



## Integrating traditional sports and physical activity in sustainable rural tourism: a case study of Kampoeng Lama, Indonesia

*Integración de los deportes tradicionales y la actividad física en el turismo rural sostenible: un estudio de caso en Kampoeng Lama, Indonesia*

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### Abstract

**Introduction:** Sustainable rural tourism integrates culture, health, and environmental practices, especially in regions rich in tradition such as North Sumatra, where traditional sports remain central to community life.

**Objective:** This study explores how traditional sports and physical activities are integrated into Kampoeng Lama's tourism system to promote cultural preservation, economic resilience, and community well-being.

**Methodology:** Using a qualitative case study approach, the research involved in-depth interviews, 13 participants, and focus group discussions with local stakeholders and tourists, supported by document review and thematic data analysis based on Miles and Huberman's framework.

**Discussion:** Findings reveal that Kampoeng Lama's tourism integrates traditional games, movement rituals, and community work into a participatory model. This strengthens cultural identity, supports inclusive youth involvement, and aligns with Sustainable Development Goals.

**Conclusion:** Kampoeng Lama presents a replicable model for rural destinations. Its movement-based tourism enhances cultural engagement, environmental awareness, and socio-economic sustainability through community-led practices embedded in everyday life.

### Keywords

Traditional sports, sustainable tourism, rural development, cultural heritage.

### Resumen

**Introducción:** El turismo rural sostenible integra cultura, salud y prácticas medioambientales, especialmente en regiones como Sumatra del Norte, donde los deportes tradicionales siguen siendo centrales en la vida comunitaria.

**Objetivo:** Este estudio analiza cómo los deportes tradicionales y la actividad física se integran al turismo en Kampoeng Lama para promover la preservación cultural y la resiliencia comunitaria.

**Metodología:** Mediante un enfoque cualitativo de estudio de caso, se realizaron entrevistas, observación participante y grupos focales con actores locales y turistas, apoyados por revisión documental y análisis temático basado en el modelo de Miles y Huberman.

**Discusión:** Los resultados muestran que el turismo en Kampoeng Lama incorpora juegos tradicionales, rituales físicos y trabajo colectivo en un modelo participativo. Esto refuerza la identidad cultural, involucra a la juventud y se alinea con los Objetivos de Desarrollo Sostenible.

**Conclusión:** Kampoeng Lama es un modelo replicable para destinos rurales. Su enfoque turístico basado en el movimiento fortalece el compromiso cultural, la conciencia ambiental y la sostenibilidad socioeconómica mediante prácticas lideradas por la comunidad.

### Palabras clave

Deportes tradicionales, turismo sostenible, desarrollo rural, patrimonio cultural.

## Introduction

Sustainable tourism has emerged as a strategic alternative for local economic development, especially in rural areas, by integrating environmental protection, cultural preservation, and community well-being (Rukuižienė, 2021). Defined by the UNWTO as tourism that “takes full account of its current and future economic, social and environmental impacts,” sustainable tourism emphasizes the active participation of local communities and the conservation of both tangible and intangible heritage (Ivancsóné Horváth et al., 2023). This aligns with global development agendas, particularly the United Nations Sustainable Development Goals (SDGs), including SDG 3 (Good Health and Well-being) and SDG 11 (Sustainable Cities and Communities), which collectively promote the integration of health, culture, and sustainability in development planning (Lainjo, 2024).

In rural contexts, sustainable tourism supports economic diversification through community-based tourism (CBT) and promotes inclusive growth by involving local residents directly in tourism-related activities (Lee & Sam, 2024). CBT frameworks emphasize local ownership, cultural integrity, and economic retention within the community. These models empower communities not only economically but also socially and culturally, as tourism becomes a vehicle for intergenerational knowledge transmission and identity strengthening (Campo, 2024; Lina, 2023).

Enhancing health, enjoyment and the feeling of immersion through the integration of physical activity in the tourist context has become of interest (Castillo Galeano et al., 2023). Recent tourism researches emphasize the increase of interest to participatory experiences, traditional games and sports more particularly, instead of passive satisfaction at watching. They are not only good for your physical health, they also promote and sustain local cultural heritage (Budiman et al., 2024; Sukmana et al., 2025). Traditional games, in fact, are unique touristic attractions that reinforce community pride and identity, as well as the sense of ownership by those who live there (Burlacu, 2022). Sophisticated cases from around the world demonstrate how community-driven sports activities can bring about tourism, and how these kind of tourism can promote the local economy by seeking authentic cultural experiences (Sari et al., 2023; Xue et al., 2023).

In addition, rural tourism management should be a strong integration with physical activities to sustainable development. Through providing traditional sports as a tourism experience item, destinations can develop differentiated options to attract health-base tourists and strengthen the social network of host societies (Huang et al., 2023; Jiang et al., 2023). Engaging in recreational activities while visiting tourism destinations links local stakeholders and consolidates social networks, with the likelihood that benefits of tourism to rural landscapes will be sustained,” (Tou et al., 2022; Zhao, 2022).

Community-Based Tourism (CBT) has been gaining prominence in rural Indonesia as the country seeks sustainable strategies to preserve and enhance the value of its rural landscapes—areas where culturally rooted communities continue to thrive (Tryasnandi et al., 2023). The high dedication of the country to CBT, it is especially the case in cultural heritage rich áreas (Suwanto & Salsabila, 2023), like North Sumatra where different traditions, languages, arts and cultures are interwoven in the daily lives of the population. This cultural vibrancy is evidence of the ability of tourism to showcase and conserve these communities’ way of life in a way that also provides them with an additional source of livelihood (Rasdi et al., 2023). Through the village rural residents participate in generating these exchanges in their customs and lifestyles, while at the same time, the village remains the receiver and repository of that heritage thus helping to promote some level of economic sustainability by ensuring that greater of tourism proceeds stays within the community (Ginting et al., 2021; Yamin et al., 2021).

The province of North Sumatra (as well as Deli Serdang) serves as the model for this paradigm. The area is known for its ethnic diversity, intergenerational traditions and strong agrarian roots that have resulted in a number of villages where rites of passage remain grounded in everyday use (Suwanto & Salsabila, 2023). Communal rituals and agro-based activities, community specific rituals and seasonal festivities generally contain physical exercises and indigenous sports, entertained from collective agricultural activities to indigenous games played in community festivals fundamentally. These traditions engage the culture and indigenous knowledge, and also serve as original movement experiences for seekers of the real at the level of the body.



In these rural sites, Kampoeng Lama is an example of a successful CBT application. Among other on Deli Serdang to Kampoeng Lama has been transformed into leading practice in building a sustainable village tourism village from cultural and natural resources. This work so far has been referring to an integrated development model namely SI CANTIK (Sistem Informasi Cerdas Aktif dan Inklusif/ Smart, Active, and Inclusive Information System) that encourage the collaboration among local government, BUMDes (Badan Usaha Milik Desa/Village-Owned Enterprises), youth, and traditional leaders. Within this framework of tourist activity, Kampoeng Lama provides a range of tourism activities- some of these are based on people getting together and doing something physical together- for instance, there are activities such as Festival Turun Tanah (land-blessing ceremony), Gotong Royong (village clean-up days), and the sports events held on national celebrations (17 Agustus) each year.

In Kampoeng Lama the physical body is not a passive recipient of tourism but is rather a dynamic channel through which culture is encountered. Guests can stroll through rice fields, take on traditional farming ceremonies, tribal dances or children's games as part of a programme steeped in local history. This marriage of physical labor with cultural significance also makes the village more than a temple to visit it becomes a working classroom of history and wellness. These are the kinds of practices that reinforce the importance of community led models to keep tourism both culturally respectful and physically engaging.

In this sense, Kampoeng Lama reminds us of the role that rural villages in Indonesia can play as stewards of intangible cultural heritage, keeping alive traditional sport and activity amid the demands of sustainable tourism. We demonstrate that movement-based traditions, that remain unaccounted for in tourism literature, can constitute pivotal elements for the construction of meaningful, inclusive and healthy tourism experiences in the context of Southeast Asia.

This theoretical gap is particularly significant in rural Southeast Asian contexts, where community-based practices such as gotong royong, seasonal festivals, and traditional games remain embedded in daily life, yet are seldom recognized as strategic components of sustainable tourism. Although cultural tourism literature frequently emphasizes rituals, performances, and handicrafts, movement-based traditions—those that actively involve the body and physical engagement—are often underexplored and under-theorized (Xue et al., 2023; Sari et al., 2023). In fact, these embodied cultural practices not only strengthen local identity and foster social cohesion but also provide low-impact, participatory experiences that align with global trends in health and wellness tourism.

In response to this gap, the present study examines how traditional sports and physical practices can be effectively integrated into rural tourism development. Focusing on Kampoeng Lama in Deli Serdang, North Sumatra, the study explores how locally rooted physical activities such as communal rituals, indigenous games, and participatory festivals serve as key drivers for inclusive, health-oriented, and culturally grounded tourism. This research contributes to a more holistic understanding of sustainability by highlighting the role of the physical body as a dynamic medium through which culture, identity, and community engagement are experienced and sustained within rural tourism systems.

## Method

This study adopted a qualitative case study approach to investigate how traditional sports and physical activity are integrated into sustainable rural tourism in Kampoeng Lama, a tourism village located in Deli Serdang, North Sumatra, Indonesia. This research design enabled an in-depth and context-rich exploration of local tourism dynamics rooted in embodied cultural participation. Kampoeng Lama was selected for its implementation of the SI CANTIK (Smart, Active, and Inclusive Information System) community-based tourism model and its strong cultural traditions involving participatory physical activities.

The study utilized both primary and secondary data sources to explore the integration of traditional sports and physical activity in sustainable rural tourism. Primary data were gathered through in-depth interviews with key stakeholders, participant observation during major community festivals and events, and focus group discussions (FGDs) with youth tourism volunteers involved in Kampoeng Lama's tourism development. These methods allowed the researcher to capture diverse perspectives and experiences related to movement-based tourism practices. Meanwhile, secondary data were obtained from



village tourism planning documents, cultural inventories, event programs, promotional materials, and official policy documentation related to the SI CANTIK tourism model, providing contextual and institutional support for the analysis.

A total of 10 in-depth interviews were conducted with stakeholders involved in the planning, governance, and cultural expression of Kampoeng Lama tourism. These interviews explored various dimensions of the integration of traditional sports and physical activity into rural tourism, including the preservation of traditional sports through tourism activities, the embedding of physical movement within tourist experiences, and the active role of community members in organizing movement-based tourism events. Additionally, discussions addressed the governance and institutional mechanisms—particularly the SI CANTIK model—that facilitate collaborative tourism management, as well as the broader sustainability implications of incorporating physical activity into cultural tourism in terms of social, economic, and environmental outcomes.

Table 1. Informant Data

No.	Informant Initial	Occupation/Position	Interview Date
1	I	Director of BUMDes	04-Feb-24
2	P	Village Head of Denai Lama	25-Jan-24
3	I	Head of Culture & Tourism Department (Disbudporapar) Deli Serdang	13-Feb-24
4	AT	Local Resident of Kampoeng Lama	04-Feb-24
5	FID	Academic, Poltekpar Medan	19-Feb-24
6	DS	Manager of PASAR KAMU	25-Jan-24
7	RHP	Head of Regional Development Planning Agency (Bappeda) Deli Serdang	07-Feb-24
8	FN	Subdistrict Head (Camat) of Pantai Labu	25-Jan-24
9	HS	Head of Village Empowerment Division (PMD)	19-Feb-24
10	IL	Local Media Representative	04-Feb-24
11	MA	Youth Tourism Volunteers	04-Feb-24
12	ZH	Youth Tourism Volunteers	04-Feb-24
13	AG	Youth Tourism Volunteers	04-Feb-24

These informants represented government, civil society, private sector, academia, and media, providing diverse perspectives on tourism and cultural practices in the village.

The researcher conducted participant observation by engaging directly in key village-scale tourism events that showcased traditional movement-based practices, namely the Festival Turun Tanah, Kemah Zapin, and Independence Day Competitions (17 Agustus). These events served as rich contexts for experiencing and analyzing how physical activity is embedded within cultural expressions and community rituals. The Festival Turun Tanah featured symbolic land-blessing rituals involving coordinated communal movements, while Kemah Zapin functioned as an educational cultural camp where youth performed traditional dance as both heritage and tourism attraction. The 17 Agustus competitions brought together residents and tourists in a variety of traditional games, reinforcing community identity through playful embodied interaction. Through these participatory experiences, the study captured how the physical body operates not as a passive observer but as an active agent in shaping tourism experiences and transmitting cultural knowledge.

Focus group discussions (FGDs) were conducted with three youth tourism volunteers aged 18–30 who actively contribute to organizing and guiding tourism experiences in Kampoeng Lama. These discussions provided insights into their experiences in facilitating traditional sports and physical activities for visitors, highlighting how such roles enable the transmission of cultural knowledge across generations. The participants also shared reflections on the challenges they face in sustaining interest and participation in movement-based cultural practices, particularly among younger community members. The FGDs revealed the critical role of youth in preserving embodied cultural heritage while adapting it to meet the expectations of contemporary tourism.

The data were analyzed using Miles and Huberman's interactive model (1994), which consists of three interconnected phases: data reduction, data display, and conclusion drawing. In the data reduction phase, field data from interviews, observations, and documents were organized into thematic categories such as physical activities, cultural values, and sustainability outcomes. Finally, conclusions were drawn by triangulating data from multiple sources, ensuring coherence and consistency across stakeholder perspectives. This analytical approach enhanced the validity and reliability of the research, providing a

nuanced understanding of how traditional physical practices contribute to cultural sustainability within the framework of rural tourism development.

## Results

### *Preservation of Traditional Sports through Tourism Activities*

The findings reveal that traditional sports and physical cultural events are not only preserved in Kampoeng Lama but have been systematically integrated into the tourism offerings under the SI CANTIK village program. Based on field observations during major village festivals such as Festival Turun Tanah, Kemah Zapin, and Lomba 17-an (Independence Day games), these events remain active and participatory, engaging both local residents and visiting tourists in traditional physical practices. The researcher observed that Festival Turun Tanah, a ritual that precedes the rice planting season, involves a walking procession through the rice fields followed by symbolic movement and a community feast. This participatory format is not merely ceremonial, but it is also a form of ecological and embodied spiritual connection with the land.

In-depth interviews further confirmed that these physical-cultural events are deeply embedded in village life and identity. As noted by Informant "P" (Head of Denai Lama Village, interview on 25 January 2024), "Even when tourists are not around, our youths and elders prepare and perform the traditional games together. It brings back memories, keeps the young active, and gives elders pride." This illustrates the intergenerational engagement facilitated by sport-based traditions. Moreover, the Kemah Zapin, a music and dance camp that unites youth from diverse ethnic backgrounds, was praised by Informant "FID" (Academic at Poltekpar Medan, 19 February 2024) who stated, "The movement-based activities in Kemah Zapin make culture not only watched but practiced, especially by the younger generation." These testimonies underscore how traditional dance and physical games function as informal yet effective cultural education.

The significance of physicality in these events was further observed during the Lomba 17-an, where community members especially children and teenagers engage in races and group relays. According to Informant "AT" (Local Resident, 04 February 2024), "It's not just games, it's memory and joy when I see the kids play 'balap karung', I remember my own childhood." This comment reflects how traditional sports serve as a medium for shared memory and community bonding, making tourism not a form of display but a lived, intergenerational experience.

The study also found evidence of cultural adaptation for broader tourism appeal. During field visits and document reviews, it was identified that several traditional games have been repackaged into "Desa Games" under the Kampoeng Lama tourism program such as renaming balap kelereng and lomba lari karung—without altering the core mechanics. Informant "I" (BUMDes Director, 04 February 2024) noted, "We didn't change the game, just the name and format so it fits into the tour packages. But the essence remains the same." This adaptive strategy allows for cultural continuity while aligning with modern tourist expectations.

Focus group discussions with youth tourism volunteers (ages 18–30) also reinforced the role of physical activity in tourism. One participant shared, "Visitors love it when we invite them to join local games they laugh, sweat, and connect. That's our way of telling our story, not through brochures, but through movement." This supports the interpretation that traditional sports are more than entertainment they are strategic tools for cultural storytelling and visitor immersion.

These findings support the claim of (Raftopoulos, 2020) and (Nurlena et al., 2021) that traditional sports as a facilitator of intercultural communication and community affirmation. The Kampoeng Lama case also shows that movement-based heritage, when integrated into a model of sustainable tourism, can contribute to health and identity of people and to environmental-cultural continuity.

### *Physical Activity Embedded in Tourist Experiences*

The integration of physical activity into the tourism experience of Kampoeng Lama is deeply rooted in the spatial and cultural design of its landscape. Based on field observations at the Paloh Naga agroecological zone, tourists are led on walking routes along dike paths, which stretch across 170 hectares of





rice fields and fishponds. These paths function as “green corridors” and require minimal infrastructure, allowing for immersive, low-impact exercise. As noted during direct observation, a full loop walk can span approximately 4.6 kilometers, equivalent to over 6,000 steps exceeding WHO’s standard for light-to-moderate physical activity.

This walking-based tourism is further enhanced by storytelling and agricultural interaction. As Informant “I” (Director of BUMDes, 04 February 2024) explained in an interview, “We don’t need to build modern trails; our dike paths are already beautiful and functional. Tourists love them because they walk while seeing farmers work and birds fly it’s physical and natural.” This reflects how everyday agrarian mobility is revalorized as a tourism asset without major environmental disruption.

Tourists also participate in seasonal, hands-on agricultural tasks such as planting rice seedlings, feeding fish in paddy ponds, or harvesting. These are structured into 15–30 minute activities. Informant “DS” (Manager of PASAR KAMU, 25 January 2024) remarked, “When tourists get their hands dirty planting rice, they finally understand how hard our life is and that is the moment they respect our culture.” These embodied interactions transform agricultural labor into cultural appreciation and encourage sustainability-minded tourism.

Physical engagement is also embedded in nighttime programming such as the Festival 1000 Tenda, where visitors pitch tents and embark on early morning treks to sunrise viewpoints. As documented in the SI CANTIK tourism plan, this experience serves not only as a wellness activity but also as a form of spatial dispersal, avoiding overcrowding at central points and creating a participatory atmosphere throughout the village landscape.

Further, PAK POENG tourism packages combine micro-activities like guided walks, cycling tours, and farm-based games into modular tours half-day to multi-day customized based on physical capacity and interest. The packages are designed to escalate from light activity to full-day movement immersion. As highlighted in the official documentation, this shift towards active tourism is positioned as Kampoeng Lama’s distinct branding when compared to more passive culinary villages.

In interviews with village governance representatives, physicality was explicitly aligned with public health and SDG objectives. Informant “FN” (Camat Pantai Labu, 25 January 2024) stated, “Our village promotes tourism that moves the body—it’s part of our health program. We are not just selling views, we are offering vitality.” This policy orientation affirms the alignment of Kampoeng Lama’s tourism model with SDG 3 (Good Health and Well-being) and SDG 11 (Sustainable Cities and Communities).

In sum, physical activity is not only embedded in the Kampoeng Lama tourism experience—it is strategically framed as a cultural, environmental, and economic asset. From walking tours and farm work to festival hiking and youth-led fitness programs, the integration of movement revitalizes rural heritage, fosters visitor engagement, and supports sustainable development.

### ***Community Engagement in Organizing Movement-Based Tourism***

In Kampoeng Lama, community involvement is central to the development and implementation of movement-based tourism. Unlike top-down tour management, tourism here is self-organized and deeply rooted in local rhythms and social practices such as gotong royong (communal work), youth stewardship, and trip design. These practices shape not only the physical infrastructure—walking paths, agricultural access, and signage—but also the authenticity and interpretation of tourist experiences. As noted by Informant “P” (Village Head of Denai Lama, interview on 25 January 2024), “Our tourism doesn’t rely on outside agents; every Sunday we clean, plant, paint, and prepare the land ourselves before the guests arrive. The visitors don’t just see a performance—they see a village in motion.”

This grassroots dynamic is particularly evident during weekly gotong royong, when dozens of villagers voluntarily gather to clean irrigation channels, reinforce footpaths, and repaint tourism signs. The physicality of this labor not only maintains infrastructure but functions as a form of group exercise and communal pride, blending seamlessly with the embodied values of the tourism experience.

The youth in Kampoeng Lama play a pivotal role in ensuring the success and safety of events such as Festival 1000 Tenda. According to documentation and direct interviews, youth volunteers take responsibility for managing lighting, crowd flow, and early morning hikes. Informant “AT” (Local Resident, 04 February 2024) emphasized, “We’ve trained our teenagers not just to guide tourists, but to lead them



through our culture. Every step they take becomes part of a story we own.” Youth involvement not only empowers the next generation but channels tourism revenue back into the community. As confirmed in the SI CANTIK documentation, service fees earned during festivals are reinvested into public-use sports equipment and fitness programs.

Capacity-building efforts are another cornerstone of the village’s participatory model. Based on a local survey, 55% of Kampoeng Lama’s adult population has received training in tour guiding, first aid, fitness facilitation, or agro-tourism service. These skills uplift previously undervalued roles such as rice field demonstrators or traditional game facilitators into respectable professions. As Informant “I” (BUMDes Director, 04 February 2024) explained, “Now our farmers are not just workers—they are educators, guides, and performers. Their bodies speak our heritage.”

The culmination of these efforts is captured in the PAK POENG tourism packages, co-developed by BUMDes, youth, and women’s cooperatives. These packages integrate paddy trekking, bamboo bridge crossings, and traditional games into tiered itineraries that accommodate visitor stamina and interest. All proceeds are redistributed through the SI CANTIK collaborative governance model, allocating a portion directly to sports and wellness programs for villagers.

This model reflects the principles found in international CBT literature. Butowski, (2021) highlights that community-led tourism thrives when local voices shape tourism pace and when indigenous physical practices, such as traditional games or dances, are revered—not sidelined. Similarly, (Karampela et al., 2021) identify that in the Mediterranean, local stewardship ensures ecological and cultural sustainability through participatory action. Kampoeng Lama’s innovation lies in integrating embodied practices with decision-making and revenue-sharing, sustaining them for the long term.

Comparable CBT approaches in Vietnam and Nepal, as cited by (Tuyen et al., 2023) and (Dassanayake, 2023), underscore the wider relevance of using folk sports and ritual movement in rural tourism. Yet, Kampoeng Lama distinguishes itself through its formalization of these practices within a circular economy of physical labor, social value, and sustainable tourism outcomes.

In summary, community participation is not only a feature but the structural foundation of movement-based tourism within Kampoeng Lama. From communal work and youth leadership to inclusive governance and skill-building, the village has established a sustainable tourism system that directs the flow of visitors toward collective cultural empowerment. As (Vanderslott et al., 2021) stress in the wider literature on participation, “effective participation leads to better decisions, safer procedures and more sustainable systems” principles strongly implied by Kampoeng Lama’s tourism framework.

### ***Governance and Institutional Support: SI CANTIK as a Facilitating Model***

At the heart of Kampoeng Lama’s tourism governance is the SI CANTIK model (Smart, Active, and Inclusive Information System), a collaborative institutional framework that unites local government, the village-owned enterprise (BUMDes), cultural elders, youth collectives, and volunteers. Initiated through stakeholder dialogues in 2023, SI CANTIK formalizes roles, schedules, and revenue allocation in a structured system based on five pillars: *potenSI*, *characteristik*, *angkat local champion*, *fasilitasi*, and *pemerintahan kolaboratif*.

Within this model, the village government acts as policy facilitator and liaison with external institutions. As noted by Informant “P” (Village Head, 25 January 2024), “Every tourism policy we make involves community meetings and partners. SI CANTIK was designed so that all activities have responsibility and transparency.” This structure ensures that each movement-based tourism activity from traditional games to paddy hikes is managed with accountability and community consent.

BUMDes Sastro 3-16 handles fiscal operations such as guide payments and infrastructure reinvestments. Cultural elders review and approve which physical traditions are appropriate for tourism, while youth groups oversee event logistics like crowd flow and safety during activities such as Festival 1000 Tenda. Informant “I” (BUMDes Director, 04 February 2024) added, “We show weekly data—visitors, income, and projects—on the village dashboard. This allows residents not only to contribute labor but also to evaluate and make decisions.”

One key feature of SI CANTIK is its dedicated sports and activity fund, which allocates 15% of gross tourism income to community-based physical infrastructure. Informant “HS” (Head of Village Empowerment Division, 19 February 2024) explained, “Tourism revenues don’t just go to the general Budget SI CANTIK ensures that 15% is reinvested in physical wellbeing, like bridges and trail lights.” Such earmarked budgeting links tourism governance directly to the physical sustainability of rural activity.

Importantly, SI CANTIK includes a robust digital component, featuring an online booking calendar, WhatsApp-based guide scheduling, and a footfall counter on the dike trails. These tools feed into environmental monitoring, allowing trail usage to be adjusted proactively. This aligns with findings by (Kumar & Shekhar, 2020), who emphasized that customer demand, social media, and the rise of the sharing economy are major drivers of tourism digitalization. The Kampoeng Lama model responds directly to these pressures, embedding lightweight tech solutions that enhance both efficiency and ecological awareness.

Furthermore, Kampoeng Lama’s digital literacy and system integration stand in contrast to many rural areas where digital tourism readiness remains low. For instance, (Ramadhany et al., 2022) found that in the Alas Sumur Tourism Village, the majority of residents lacked the IT knowledge and infrastructure necessary for digital tourism development. Kampoeng Lama, by comparison, has proactively built capacity through community training resulting in over 55% of adult citizens receiving instruction in areas like digital booking, first aid, and fitness guiding.

This integrated approach distinguishes Kampoeng Lama from other CBT destinations in Southeast Asia. While community-based tourism efforts in Vietnam and Thailand often rely on seasonal or informal bodies with limited continuity, SI CANTIK serves as a replicable, rules-based system that institutionalizes youth roles, anchors sport-related income, and enables flexible program adaptation.

In conclusion, SI CANTIK exemplifies a form of embedded, responsive governance that synchronizes regulatory authority, financial transparency, community labor, and smart digital tools. It ensures that the physical activity embedded in Kampoeng Lama’s tourism is not only culturally meaningful but also strategically governed. As supported by (Vanderslott et al., 2021), community participation leads to safer, more resilient systems—principles clearly visible in how Kampoeng Lama sustains its tourism portfolio through digital-informed, socially inclusive governance.

### ***Sustainability Dimensions of Physical Activity in Tourism***

The integration of physical activity (PA) into the tourism design of Kampoeng Lama supports the three pillars of sustainability: economic, social, and environmental. These movement-based experiences—such as walking tours, agro-tourism tasks, and traditional games—are not add-ons, but are deliberately embedded in the tourism system to foster community well-being, cultural preservation, and ecological responsibility.

From an economic standpoint, Kampoeng Lama is shifting its tourism approach from quantity to quality through PAK POENG tourism packages, which are designed as one-day to seven-day curated experiences. These packages combine walking trails, community transport, and participatory cultural activities. As noted in the dissertation, “The PAK POENG tourism packages range from one to seven days, and local residents are directly involved in providing accommodation and transportation”

This design increases per-visitor spending, supports homestays and household-based enterprises, and stabilizes income flows across tourist seasons. According to Informant “DS” (Manager of PASAR KAMU, 25 January 2024), “By involving neighboring villages like Binjai Bakung and Tuyak, we spread visitor spending across different markets, trails, and food stalls.” The inter-village trail connectivity and regional product sales promote a sustainable local economy based on tourist mobility, which aligns with (Kumar & Shekhar, 2020) who identify strategic digital integration and visitor experience customization as key growth factors for the tourism industry.

Basic facilities like toilets, musallas (prayer spaces), and rest shelters have been installed near popular walking trails and traditional markets. Informant “FN” (Subdistrict Head, 25 January 2024) emphasized, “Tourism here respects human dignity—it synchronizes prayer, hygiene, and physical space.” These inclusivity measures support what (Abenayake et al., 2018) define as social sustainability: meeting community needs without discrimination or exclusion.





Furthermore, residents participate in weekly gotong royong (communal work), reinforcing social cohesion while maintaining tourism infrastructure. These activities—painting trail markers, cleaning irrigation canals—also serve as informal exercise sessions and shared civic engagement, which enhances the social capital of the community.

Environmental sustainability is reflected in Kampoeng Lama's design of walking paths along existing irrigation dikes, which avoids new construction and preserves the agricultural topography. When temporary land use occurs, zoning regulations prevent the permanent conversion of farmland. According to P (Village Head of Denai Lama, interviewed on 25 January 2024), "We try to keep tourism from disturbing farmland. The dikes are used as paths so our rice fields are safe."

Pollution management has become a key priority, especially during high-volume events such as PASAR KAMU. Rising plastic waste and food vendor hygiene issues prompted the village government to initiate a centralized parking and shuttle system, significantly reducing air pollution and traffic congestion. As recorded in the village report: "Tourism managers and the village administration agreed to centralize parking to reduce vehicle emissions and prevent accidents"

These steps reflect the sustainable mobility principles outlined by (Mihai, 2023), who emphasized the need for efficient rural transport and pollution control systems.

In addition, Kampoeng Lama promotes environmental education through physical participation. Clean-up campaigns, composting practices, and interpretive signage are implemented weekly. Informant "AT" (Local Resident, 4 February 2024) shared, "We plant, we walk, and we clean—our tourism moves our bodies and our minds." This supports (Abenayake et al., 2018)'s argument that true environmental sustainability depends not only on infrastructure but also on behavioral change and public awareness.

Compared to tourism villages like Alas Sumur in Bondowoso, which suffer from low digital readiness and limited technological competence (Ramadhany et al., 2022), Kampoeng Lama demonstrates how community preparedness, infrastructure, and digital tools can work in tandem to support a sustainable movement-based tourism economy.

## Discussion

The integration of traditional sports and physical activities in Kampoeng Lama's tourism strategy reflects a deliberate form of cultural revitalization through movement. Events such as lomba 17-an, Kemah Zapin, and Festival Turun Tanah are not mere ceremonial displays; they are deeply participatory and interwoven with local life. These activities involve residents and visitors alike, reinforcing the idea aligned with (Raftopoulos, 2020) that traditional sports serve as powerful tools for intercultural dialogue and embodied heritage transmission.

The village demonstrates a unique capacity to facilitate intergenerational and interethnic engagement, especially among Malay, Javanese, and Mandailing youth, within cultural tourism settings. Observations of Kemah Zapin highlight how collaborative performance and learning environments contribute to social cohesion and cultural pride, consistent with (Nurlena et al., 2021) view that rural tourism can foster community identity and learning across generations.

Traditional games have also been creatively adapted into tourism formats. The transformation of familiar activities, such as lomba kelereng, into branded experiences like "Desa Games" illustrates how cultural continuity can coexist with innovation. These adaptations preserve the original values and mechanics of the games while making them more accessible and appealing to modern tourists. Such practices reflect strategies seen in Vietnam (Tuyen et al., 2023), where interactive tourism integrates martial arts and folk traditions.

Kampoeng Lama's tourism identity is grounded in physical engagement with the landscape. Activities such as walking along irrigation dikes, participating in farming, and hiking across the ridge are not only forms of recreation but also a means of cultural immersion. These practices reflect (Mihai, 2023) call for sustainable tourism development based on ecological sensitivity and the use of existing cultural infrastructures rather than artificial construction.

This model of tourism is also underpinned by structured governance. The SI CANTIK system provides transparency, equitable participation, and reinvestment mechanisms. A fixed portion of tourism revenue 15% is allocated to developing community sports facilities and health programs. This governance structure aligns with broader development frameworks such as the United Nations' SDG 3 and 11, demonstrating how localized tourism can support public well-being and sustainable settlement planning.

Youth participation plays a vital role in operationalizing this model. Young residents contribute to trail maintenance, visitor coordination, and festival logistics. Their involvement is institutionalized and supported by training, fostering both leadership and economic opportunity. This mirrors (Dassanayake, 2023) findings in Nepal, where youth are central to sustaining cultural rituals in tourism contexts.

From an environmental perspective, Kampoeng Lama maintains ecological balance through land-use planning and low-impact mobility. The use of irrigation dikes as walking paths preserves the agricultural landscape and avoids disruptive construction. Zoning regulations prevent farmland from being permanently converted to tourism infrastructure, maintaining food security and ecological integrity.

To manage waste and pollution, especially during high-traffic events such as PASAR KAMU, the village has implemented centralized parking systems and improved sanitation services. These initiatives reflect best practices in sustainable rural tourism, as advocated by (Mihai, 2023), who emphasized the need to address pollution and transport inefficiency in countryside destinations.

In addition to infrastructure, behavioral measures such as weekly clean-up events and environmental signage help raise ecological awareness. These strategies align with (Abenayake et al., 2018) assertion that environmental sustainability is as much about community behavior and awareness as it is about physical infrastructure.

Digitally, Kampoeng Lama has initiated modest but effective systems, including guide scheduling, booking dashboards, and digital trail counters. This distinguishes it from other villages like Alas Sumur (Ramadhany et al., 2022), where digital tourism efforts are hampered by limited technical capacity. Kampoeng Lama's integrated governance and digital readiness illustrate a functional model of rural smart tourism that supports both management and sustainability.

Finally, the PAK POENG tourism package presents a holistic experience that blends physical activity, cultural immersion, and spiritual practice. This mirrors what (Karampela et al., 2021) define as sustainable tourism—one that enhances personal wellbeing while promoting ecological stewardship and cultural preservation.

Table 2. Summary of Thematic Results and Data Sources

Theme	Key Activity/Event	Data Source	Research Alignment
Intergenerational cultural learning	Kemah Zapin, Desa Games	Observation; FGD youth; Interview FID (39, Academic)	Nurlena et al. (2021); Raftopoulos (2020)
Health through movement	Ridge hikes, fieldwork	Interview AT (55, local); Observation	SDG 3; Dassanayake (2023)
Governance and reinvestment	SI CANTIK, trail upgrades	Interview P (49, Village Head); Docs	Abenayake et al. (2018); Kumar & Shekhar (2020)
Youth engagement	Festival 1000 Tenda	Interview FN (44, Sub-district Head); FGD youth	Dassanayake (2023); Karampela et al. (2021)
Ecological preservation	Dike-based trails, compost	Interview AT; zoning policy from docs	Mihai (2023); Abenayake et al. (2018)

## Conclusions

The case of Kampoeng Lama demonstrates how traditional sport and exercise can be incorporated into rural tourism to form a comprehensive plan for sustainable community development. But it's more than just entertainment – these are cultural work in the form of activities that rekindle local traditions, reinforce generational cooperation, and connect ethnic communities through shared bodily experiences. Tourism practices are not invented but derived from everyday commune life and are spontaneous in the village, adding that the village's movement-based tourism does not depend on abstract systems but on social life creating richness and authenticity.



Moreover, the attitude taken by Kampoeng Lama favours the improvement of economic resilience - whereby local income opportunities are opened for the masses of the local community through introduction of the tourism package PAK POENG in addition to promotion of public health with cultural appreciative regular physical activities. Its focus is on youth participation encouraging the young people themselves to own the tourism planning and delivery and in doing so to enhance leadership and cultural pride. SI CANTIK leverages the governance under the platform that ensures a mechanism of accountability, inclusivity, and strategic re-investment of tourism revenue into local sports and wellness infrastructure.

Environmentally, the village is present in a low-impact, ecologically friendly form, reusing old agricultural trails and encouraging environmental awareness among both visitors and villagers. These interventions are directly supportive of critical SDG outcomes, such as better health and wellness, inclusive communities, and responsible land development.

In the end the Kampoeng Lama can serve as a model for similar rural destination in South East Asia and beyond. By rebranding physical activity not just as a leisure activity, but as a channel of identity, wellness and sustainability, the village serves as a potential model for how conventional customs might be creatively re-purposed for the contemporary tourism economy.

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