

The Spatial Planning of Lamandau City Based on the Concept of Cultural Cities Supporting Tourism Activities

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Abstract: Lamandau Regency/City is included in the category of cities with half-society half-culture. Theory of cultural configuration has a very large role in urban spatial planning. Urban spatial planning in this study is based on the socio-cultural categories of the community. The research focuses on the spatial layout of traditional culture at the Lamandau Regency/City level which will be developed into a supporting area for traditional tourism and ecotourism. Especially its unique traditional cultural works can be a tourist attraction for Lamandau Regency in particular, and Central Kalimantan Province in general. Qualitative methods are used to obtain a special picture of the understanding of the space of Lamandau City and the culture of the Dayak Tomun Tribe who inhabit it. Some of the things that the research has noticed are: (1) The spatial layout of Lamandau City which is still in the pattern of a developing city; (2) Cultural mapping that is constrained due to road access conditions; (3) Adjustment of the policies of the Lamandau Regency Government to the research plan – including the Object of Cultural Promotion. The results of the research are in the form of spatial planning for local communities, traditional communities, tourism supporting facilities as living traditions. The hope is that Lamandau culture can provide a multiplier effect to the community, stakeholders, and other parties who invest in tourism.

Keywords: Dayak Tomun tribe, culture, sacred, profane, tourism.

I. INTRODUCTION

Central Kalimantan has extraordinary cultural diversity, especially in Lamandau District. The customs held by the Dayak Tomun tribe are so complex and rich in cultural appearance, which includes "living customs" and "dead customs". "Living Customs" are all customary activities related to people who are still alive, both for their own interests, as well as those related to the people in their environment. "Dead custom" is all traditional activities related to people who have died. *Nota garung pantang*, *banai' banaki*, and zoning are part of "living customs". *Nota garung pantang* is a ritual for guests of honour [1] [2]. Furthermore, *banai' banaki*, is a banquet for guests of honour in the traditional house. *Penggolaran* is carried out based on positive assessments by traditional elders of guests who are related to the progress brought to their environment. Apart from these three cultures, there are still many cultures in Lamandau Regency, such as traditional rituals of death, the ritual of reading natural signs in the river called "balai luyu," traditional Dayak Tomun houses, the *Kombang Pandan* dance [3] and so on. In addition, there are also traditional foods that must be processed first or those that can be consumed directly from nature [4].

The main feature of the Cultural Promotion Object in Lamandau Regency is the Dayak Tomun Culture, which is closely related to the philosophy of *kaharingan* beliefs that have existed for thousands of years in Kalimantan, even before the advent of Hinduism, Buddhism, Islam, and Christianity. As a relic of ancestral religion, *kaharingan* is very closely related to the daily activities of the Dayak community. *Kaharingan* contains rules for life [5]. Thus, the formulation of the problem: Spatial planning of Lamandau City is based on the concept of a cultural city supporting tourism activities, which is related to: the typology of the community, sacred and profane, urban ecology, and types of tourism.

Robert Redfield in Danandjaja [6] distinguishes society in the world, namely: folk society, village-farmer society (peasant society), and urban society. Folk society is a society that existed before the emergence of the city. Folk society has very little influence and major civilizations in the world, such as: China, Greece, India, Islam, and others. Furthermore, urban communities are communities that develop in urban areas [7]. The culture of this society is very advanced, because it has received influence from various major civilizations in the world, many of which are now even influenced by modern civilization [6] [7]. Meanwhile, rural-farmer society is a form of folk society before, which has had contact with urban communities, so that they have also been influenced by modern culture [8]. Although often also the influence is less profound, and only superficial. that the relationship between rural-farmer communities and urban communities is in a symbolic relationship, which means mutual support. Village-farmer communities get sophisticated industrial goods, such as electronic goods, modern education, and others from urban communities. Urban communities obtain agricultural and livestock production from rural-farming communities, labour, and others [6], and this is also found in people's lives in Lamandau District/City.

The people culture in Lamandau Regency – especially the Dayak Tomun indigenous people in Lamandau Regency – who generally have a background in *kaharingan* beliefs, have a very strong cultural philosophy, which influences the rhythm of life in relationships between individuals, society, and the universe [9]. The linkages between individuals, society, and nature are depicted through various forms of media objects for the promotion of culture; for example, in the implementation of oral traditions, rites, customs, traditional knowledge, traditional technologies, as well as heritage of ancestral culture. This is deeply rooted and becomes a very strong potential in the formation of the identity and identity of Lamandau Regency [10].

The development of tourist attractions should not cause problems for the environment and surroundings [11]. In this case, architecture is seen as a field of science that has contributed to the current environmental damage [12]. To overcome these problems requires planning and design based on ecological cities. Where the reciprocal relationship between humans and their environment is a priority in the discussion and work steps. It is stated that the concept of ecology is an idea of environmental management by utilizing potential or natural resources and using technology based on environmentally friendly ethical management [13]. Thus, it can be understood that the use of technology in its application involves the use of structural technology and building construction, which considers the existence of building materials found in the environmental ecosystem. Meanwhile, tourism is a special form of healing that involves traveling or getting away from all boredom (work and home), providing relaxation from tensions, and for some people, the opportunity to temporarily become a non-entity, as well as eliminating the ringing of the telephone [14].

Tourism activities take place in spare time by looking for preferred options, which are supported by a favourable local image. Free time itself relates to the time that becomes an opportunity for someone to travel. Furthermore, the choice preferred by tourists also considers the income factor. This means that the income of the (prospective) tourist must be adjusted to the choice of where he wants to travel. On the other hand, local image is a supporting factor to support leisure time and choices that have been made by (prospective) tourists [15]. In addition, it was also explained that ethnic tourism is a combination of culture and nature tourism. The explanation of Nature tourism itself relates to tourist sites that have main aspects of natural beauty from sunlight, contours, sea, waterfalls, and clean clouds. "There I was, the only person for a mile ... alone in the woods." Nature tourism also has aspects. Recreational tourism which develops the main aspects of nature with the help of special equipment to get entertainment, such as: waves (sailing or surfing), snow (skiing), sea (fishing), and so on [14]. This is of course closely related to the concept implemented by the Lamandau Regency/City Tourism Office which is developing the river as part of supporting nature tourism, especially recreational tourism.

The spatial planning for Lamandau Regency/City which is based on the concept of a cultural city supporting culture and nature tourism activities, needs to be linked to traditional cultural conceptions related to the beliefs of the Dayak Tomun people. The belief in *kaharingan*, like beliefs in other places, recognizes the term "the sacred and the profane". This problem

needs to be given important attention because it involves the values and institutions that exist in the community. An understanding of the existence of sacred and dirty places in cultural conceptions provides an overview of the direction of planning in this research [16]. The goal is to avoid misunderstandings between planning designs for the benefit of tourism and the beliefs that exist in society.

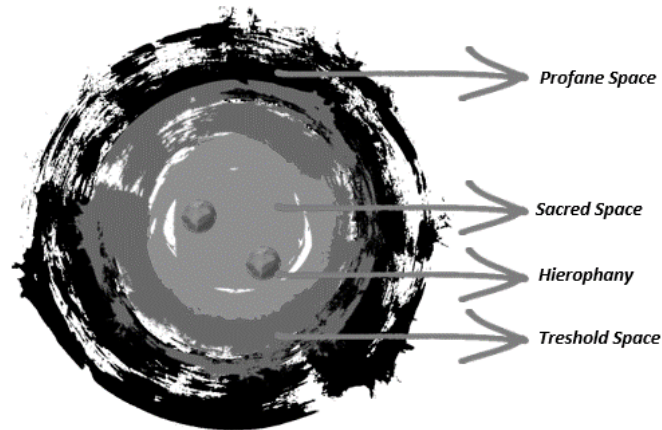


Fig. 1. Sketches of sacred and profane diagrams

A sacred place is a space that has order or rules, causing each space to have a different quality. There is a space that is believed to be a sacred space because of the value given by a belief in objects [17]. Meanwhile, other spaces are considered as non-sacred spaces because there are no objects that have sacred values in them. The definition of the Sacred is a reality with structure and consistency that is translated into spaces, places, and objects as central to cultural activities and practices. Meanwhile, the profane is perceived as a reality without structure and consistency so that important cultural elements become important for connecting the sacred and the profane as the cultural identity of a community group [17]. Thus, it can be understood that the sacred is an inhomogeneous spatial experience, while the profane is a homogeneous spatial experience. Transition from sacred to profane with threshold space experience. The sacred space can provide orientation in the cultural development of society. This is important to apply in the development of culture and nature tourism as an inherent strength in the preparation of urban spatial planning, especially urban circulation which can provide the experience of the sacred and the profane spaces. The transition in space between the sacred and the profane is known as the threshold. Threshold as a space between or transitional space from the profane room to the sacred room. This can be explained in Fig. 1.

II. RESEARCH METHOD

This study uses a qualitative approach which focuses on the general principles that underlie the manifestation of symptom units that exist in human life or their patterns [18]. The qualitative approach is about multi-methodology, that is, as an interpretive tool for social phenomena it does not give privileges to one methodology over another. The qualitative research model is used in many disciplines separately, the approach does not have a specific set of methods to which it belongs [19]. The symptom units that exist in the life of Dayak Tomun, are based on the values that exist in the community. The first step is to introduce yourself to the people who own the culture, namely the Dayak Tomun tribe. Then carry out an inventory of the culture in their (living) environment which is traditional in nature, and of course also study the sacred values of these cultural works, so that it does not become a polemic in the future if it is used as a cultural performance to support tourism in Lamandau Regency.

Through a qualitative approach, human behaviour and settings are seen as an interconnected unit, while his research emphasizes processes rather than research results to gain a deep understanding of social life [20]. A qualitative approach can be applied in this study, because one of the aims of the research is to decide for Kota Lamandau based on the concept of the Culture City to support tourism activities, by exploring the impact, dynamics, and formation of networks due to the planning carried out; including assessing the impact on the surrounding areas. The technique uses observation and in-depth interviews, as well as data from the experiences of researchers while at the research location. Observations that will be carried out are more passive observations, where they do not make direct contact with research subjects, but only observe the patterns carried out by actors in a special context. Referring to Sutopo (2006), the data triangulation model directs

researchers in collecting data from various sources, which will be processed towards the Analysis stage [20]. Theories are formed based on accurately referenced concepts – including the data mining stage. The result is (Fig. 2) the relationship between concepts in the spatial planning of a tourist city based on cultural elements. The theoretical framework is used as a reference for extracting field data, as part of data triangulation in the analysis phase.

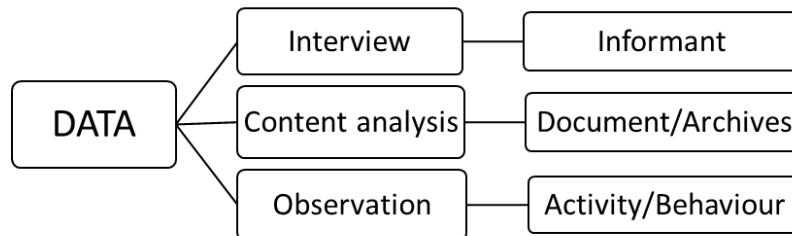


Fig.2. Data triangulation (source: Sutopo, 2006)

III. RESULT AND DISCUSSION

A. The history of the Lamandau Regency

Initially, Lamandau Regency was still an area with many courtyards (village of residents which are larger than the dukuh) which were known by the names of the rivers [21], namely:

- a) Delang area and its surroundings, with its parent being in Kudangan;
- b) Batang Kawa area and surrounding areas, with its parents in Sarang Peruya and Kinipan;
- c) Belantikan area and its surroundings, with its origins in Karang Bosi, Bayat and Palikodan;
- d) Tapin Bini area and its surroundings, originally located in Tapin Bini and Bakonsu
- e) Bulik area and its surroundings, with its parents in Lubu Hiju, Merambang and Nanga Bulik

The area is inhabited by residents who have a cultural civilization influenced by the kaharingan belief, which is the original belief of the Dayak tribe in Kalimantan. Along with the times, the cultural civilization of the Kingdom of Pagaruyung (Hindu) entered from Sumatra to the Delang region and the Belantikan region (in Karang Bosi) through Patih Nan Sebatang. This led to acculturation with the local culture, and resulted in the advancement of a culture that was quite different from other areas, even though it was still within the Lamandau area. Patih Nan Sebatang took a wife from the Dayak Tomun tribe at the Peruya Sarang Site. Until now, their descendants still exist, and still maintain the advancement of their culture which is the result of cultural acculturation. Over time, Christianity, Catholicism, and Islam entered. In some places, it causes "distortion" in the implementation of culture which was originally heavily influenced by *kaharingan* beliefs.

Seeing its very strategic geographical location and abundant natural resources, the Dutch government and the Kutaringin Sultanate considered it necessary to place a royal representative who at that time was entrusted to one of the princes, namely Prince Jangkang. His job is to control the life order of the community as a pasedor or sub-district assistant level, with areas of authority covering villages in the Lamandau, Bulik, Menthobi, Palikodan, Belantikan, Delang, and Batangkawa watersheds or what is known as the Bulik District. After the Indonesian nation gained its independence, there were many problems and challenges that had to be resolved, especially in formulating the order of life for the nation, state, and society. With various studies, changes and improvements continue to be carried out in various regions. So that in 1952, the Kutaringin Kingdom reorganized governance and society in the Pangkalan Bun Kewedanaan area, namely by forming 4 sub-districts, namely [21]:

- a) West Kotawaringin District with its capital Sukamara;
- b) South Kotawaringin District with its capital Pangkalan Bun;
- c) North Kotawaringin District with its capital Tapin Bini
- d) East Kotawaringin District with its capital Nanga Bulik

In 1960, Pangkalan Bun's leadership was divided into a Level II Autonomous Region with the name Kotawaringin Barat Regency; and along with that, each sub-district, namely Kotawaringin Barat District, was divided into Kewedanaan Sukamara; Kotawaringin Selatan District became Pangkalan Bun Kewedanaan.

B. Objects for the Advancement of Culture in Lamandau Regency

The object data for the promotion of culture in Lamandau Regency consist of: oral traditions, customs, rites, traditional knowledge, traditional technology, art, language, folk games, traditional sports, and cultural heritage. The problems that have been identified, can be summed up into four stages of the cultural heritage preservation section which consists of protecting, developing, utilizing, and fostering objects for the advancement of culture - which led to the priority work plan of the Lamandau Regency Government in the object of promoting culture, namely:

- a) Guidance and respect for human resources related to the implementation of preservation of objects for the promotion of culture in each village;
- b) Providing and completing facilities for the protection, development, and utilization of cultural promotion objects in each village;
- c) Provide adequate facilities and infrastructure for the protection, development, and utilization of cultural promotion objects in each village;
- d) Carry out cultural heritage protection activities by prioritizing security, zoning, and revitalization of cultural heritage;
- e) Build physical facilities and prepare positions, organization and administration of the Regional Task Force Unit from the Service related to the development of the cultural sector and the preservation of cultural heritage, namely the Cultural Heritage Preservation Center

The objects for the promotion of Dayak Tomun Culture in Lamandau Regency are very diverse. In the classification can be distinguished in several types, namely:

- According to the type of implementation, it is divided into living customs and dead customs. Living customs are all kinds of implementation of cultural promotion object activities aimed at carrying out the ritual procession of one's life in the Dayak Tomun indigenous community. Meanwhile, dead custom is all kinds of implementation of cultural promotion object activities aimed at carrying out ritual processions of the death of someone in the Dayak Tomun indigenous community.
- According to the implementation area, it is divided according to land and water areas (land Dayak and river Dayak). For land Dayaks, it is divided into the jar-kenawan tradition. As for the river Dayak, it is divided into various regions according to the flow of the river, including Delang custom, Batangkawa tradition, Lamandau tradition custom, Belantikan tradition, Bulik tradition, and Bulik-Menthobi tradition.
- According to the development of civilization, culture, and history of religious symbols. The object of promoting Dayak Tomun culture is motivated by the belief in *kaharingan* originating from the Dayak Tomun ancestors, and which is still firmly rooted as a basic philosophy in carrying out daily life; both in individual and social life. This has caused even though there are already adherents of Islam, Christianity, Catholicism, and so on, the implementation of the object of promoting culture is still carried out in various activities in the life of the community.

Culture as a target in the four stages of the cultural heritage preservation section which consists of protecting, developing, utilizing, and fostering objects for the promotion of culture - is a priority for the Lamandau Regency Government's work plan in the object of promoting culture, in tourism activities. In 2020, tourist visits to Lamandau Regency are still dominated by matters of beauty and natural use, reaching 10,638 tourists. The comparison is far from tourists who attend to enjoy cultural performances (1,497 people) and other displays related to increasing the creative economy (152 people) in society [22]. Therefore, it is very rational and significant when the Local Government of Lamandau Regency works hard to increase the number of tourist visits from the traditional cultural sector – especially the customs of the Dayak Tomun tribe.

C. Social Aspects of Community Life in Lamandau District/City

In general, the social and cultural conditions of the community are still in the process of growth and will continue in line with the development dynamics that are being rolled out by the Lamandau Regency government. Even though the population growth rate is still low even though there is a transmigration program, it is certain that the population growth will be higher because the center of government is in Nanga Bulik. This situation will result in changes in social, economic and ways of doing things from residents, as well as demands for new institutions as venues for social development, along with supporting infrastructure such as schools, hospitals, and places of worship.

The social aspect which is an important factor in planning is the field of population, the community as the subject and object of development and all forms of plans that are described in an activity space employed for the benefit of the community itself. The population policy in the city plan aims to improve people's welfare. This can be achieved through two approaches, namely: (a) increasing the quality of human beings, both in terms of income level, health level, education level, as well as the level of ease of obtaining higher life interests and (b) provision and improvement of infrastructure and utilities that support, in order to create a good climate for living in Nanga Bulik City.

D. Lamandau District/City Design Conception

The cultural landscape is the spearhead of this research. There are several criteria that must be considered in making a cultural landscape. The criteria for a cultural landscape in urban development include: having a value of scarcity/uniqueness, representativeness, continuity from the past to the present, material integrity and inter-component relationships, interpretability, level of technical achievement, association (with important people, groups, and events), has a relationship and duration with events, has the best landscape expression, there are activities/events and their associations are clearly visible in the landscape, the age of the landscape is relative, there is symbolic significance, the diversity of landscapes is represented [23].

Meanwhile, the parameters of the needs of the area for the development of local tourism must also be carried out based on the criteria. For more details, can be seen in the following table:

Table 1. Area Assessment Parameters

Parameter	Criteria	Element
A. Physical Condition of Area	1. Potential hazard	Landslides and floods
	2. Land use	Compatibility with land use
	3. Cleanliness	Environmental hygiene
	4. Source of pollution	Noise, air and water
B. Uniqueness, rarity and characteristics	1. Unique and rare	Typical objects and attractions of the Dayak Ngaju The physical form of the betang house
	2. Characteristic	Ancient relics, myths and tales, typical Dayak customs, typical animals, and typical plants/plants
C. Environmental beauty and comfort	1. Environmental governance	Beautiful natural scenery, harmonization of the location of objects and the number of existing attractions, as well as the harmony of the building and its environment
D. Potential tourist objects and attractions	1. Natural activity	There are animal attractions, trekking potential, natural sports such as outbound, fishing, swimming, etc.
	2. Cultural activities	There are tourist attractions that involve visitors
	3. Educational Potential	Education, the more transformation of knowledge through tourism objects, the better
E. Position and reach to the area	1. Facilities and transportation	Ease of means of transportation, the distance traveled from the object of the transaction to public transportation, and the quality of transportation
	2. Road infrastructure	Position of tourist attraction objects, quality of road access

Parameter	Criteria	Element
F. Tourism support facilities and infrastructure	3. Position	Distance of tourist attractions to the city center
	1. Supporting Infrastructure	Community health center/clinic/hospital, drinking water network, electricity network, telephone network, and Wi-Fi network
	2. Supporting facilities	Restaurants/stalls, markets/shopping centers, souvenir shops, places of worship, public toilets, and money changers
	3. Accommodation	Lodging

(Source: Directorate of Nature Tourism and Utilization of Environmental Services, 2002)

E. Spatial Planning Analysis of Lamandau City, Central Kalimantan Province Based on the Concept of a Cultural City Supporting Tourism Activities

From the results of a survey to Lamandau District, information was found that there is a hilly area in Delang District that is sacred to the Dayak Tomun people, namely the Sebayan Hills. The Sebayan Hills are the place where the last burial is performed in a series of death ritual ceremonies (tewah). This hill has a multilevel hierarchy as a place for spirits to live in the world, on the contrary, according to the perception of the Dayak Tomun tribe in the *kaharingan* religion. Referring to the sacred and profane theory, Bukit Sebayan can be used as the regional axis mundi. From this point, an axis-mundi is drawn to determine the orientation of the city in relation to the arrangement of the city master plan through pedestrian paths and the architectural arrangement of buildings.

E.1. Regional arrangement of the master plan

Regional master plan arrangement needs to consider regional access. First, direct access through commercial air transportation has not been reached to Nanga Bulik City, other than through Pangkalan Bun if using air or sea access. From Pangkalan Bun, you will take a road trip of about 2 (two) hours to Nanga Bulik City. Pangkalan Bun itself has emerged as a city that is stable in managing its economy and trade. Hotels with various class categories can be selected according to ability. Shops for clothing, electronics and other necessities of life are full and thriving in Pangkalan Bun. This makes Pangkalan Bun the main destination for community members in Lamandau Regency for shopping.

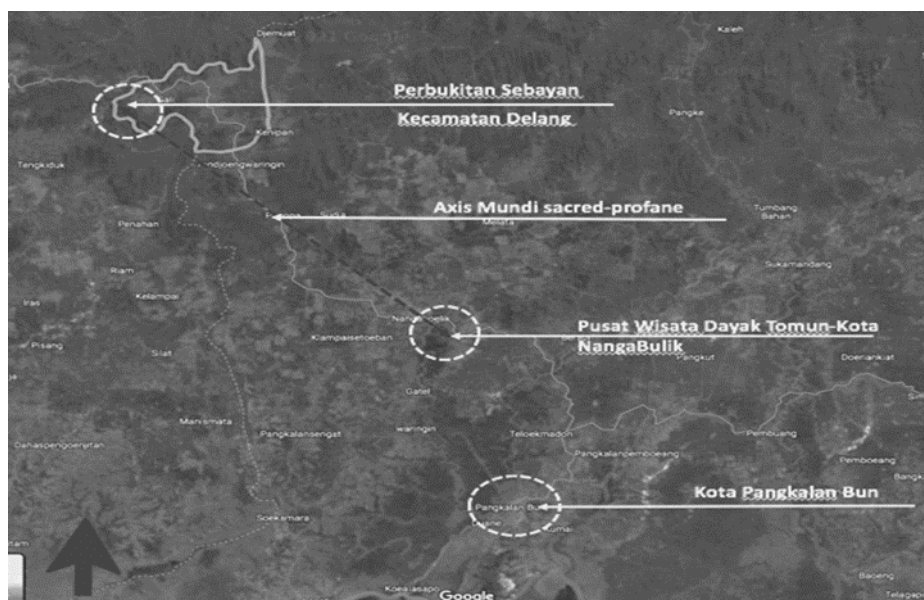


Fig. 3. Axis mundi from the Sebayan Hill.

This axis mundi are traversed by the trans-Kalimantan Road, from the city of Nanga Bulik to Delang District which has villages with strong Dayak Tomun tribal customs. The application of this axis mundi is important as an effort to maintain indigenous cultural values in urban planning aspects. Highway access from Pangkalan Bun to Nanga Bulik City; and from Nanga Bulik to Kudangan Village it is quite good. The problem is that there is still a lack of intermediary facilities along

the main road as a resting place as a tourist route. Even though there are many attractive natural tourist destinations along the trans-Kalimantan highway. Part of the access road is still a red dirt road. During rainy conditions the road becomes muddy and muddy, so it must be traversed using a 4x4 four-wheel drive vehicle. Regional tourism master plans must pay attention to transportation facilities, especially roads as the main access to regional transportation.

Efforts to preserve traditional house sites are also being carried out by the Lamandau District Government. These traditional house sites are scattered in every district in Lamandau. The village that has many traditional houses is in Delang District, Batang Kawa District, East Bulik District. For Delang District, most traditional house locations are in Kudangan Village. For Batang Kawa District, most of the traditional house locations are in Kinipan Village. This includes the existence of a typical Dayak Tomun tomb, which is complete with dragon carvings on the tomb, which is called *sorimpa*. In several places (villages), around the tomb one can also find *bobukukng*, namely spirit masks used in death rituals (*tewah*).

Nature tourism in the form of eco-tourism is the prima donna because its natural resources are very supportive. One of the main principles in developing the concept of eco-tourism is the existence of a natural and ecological environment [24]. Along the way to Kudangan Village from Nanga Bulik City, there are various natural tourist attractions that have not been maximized and widely publicized. From the results of the survey conducted, the dominant tourist sites are river facilities through adventure tourism and white-water rafting, hilly locations can be used as natural scenic tours from a height (such as Lubang Kilat Hill). In addition, there has been no construction of a kind of "receiving gate" as an eye-catching route to superior traditional cultural tourism sites, such as those in Delang and Kinipan villages.

At the end point of the trip to Delang District, especially when at the welcome gate of Kudangan Village, you can carry out traditional activities that are usually carried out by the Dayak Tomun tribe, namely the *nota garung pantang*, which is a ritual for guests to wear traditional clothes and cut *garung* wood which prevented guests from entering customary territory, and continued by drinking sweet wine from a large buffalo horn container. In our opinion, this ritual is very appropriate to show the exoticism of its culture. For tourists, making a *nota garung pantang* is an interesting experience that is hard to forget.

Referring to the conception of the sacred and the profane from Mircea Eliade which has been explained previously, then on the tourist route from Nanga Bulik City to Mount Sebayan, Kudangan Village can be used as the starting point for the axis mundi concept of the tourist area. To achieve this goal, joint arrangements are needed between indigenous peoples and local governments in developing tourist villages, which also carry the concept of eco-tourism. The main objective is to equate the local community's perception of acceptance of the program and the arrival of tourists.

E.2. The integrated tourist area of Nanga Bulik City

The development of a tourism master plan for the City of Nanga Bulik is important to accommodate the shift in the interaction of visitors or tourists who come in large numbers, for example via bus groups, and so on. This is of course important, given the different types of tourists [16]. According to the plan, tourists can visit potential sites for cultural tourism and eco-tourism, but not stay (overnight) at these locations, because they are afraid it could disrupt the (natural) life of traditional communities. For overnight/stay facilities, tourists get them in Nanga Bulik City. This of course aims to protect the cultural heritage ecosystem and the life of traditional communities.

However, for some types of tourism, you can stay for several days in cultural villages in Lamandau Regency, such as: Kudangan, Kinipan, Penyombaan, and so on. The types of tourism that can do this are: explorer, elite, off-beat, and unusual. This is because the number of these types of tourism is not too large, and their behavior patterns tend to adapt to the local culture. Location assignment for these types of tourism does not only apply to tourist villages, but also applies to Nanga Bulik City. Therefore, it is necessary to make long-term planning to determine the "placement" of existing types of tourism. The goal is for the city of Nanga Bulik to be well-organized, where natural and cultural resources can be maintained according to the needs and lifestyle patterns (character) of the types of tourism itself. The following is the planning for the placement of types of tourism in Nanga Bulik City based on the results of the study.

From the above conception, it is necessary to detail the arrangement on a city scale, namely the first is done by determining the mundi axis as the sacred and profane orientation of the culture of the Dayak Tomun tribe, especially the religious concept of *kaharingan*. The goal is to prevent "collision" between the interests of the local government program - the interests of tourists - the interests of indigenous peoples - and the interests of the general public who live in Nanga Bulik City. From

the city zoning orientation, two areas function as centers for the development of tourist facilities, namely: first, the Bukit Hibul government center area which is a government agency area; and second, the area around the river which is the eastern part of Nanga Bulik City. To connect these areas, city circulation facilities are needed with the identity and promotion of Dayak Tomun culture, through the development of eco-tourism concepts. namely by utilizing urban forest areas as an integrated conservation and promotion of cultural tourism.

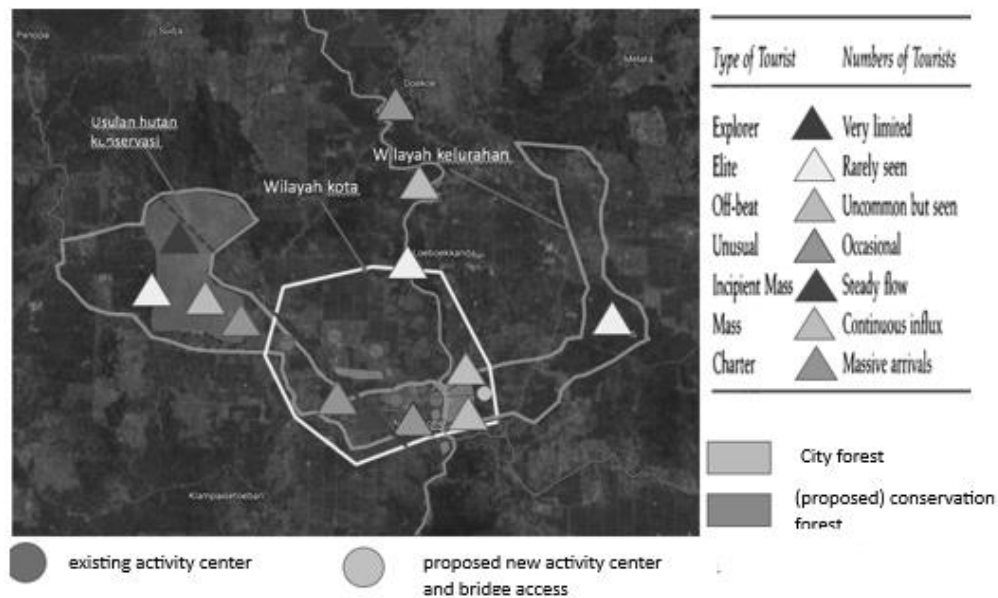


Fig.4. Planning (long term) tourist points based on visitors in Nanga Bulik City

E.3. Development of pedestrian access as a green corridor

The development of pedestrian access as a green corridor can be referred to as a cultural city identity, which is based on the cultural conception of the Dayak Tomun tribe. This thinking is an idea with reference to precedent studies, based on cases that have become a trend in world-class metropolitan cities, which are developing their cities as world tourist destinations by developing the concept of structuring green corridors within the city. One example that we have used as a precedent study is the green corridor master plan concept in Copenhagen City, Denmark. From the analysis of city maps and satellite imagery of Nanga Bulik City, we get the location of the Batu Batanggui site which can be developed as a starting point for the development of the green corridor master plan arrangement. The position of the Batu Batanggui site is also drawn as an axis-mundi, which intersects with pedestrian access to the river and market areas as the center of Nanga Bulik City's economic activities.

Near the Batu Batanggui Site there is the Kota Nanga Bulik District office, and it is surrounded by a green area that has the potential to become an element of natural tourism through the development of pedestrian pathway facilities. This potential can be utilized as a zoning development for city parks with the concept of cultural tourism conservation with an eco-tourism approach. The development of tourist facilities is important to accommodate tourist activities while in Nanga Bulik City. From the Batu Batanggui Site, it also has pedestrian access to Batu Bisa Pier, by utilizing the urban forest facilities in the southern part of Nanga Bulik City as a green corridor with pedestrian facilities. This plan is of course very interesting, especially in terms of controlling city air pollution, by cultivating walking and minimizing the use of motorized vehicles. However, this goal must be balanced with excellent pedestrian design, and there are facilities that "spoil" pedestrians, such as: good roads, greenery to shade pedestrians, emergency shelters if it rains, to water supply points. free drink.

The pedestrian path is planned with elements that can facilitate Nanga Bulik City tourism, through the potential of the urban forest. This pedestrian path must also have a skyview, so that visitors can read the arrangement of the city's master plan from a height. The arrangement of pedestrian paths needs to regulate landscape elements which are characteristic of the culture of the Dayak Tomun tribe. This can be done by providing information about history and places that have religious and cultural links with kaharingan in the form of information in the form of large boards and LCD screens depending on their needs.

E.4. Arrangement of the area around the river and Bundaran Rusa

In the Bukit Hibul Government area there is a Bundaran Rusa which is the icon of Nanga Bulik City. Pedestrians in this area have been well laid out because it is a new city complex, the government center of Lamandau city. Near this area there is also a 17-hectare government-owned deer breeding area. This can be used as an icon of conservation tourism in Nanga Bulik City. Deer is also a cultural symbol for the Dayak Tomun tribe, so that the concept of developing culture-based conservation tourism can be carried out. In addition, the Public Works and Public Housing agency has planned the construction of a bridge connecting urban forest areas to the east of Nanga Bulik City. This can add to the identity of the city of Nanga Bulik, and the bridge can be used as a city landmark. The existence of this bridge can connect the urban forest area with added tourist facilities in the form of artificial parks as tourist areas.

To maintain conservation efforts and sustainable tourism development, it is also necessary to add high school facilities, because according to statistical data in Lamandau Regency there are no such facilities yet. Higher education is prioritized, especially education that deepens the knowledge of developing human resources who can manage forest conservation and tourism businesses, by carrying out development and research in these two fields. In addition, the Lamandau district government needs to revitalize slum areas into commercial areas, to provide tourist facilities in the form of culinary tours along the river in Nanga Bulik City. Culinary zoning can be determined based on the atmosphere attached to the location, which is related to the taste of culinary offerings. For example, the zoning of a river food street can be used as a zoning for traditional culinary specialties of Dayak Tomun, processed local fish dishes, and so on.

IV. CONCLUSION

Lamandau Regency/City has various potentials, namely as a district with opportunities for development in the tourism sector, both regionally and at the district capital development level. The suitable tourism base to be developed in Lamandau Regency/City is natural tourism and cultural tourism. The concept of house and guest [16] can be used as a basis for developing places and facilities in the concept of tourist destinations. We translate this concept into a city master plan through the development of a green corridor, as an integrated element of urban space to connect these destinations.

Lamandau Regency can also be an alternative to increase regional income, apart from the plantation sector which is the main economic source in this region. From the field survey we conducted, the development of infrastructure facilities that support tourism businesses in Lamandau Regency has not been optimally integrated with urban elements. In terms of urban design, the Regency/City of Lamandau has not yet integrated elements of local culture – particularly regarding the sacred and the profane – in developing the city and its cultural potential in increasing tourist arrivals.

Urban planning with the concept of indigenous city planning requires local community involvement. In this case the indigenous people of the Dayak Tomun tribe are expected to participate in efforts to build a cultural city, so that it remains sustainable with existing forests as a form of local wisdom. The application of local cultural elements to the design of Lamandau Regency is an absolute thing to do to shape the character of Nanga Bulik City as a center for community activities in Lamandau Regency.

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