

Cultural Value the Dexterity Art Adu Domba as a Tourist Attraction in Garut Regency

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ABSTRACT

Purpose: Indonesia's tourism sector is experiencing a positive trend, largely supported by its natural and cultural richness. This has made cultural tourism a major draw. One of the country's prominent cultural gems is Garut Regency, known for its unique ram fighting art, which reflects the deep cultural values of its people. This study aims to identify and analyze the cultural value of the ram fighting art as a tourist attraction in Garut Regency.

Research methods: This study uses a qualitative approach with an ethnographic focus in Pamidangan Arlamba and Anugrah Lembah Gunung Guntur.

Results and discussion: The findings of this study show that ram fighting is a tradition rich in symbolism, promoting sporting behavior and rooted in spiritual beliefs. It offers an authentic and educational experience that contributes to the local economy and cultural preservation.

Implication: Necessary developments include narrative education, authentic interactions, the creation of culture-based events, improved facilities, and story-based promotions. It is hoped that the results of this study can serve as a guide for developing ram fighting into a deep and sustainable cultural experience for Garut.

Keywords: Tourism, Culture, Cultural Values, Sheep Fighting Agility Art, Tourist Attraction, Garut Regency

INTRODUCTION

The tourism sector in Indonesia is currently experiencing a positive trend. With support from the government, industry players, and the public, the tourism sector is expected to continue growing and contributing to the national economy. According to a survey by the Ministry of Tourism and Creative Economy/Tourism and Creative Economy Agency (T&C), Indonesia's tourism sector is currently in a strong recovery phase. As many as 35.71% of experts are optimistic that tourism will return to pre-pandemic levels by 2024 (Kemenparekraf/Baparekraf, 2023).

Table 1: Table Number of Foreign Tourist Visits to Indonesia 2020-2024

No.	Year	Number of Foreign Tourist Visits (People)
1	2020	4.020.949
2	2021	1.558.125
3	2022	5.889.031
4	2023	11.677.825
5	2024	12.600.000

[Source: Central Statistics Agency (BPS, 2024)]

This growth is supported by the development of innovative destinations, technological advancements, increasing purchasing power of domestic tourists, and the expansion of infrastructure and flight routes. Southeast and East Asian

markets, particularly China, Malaysia, and Australia, are predicted to be the main drivers (Kemenparekraf/Baparekraf, 2023).

Indonesia has very high potential in the tourism sector compared to other countries (Harianto et al., 2021). The great potential of Indonesia's tourism sector lies in its unique natural and cultural riches, making it one of the important pillars of the country's economy (Sudini & Arthanaya, 2022). Indonesia's abundant natural and cultural riches offer a variety of unexplored tourist destinations. Indonesia is a favorite destination for both domestic and international tourists, offering a wide variety of cultural, natural, and culinary experiences (Jabarprov, 2023).

Indonesia as a multicultural country has extraordinary cultural richness, ranging from the diversity of tribes, races, religions, traditions, arts and culture which are the main attractions for tourists, especially foreign tourists, to visit Indonesia (Prabhawati, 2019). This cultural wealth is a national asset that must be preserved and is also a potential that must be developed to improve Indonesia's tourism sector (Emilia & Nurlela, 2023). The diversity of local wisdom in Indonesia reflects the richness of culture and traditional knowledge possessed by each region (Sari & Septiani, 2024).

Here, tourists will find a wide variety of interesting things to see, do, and try. The cultural diversity is manifested through a variety of works, including values, traditional norms, and works of art (Syarifuddin, 2020). West Java has great potential in developing the creative and cultural tourism sector, so that it can enrich the variety of existing tourist destinations (Dedy, 2020). With the cultural richness that West Java possesses, the development of cultural tourism is very important, the aim is not only to preserve cultural heritage, but also to encourage economic growth through the tourism sector (Hamzah et al., 2021).

Each regency and city in West Java has unique and diverse tourist attractions. West Java Province boasts abundant tourism potential, spread across every regency and city within it (Jabarprov, 2023). Of all types of tourism, cultural tourism is one of the most prominent in Indonesia. This is because the diversity of cultures, customs, ethnicities, and beliefs in Indonesia makes each region possess unique tourist attractions (Rahma, 2020). Cultural tourism is one of the attractions that attracts many tourists today. Cultural tourism encompasses several aspects, such as areas steeped in birth ceremonies, traditional music, dance, traditional clothing, weddings, ceremonies that have been passed down through generations, historic buildings, traditional cultural heritage, customs, textiles, exhibitions or festivals of traditional performances, museums, and local customs that are still accepted by the community (Priyanto, 2022).

One of the areas in West Java with tourism potential is Garut. Thanks to its GURILAPS (*Gunung, Rimba, Laut, Pantai, dan Seni*) tourism potential, Garut has successfully become a leading tourist destination. The acronym GURILAPS stands for *Gunung* (Mountains), *Rimba* (Forest), *Laut* (Sea), *Pantai* (Beach), and *Seni* (Art). This diverse range of natural and cultural attractions has positioned Garut as a prime choice for tourists seeking a complete travel experience. Garut is also nicknamed the "Swiss van Java" (Rizki & Karini, 2023). The nickname Swiss van Java is proof of Garut's uniqueness which was able to captivate the hearts of European tourists in the 19th century, this nickname is a reflection of their admiration for the natural beauty of Garut which has similarities with Switzerland (Infogarut, 2022).

Garut is a region in East Priangan which is known as an area rich in culture and tradition, the people are still actively preserving various forms of traditional art as a legacy from their ancestors (Sofyan & Sofianto, 2024). In order for the enthusiasm for artistic creation to grow, efforts are needed to foster the young generation's love for various art performances (Nurmanita, 2021). One of the art performances that attracts tourists to Garut is the sheep fighting art show. As a way of preserving Sundanese culture, the people of Garut consistently hold Garut sheep fighting competitions (Kutanto & Ibrahim, 2023).

The Garut sheep are part of the art of sheep fighting, a renowned cultural attraction in Garut. This art form utilizes attributes or symbols that are unique. In this case, the regional atmosphere, with its unique musical instruments, costumes, and ornaments, contributes to the art's appeal, becoming a distinctive feature (Hardiarini & Firdhani, 2022). In an effort to distance itself from the negative stigma attached to the term "Ngadu Domba", the traditional sheep fighting activity in Garut was then given a new name, namely "Seni Ketangkasan Domba Garut" (Mayang, 2023).

In the past, the tradition of sheep fighting was considered successful if one of the sheep died in the fight (Kutanto & Ibrahim, 2023). Then, sheep fighting was often criticized for being cruel and similar to gambling. To address this issue, the Indonesian Sheep and Goat Breeders Association (HPDKI) was formed to regulate sheep fighting. They changed the name from "Ngadu Domba" to "Seni Ketangkasan Domba" (Sheep Skill Art) and created new, improved rules to prevent sheep deaths (Febriani & Sukmawan, 2022). The art of agility is always supervised by judges and referees, as well as the arrangement of the weight class of the sheep, the art of agility sheep fighting is carried out with strict regulations to ensure the safety and security of the sheep, to prevent injury or death in agility competitions (Sukmawan et al., 2023). Through this competition, close ties are established and Sundanese cultural values can be preserved.

Sheep in Indonesia can be grouped into three main categories, including thin-tailed sheep (Javanese Thin Tailed), fat-tailed sheep (Javanese Fat Tailed), and Priangan sheep (Priangan of West Java) or known as Garut sheep (Ariyani, 2020). In Indonesia, sheep have high economic and cultural value. Besides being a source of animal protein and organic fertilizer, Garut sheep are one of the most popular sheep breeds in the country. According to data from the Central Statistics Agency (2024), the sheep population in West Java Province reached 10,035,352 in 2021, and reached 8,468,224 in 2022. These figures indicate that West Java has the highest annual sheep population among other provinces in Indonesia. And Based on data from the Central Statistics Agency of West Java Province in 2024, Garut Regency has the largest sheep population in West Java with a total of 1,036,978 heads in 2023. This figure significantly exceeds other regions, which confirms Garut's position as the main center of the sheep population in the province.

On the other hand, Garut sheep are also a cultural element of West Java. Therefore, Garut sheep are considered to have a positive impact on community welfare. In fact, the popularity of Garut sheep continues to grow, even to the point of national recognition. In 2016, Garut sheep participated in an event at the Presidential Palace and were greeted with great enthusiasm (Mayang, 2023). In the sheep contest entitled the Republic of Indonesia Independence Cup, the President conveyed the message that Garut sheep are a symbol of art, culture

and the revival of the people's economy (Gustaman, 2021). Garut sheep play a significant role in the culture and economy of West Java. As a productive livestock commodity, Garut sheep not only produce meat but also take center stage in various cultural activities, such as agility competitions.

Garut is indeed worthy of being called a "heaven" for sheep, especially Garut sheep. However, most people are more familiar with Garut sheep as fighting animals in the arena, known as sheep fighting (Firdaus, 2023). Garut sheep fighting is a Sundanese tradition originating from the Garut region. This competition showcases the skill of Garut sheep, which are pitted against each other according to established rules. Besides being a competition of skill, Garut sheep fighting also combines martial arts and musical performance (Sofyan & Sofianto, 2024).

The Garut sheep fighting art, which was originally popular in Garut, now has more and more fans from various regions (Sofyan & Sofianto, 2024). This tradition is not just a contest of animal agility, but also reflects the identity and history of the Garut people. Along with the socio-cultural dynamics, the function of Garut sheep fighting has undergone a significant shift. Initially merely entertainment for livestock breeders, sheep fighting has now evolved into a means of preserving sheep farming traditions, improving sheep quality, and promoting Garut culture more broadly, including through the art of pencak drums (Hidayatuloh et al., 2019). Apart from the art of sheep fighting, Garut also has a traditional leather craft art that uses sheep skin from the sheep fighting itself. These two arts have the same cultural roots and have become an inseparable part of the Garut community (Sofyan & Sofianto, 2024).

The Garut ram fighting competition reflects the richness of Sundanese arts and culture. This is evident in the language used, the use of distinctive costumes such as *kampret* (traditional headbands) and headbands, and the accompaniment of traditional music such as *pencak silat* and Sundanese songs (Hidayatuloh et al., 2019). The Garut sheep fighting art form has become a regional tourism icon, attracting both domestic and international tourists. The sheep fighting performances serve as a means of introducing Garut's culture and traditions to a wider audience (Sofyan & Sofianto, 2024). Based on pre-research interviews, there are two villages that have the largest and most famous sheep fighting *pamidangan*, namely Rancabango Village (*Pamidangan Arlamba*) and Pasawahan Village (*Pamidangan Anugerah Lembah Gunung Guntur*).

The tourism potential in Rancabango Village, Tarogong Kaler, Garut has very promising tourist attractions, such as the Garut sheep farm, a unique sand mining area, a paragliding location, the Gunung Putri camping area, and the art of sheep fighting (Qorih et al., 2019). The Garut Regency Government, through the Animal Husbandry Department, has successfully initiated the Superior Sheep Market located at the *Pamidangan Arlamba Rancabango Field*. In recent years, the Garut regional government has strived to develop and improve the quality of the *Pamidangan Arlamba Rancabango Market*. This demonstrates the market's vital role in the local economy and has attracted government attention. With its potential, sheep farming in Garut is expected to continue to grow and contribute significantly to community welfare and the regional economy. The Garut Sheep Agility Art Contest is also the most famous after the *Arlamba Pamidangan*, Rancabango is the *Pamidangan Anugrah Lembah Gunung Guntur*, Garut, this contest is attended by hundreds of sheep from various regions in West Java.

The Garut sheep fighting art form is a manifestation of the local wisdom of Garut Regency, combining elements of sport, performing arts, and cultural values. These cultural values are the result of a long process of adaptation between humans and their environment. These values are considered essential and beneficial for the survival of society (Nurcahyo & Yulianto, 2021). Improving the quality of local cultural values can be achieved, among other things, through the development of the arts (Solehah et al., 2022). The existence of a nation depends heavily on its cultural richness. By studying local cultural values, we not only preserve our national identity but also enrich our understanding of cultural diversity. Values education that focuses on local culture is a crucial step in shaping a generation with character and respect for differences.

In this fast-paced digital era, local wisdom remains relevant and needs to be preserved, especially through art which has a crucial role in maintaining the continuity of cultural values (Sinaga et al., 2021). Cultural values are crucial because they serve as rules or guidelines for human behaviour (Nurcahyo & Yulianto, 2021). Cultural values play an important role in forming individual identity, each region or place has unique and distinctive cultural values (Yusra et al., 2023).

Cultural values are crucial because they serve as rules or guidelines for human behavior (Nurcahyo & Yulianto, 2021). These values are valuable assets that need to be continuously preserved and transmitted to future generations (Putra et al., 2022). Furthermore, as explained by prominent anthropologist Koentjaraningrat (2004), cultural values consist of three interconnected systems: ideas and concepts, social behavior, and material objects, all of which are essential to a society's survival and identity. Therefore, this study aims to uncover the cultural values inherent in the Garut ram fighting art form in the Priangan region, specifically Garut Regency, West Java. The ram fighting tradition is an integral part of Garut's local culture, particularly in the Rancabango and Pasawahan areas. This activity has a long history and unique cultural values. This phenomenon was a factor in the author's choice to conduct research in Pamidangan Arlamba, Rancabango, and Pamidangan Anugrah Lembah Gunung Guntur, Pasawahan *"Cultural Value the Dexterity Art of Fight Sheep as a Tourist Attraction in Garut Regency"*

The objectives of this study are, (1) to identify the art of sheep fighting as a cultural value of the communities of Rancabango Village (Pamidangan Arlamba) and Pasawahan Village (Pamidangan Anugrah Lembah Gunung Guntur). (2) to analyze how the cultural value of sheep fighting can become a tourist attraction in Rancabango Village (Pamidangan Arlamba) and Pasawahan Village (Pamidangan Anugrah Lembah Gunung Guntur). (3) to formulate ways to develop the art of sheep fighting as a leading tourist attraction in Garut Regency.

RESEARCH METHODS

This research uses a qualitative approach with ethnographic methods. According to Sugiyono (Bunbaban, 2022), Qualitative research is a method based on philosophy and used to study natural phenomena in which the researcher is the main instrument. Meanwhile, Spradley (Ariani & Atmaja, 2021) defines ethnography as a method aimed at understanding a community's culture and way of life from their perspective. This approach allows researchers to

explore the cultural meanings and values inherent in the art of fighting from the perspective of the practitioners and the communities involved.

The sampling technique used is a combination of purposive sampling and snowball sampling. According to Maxwell (Firmansyah & Dede, 2022), Purposive sampling is a participant selection strategy based on specific criteria relevant to the research objectives. Researchers deliberately chose key informants with in-depth knowledge of the tradition of fighting sheep. According to Sugiyono (A. Asari et al., 2023), Snowball sampling is a sampling method that begins with a limited number of respondents and continues to grow like a rolling snowball. This technique is used to expand the network of informants until data saturation is reached. The informants in this study consisted of the chairman and administrators of the Indonesian Sheep and Goat Breeders Association (HPDKI), trainers, players, as well as spectators and tourists who were in Pamidangan Arlamba (Rancabango Village) and Pamidangan Anugrah Lembah Gunung Guntur (Pasawahan Village).

Primary data collection was carried out using several methods, namely: (1) Observation, researchers carried out participatory observation. Based on the level of participation according to Spradley (Nafisatur, 2024), The researcher acts as a passive observer (passive participation) who directly observes the cultural values and interactions that occur at the research location. (2) Interviews, semi-structured interviews are conducted to obtain in-depth information from key informants. Interviews are a question and answer process to dig up in-depth information, as defined by Pahleviannur et al. (2022). (3) Documentation, the documentation method, according to Fadilla & Wulandari (2023), is a data collection technique that utilizes existing documents, such as interview audio recordings, photos, and videos.

Data analysis was performed using the Miles and Huberman interactive model (Sarosa, 2021) which consists of data reduction, data presentation, and drawing conclusions. According to Noeng Muhadjir (Ahmad & Muslimah, 2021), Data analysis is a systematic process of organizing and interpreting data to gain in-depth understanding. To ensure the validity of the data, this study used triangulation techniques. According to Maleong (Husnullail et al., 2024), Triangulation is a method of testing the validity of data by combining various sources of information. This research specifically uses theoretical triangulation, which confirms data obtained in the field through the lens of a chosen theory.

RESULTS AND DISCUSSION

Cultural Value the Dexterity Art of Fight Sheep

Cultural values are important assets passed down from generation to generation (Putra et al., 2022), and the Garut art of fighting is one such tradition. This tradition is not merely a performance, but a profound reflection of the Sundanese identity and philosophy of life (Sofyan & Sofianto, 2024). It encompasses three interrelated According to Koentjaraningrat (Sunarti et al., 2021) cultural values consist of three main, interconnected aspects. The first is tangible symbols or slogans that are visible. The second is attitudes, behavior, and gestures that emerge from these symbols and values. Finally, the third is a deep-seated belief system that acts as an invisible framework for actions and behavior.

Visible Symbols or Slogans

Every element in the art of sheep fighting serves as a meaningful symbol. Fighting rams, with their imposing posture and distinctive horns, symbolize pride, social status, and loyalty to their owners. The well-groomed sheep reflect the care and hard work of the breeder. Names for the brave sheep, such as "Asoka" or "Garuda," are personal slogans representing hopes and superior characteristics. Even the necklace (gongseng) around the sheep's neck serves as a symbol of honor and affection (Sulastri, 2021). The competition arenas (pamidangan) also have symbolic significance. Their distinct shapes represent rules and sportsmanship. The Arlamba Pamidangan symbolizes authority and high competition, while the Anugrah Lembah Gunung Guntur Pamidangan, with its natural setting, symbolizes blessings and togetherness. The traditional clothing worn by participants also symbolizes community identity and pride.

Attitudes and Behavior

The symbols above actively encourage the participants' attitudes and behavior. The owners' meticulous care and loyalty are evident in the way they care for their sheep, from bathing them with a special shampoo to massaging them. Good sportsmanship is evident when the losing owner shakes hands and congratulates the winner. Furthermore, obedience and discipline are prominent in the arena, where participants and spectators alike respect the rules. This behavior also reflects the influence of location. At Pamidangan Arlamba, professionalism and focus are more prominent, while at Pamidangan Anugrah Lembah Gunung Guntur, a relaxed and familial atmosphere prevails. This attitude reflects the strong bond between humans and animals, where sheep are considered part of the family (Hoarding, 2022).

Belief System

Behind every action lies a deeply ingrained belief system. Belief in ancestral heritage: Ram fighting is considered a sacred trust that brings blessings and good fortune. Belief in sheep luck: Some breeders believe that sheep possess non-physical powers or certain good fortune, often associated with physical characteristics or heredity. There is a belief that the emotional bond between owner and sheep greatly influences the sheep's spirit and performance in the arena. The location of the pamidangan and natural conditions (e.g., weather) are believed to influence the match, reflecting local Sundanese wisdom. Accepting defeat with an open heart demonstrates the belief that the final outcome is determined by fate, not just effort.

Overall, the art of ram fighting is a complex blend of symbols, behaviors, and beliefs. This makes it a profound cultural heritage and an authentic asset for attracting tourists (Sofyan & Sofianto, 2024).

Cultural Value the Dexterity Art of Fight Sheep as a Tourist Attraction

The Garut sheep fighting art form fulfills the four main elements of tourist attraction proposed by Damanik and Weber (Safira, 2020) uniqueness, originality, authenticity, and diversity. The cultural values inherent in this tradition not only serve as a heritage but also transform into a superior tourist attraction.

1. Uniqueness

The uniqueness of ram fighting lies in the fusion of cultural arts, tradition, and the spirit of competition. This tradition is embodied in the accompaniment of penca drum music and the use of Sundanese language, creating a multisensory experience for tourists. The painstaking care of the sheep emphasizes that ram fighting is an art, not violence. Ram fighting also serves as a center for education in local wisdom. Tourists can learn history, understand philosophy, and witness firsthand values such as perseverance, sportsmanship, and togetherness. This experience helps dispel negative stigmas and enhances the positive image of ram fighting as an ethical cultural attraction. Furthermore, this tradition has succeeded in fostering a strong community, becoming a unique draw for tourists seeking authentic experiences and warm social interactions.

2. Originality

The uniqueness of ram fighting is the main foundation that sets it apart from other attractions, as it is a tradition that has been ingrained for centuries. This tradition is rooted in the agricultural and livestock culture of the Sundanese people, making it a living heritage that cannot be replicated (Ismail et al., 2024).

3. Authenticity

The authenticity of the tradition is maintained through (1) Traditional Rules and Rituals, the sheep fighting process, from grooming to judging, follows traditional rules without excessive modification. (2) Local Community Involvement, the local community is the primary actor in maintaining this tradition, ensuring its authenticity. (3) Use of Local Garut Sheep, the use of local sheep breeds that have been selected over decades ensures genetic and cultural authenticity. (4) Upholding Sundanese Cultural Values, this tradition reflects values such as honesty (*kajujuran*), mutual cooperation (*silih tulungan*), and togetherness (*sauyunan*), which are the ethos of the Garut people. (5) The Role of Pamidangan, Pamidangan Arlamba maintains originality by focusing on intense competition, while Pamidangan Anugrah Lembah Gunung Guntur offers authenticity with a rural atmosphere that blends with nature.

4. Diversity and Accessibility (Element 4A)

The art of fighting has a variety of attractions, supported by the 4A elements (Attraction, Accessibility, Amenities, Ancillary Services) according to Cooper (Satriawan et al., 2024). (1) Attractions: In addition to the exciting main matches, supporting attractions such as traditional arts performances (*pencak silat*, *jaipongan*), sheep exhibitions, and direct interaction with livestock breeders enrich the tourist experience. (2) Accessibility: The Pamidangan location can be easily reached by private and public transportation. The availability of clear road signs and information helps tourists. (3) Amenities: Facilities such as adequate parking areas (especially at Pamidangan Arlamba) and the availability of toilets provide basic comfort for visitors. (4) Ancillary: The presence of local traders selling food and souvenirs helps drive the micro economy, adding value to the tourist experience.

Overall, the art of ram fighting offers a comprehensive tourism experience. This tradition is not only captivating for its competitions, but also for its authentic cultural value, originality, and diversity, making it a valuable asset for Garut tourism.

Develop the Dexterity Art of Fight Sheep as a Tourist Attraction in Garut

Transforming the dexterity art of ram fighting into a leading tourist attraction requires a careful approach that prioritizes the preservation of its cultural values and authentic traditions (Mayang, 2023). This development should be built upon four strategic areas: enriching the experience, improving infrastructure, optimizing promotion, and ensuring sustainability.

1. Enriching the Travel Experience

The continuous evolution of tourism, driven by shifting individual preferences, motivations, and global trends, has led to a rise in alternative tourism forms (Kusuma & Salindri, 2022). This presents an opportunity to enrich the travel experience by adding a strong cultural narrative. This can be achieved through trained multilingual tour guides, information boards, and documentary video screenings that explain the history, philosophy, and values of ram fighting. The traditional horse racing in Sumba, often preceded by sacred ceremonies and guided tours explaining its cultural context, serves as a powerful inspiration for this approach.



Figure 1. Traditional Horse Racing in Sumba
[Source: timesindonesia.co.id, 2023]

To further enhance visitor experience, interactive supporting attractions can be developed. Short workshops on Garut ram care, demonstrations on making traditional accessories, and interactive Sundanese art performances like pencak silat or jaipongan should be offered. Saung Angklung Udjo in Bandung, which perfectly packages traditional art into an interactive and educational tourism experience, provides an ideal model.



Figure 2. Saung Angklung Udjo in Bandung
[Source: detik.com, 2024]

Furthermore, diversifying event themes such as the "Ancestral Heritage Ram Fighting Festival" or the "Animal Welfare Festival" will attract a wider market segment and create a positive image.

2. Infrastructure Improvement

To improve comfort and accessibility, investment in facilities and infrastructure is needed (Sutisna & Effane, 2022). This includes renovating *pamidangan* facilities to provide comfortable spectator stands, clean toilets, managed trash

bins, and first aid posts. Additionally, providing tourist-friendly amenities such as a dedicated information center, a souvenir shop with local products, and a culinary area specializing in Garut's unique cuisine is essential. Improving road quality and installing multilingual directional signs will also enhance accessibility for tourists.

3. Innovative Marketing and Promotion

Effective marketing is paramount for expanding the reach of Garut's ram fighting tradition. As tourism is a key driver of economic growth (Lolita et al., 2024), it is crucial to leverage technology to promote destinations. This can be done by creating a well-publicized event calendar on social media and official tourism websites, using high-quality photos and videos. Building strategic partnerships with travel agencies is also key to reaching wider markets. The creation of attractive tour packages such as a "Garut Adventure" that combines ram fighting with other destinations can significantly boost visitor numbers (Rahmatia, 2022). Finally, developing a strong brand identity is crucial for setting Garut's tradition apart. Branding involves establishing a strong relationship with customers (Nazhif & Nugraha, 2023). A memorable logo and a compelling tagline can highlight the uniqueness and authenticity of the tradition (Wangi & Laksono, 2024), supported by powerful storytelling about the breeders and champion rams.

4. Cultural Sustainability and Preservation

The development of this tradition as a tourist attraction must be built on the foundations of cultural sustainability and preservation. This ensures that economic gains do not erode the authenticity of the tradition for future generations. The first step is to implement a scientific and sustainable Garut ram conservation program. Such programs are vital for enhancing the quality and competitiveness of local Indonesian livestock (Joharsah et al., 2023). Secondly, strict animal welfare regulations must be established and enforced to ensure ethical practices and prevent exploitation. These regulations, which are becoming a global standard for responsible tourism, must be communicated to all participants and spectators (Sunarsa & Azizah, 2025). Thirdly, economic benefits must be distributed fairly and equitably among the local community, as tourism is a crucial component of global economic growth and a driver of sustainable development (Mustaqim, 2023). Finally, tourism development should be a tool for cultural education (Prasetyo & Nararais, 2023). Local communities, particularly breeders, must be trained to become authentic guides who can clearly and compellingly explain the tradition's history, rules, and philosophy. This training should include basic communication skills in various languages (Antara et al., 2023).

To maximize its potential, the development of Garut ram fighting should be tailored to the unique characteristics of its two most prominent locations: Pamidangan Arlamba and Pamidangan Anugrah Lembah Gunung Guntur. Pamidangan Arlamba, known for its prestigious competitions, can be positioned as a hub for international and national-level events. The arena can seek international event certification, taking inspiration from successful models like the Cheongdo Bullfighting Festival in South Korea, which established clear, ethical standards to attract a global audience.



Figure 3. Cheongdo Bullfighting Festival
[Source: sapibagus.com, 2024]

Meanwhile, Pamidangan Anugrah Lembah Gunung Guntur, with its natural and serene setting, can be developed as an authentic cultural-ecological destination. This could involve offering integrated tour packages that combine visits to the arena with trekking to Mount Guntur or visits to local gardens and rice fields. The terraced rice fields of Jatiluwih, Bali, offer a perfect example of a successful eco-tourism model that combines natural beauty with cultural visits.



Figure 4. Jatiluwih Rice Terraces in Bali
[Source: sunshineseeker.com]

To further enhance the eco-tourism experience, the development of simple yet comfortable facilities that blend with nature, such as glamping or eco-lodges, can be a great addition. Sandat Glamping Tents in Ubud, Bali, provides an excellent inspiration for offering a unique and immersive stay.



Figure 5. Sandat Glamping Tents in Ubud
[Source: 1001malam.com]

In conclusion, a well-planned collaboration between cultural development and preservation is the key to long-term success. By strategically developing the dexterity art of ram fighting, focusing on quality attractions, infrastructure, marketing, and cultural sustainability, Garut can transform this tradition into a premier tourist destination. This will not only increase visitor numbers but also strengthen the community's cultural identity and improve local welfare, creating a mutually beneficial tourism ecosystem where cultural richness becomes the main magnet and traditions remain sustainable.

CONCLUSION

The Garut sheep art is not just a performance, but a cultural heritage rich in symbolism, ethics, and a profound belief system, reflecting the identity and philosophy of life of the Sundanese people. These cultural values make it a unique, authentic, and diverse tourist attraction, meeting the criteria of modern tourism. For this tradition to develop as a leading tourist destination, a comprehensive strategy focused on four pillars is needed: enriching the visitor experience through cultural narratives and interactive attractions, improving infrastructure and accessibility, conducting innovative promotions, and ensuring the tradition's sustainability through conservation, animal welfare, and empowering local communities. With a planned and collaborative approach, the Garut sheep art can become a successful example of sustainable cultural tourism.

Research Implications

The results of this study have several important implications, namely:

1. Academic Implications: This study confirms that cultural values can be a strong foundation for the development of sustainable and authentic tourism.
2. Practical Implications: Local governments, the Tourism Office, and livestock communities can use these findings as a strategic guide to develop a more targeted and effective sheep fighting tourism development program.

Suggestions for Further Research

Based on the above conclusions, the following are strategic suggestions to strengthen the adu ram as a leading tourism pillar in Garut.

1. Academic Suggestions: (1) Develop thematic tourism products, develop thematic tour packages, such as "A Day with Garut Sheep" (at Pamidangan Anugrah) which focuses on education and authentic experiences, or "The Charm of Garut: Champion Sheep Fight" (at Pamidangan Arlamba) which is oriented towards competition and entertainment. (2) Improve infrastructure based on characteristics, focus on developing facilities according to the role of each pamidangan. For Pamidangan Arlamba, increase comfort by building modern stands, clean toilets, and a food court area. Meanwhile, for Pamidangan Anugrah, maintain its natural feel by providing a comfortable lesehan area and supporting the development of community-based homestays. (3) Aggressive marketing, establish collaboration between the Tourism Office and HPDKI to create a widely publicized event calendar. Utilize digital marketing through attractive visual content on social media and establish partnerships with travel agents. (4) Sustainable management, implement a Garut Sheep conservation program, enforce animal welfare ethics, and empower the local community economy, including tour guide training for livestock breeders.
2. Practical Suggestions: (1) Enrich the on-site experience; event organizers need to complement the event with storytelling about the philosophy of sheep fighting. Provide opportunities for direct interaction with Garut sheep and offer combo packages with other destinations. (2) Utilize social media, influencers, and dedicated websites to promote sheep fighting. Build strong branding that emphasizes the values of authenticity, sportsmanship, and togetherness to attract tourists. (3) Involve local breeders and artists in the event, and provide

them with training to become knowledgeable tour guides. This will ensure that the benefits of tourism are felt equally and the tradition remains sustainable.

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