environment and climate change. On the other hand, regarding the sociocultural degradation that would happen to the village, more profound research would be needed to reduce the possibility of it, which could also be produced through designs. However, cultural assimilation could happen any time soon. We can defend this by making creative planning the solution. However, studying the study of its identity could still be learned to create prevention.

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