

COMMUNITY-BASED CULTURAL TOURISM AND LOCAL TOURISM IN THE GLOBALIZATION CENTER: Case Study in Kemiren Village, Banyuwangi, East Java

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Abstract: Cultural tourism is an important issue in the global tourism industry, in a global context claimed to distort customs and traditions as local wisdom. The main problem to be answered is (1) What is the form of community-based *Using* cultural tourism ?, (2) How is the management of the global tourism market management? (3) What is the development strategy in global competition? The purpose of this study is to understand the forms of *Using* culture tourism, its management techniques, and its development strategies. Qualitative methods to answer the problems and objectives of this study involving a number of informants. Data collection is based on in-depth interview techniques, participatory observation, and document study. Qualitative data analysis through the stages of reduction, categories and classifications, determining themes, and drawing conclusions. The framework of cultural tourism theory in ecotourism, community-based cultural tourism, and management of cultural tourism management support analysis and writing. The results of this study are 2 forms of *Using* cultural tourism: tangible and intangible tours. Tangible tourist attraction objects are: *Using* home architecture, *Using* tourist parks, rice fields, *Balai Paseban Buyut Chili*, and culinary. Intangible attractions such as *Using* customs, life cycle ceremonies, and *Using* art. All forms of tourism are managed by the synergy of three components of *Using* tourism, namely: *Using* traditional institutions, *Using* tourism conscious groups (pokdarwis), and private parties. *Using* traditional institutions of representation of citizens of the *Using* community, Pokdarwis representation from the government, and private representation from investors. The form of development strategies such as the accessibility and amenities of tourism by the government, customs, traditions, and *Using* arts are synergies between local communities and government, marketing and human resources synergy tourism between local, government and private communities. Community and government participation is more dominant in its development. Internet support, and social media networks appear to play a lot in development, especially marketing, promotion, storytelling and service. The issue of conservation, preservation, and sustainability of *Using* tourism resources, has not been considered development because the economic aspects are the targets and objectives. In the future, the mainstreaming of this aspect is prioritized so that community-based *Using* cultural tourism and local wisdom can be dynamic in the global era.

Abstrak: Wisata budaya merupakan isu penting dalam industri pariwisata mengglobal, dalam konteks global diklaim mendistorsi adat dan tradisi sebagai kearifan lokalnya. Pokok masalah ingin dijawab adalah (1) Bagaimana bentuk wisata budaya *Using* berbasis komunitas?, (2) Bagaimana manajemen pengelolaan pasar pariwisata global? (3) Bagaimana strategi pengembangan dalam persaingan global? Tujuan penelitian ini memahami bentuk wisata budaya *Using*, teknik tatakelolanya, dan strategi pengembangannya. Metode kualitatif digunakan menjawab masalah dan tujuan penelitian ini yang melibatkan sejumlah informan. Pengumpulan data berdasarkan teknik wawancara mendalam, observasi partisipasi, dan studi dokumen. Analisis data secara kualitatif melalui tahapan reduksi, kategori dan klasifikasi, penentuan tema, serta penarikan kesimpulan. Kerangka teori wisata budaya dalam ekowisata, wisata budaya berbasis komunitas, dan manajemen pengelolaan wisata budaya tumpuan analisis dan penulisan. Hasil penelitian ini ada 2 bentuk wisata budaya *Using*: wisata *tangible* dan *intangible*. Objek atraksi wisata *tangible* yaitu: arsitektur rumah *Using*, taman wisata *Using*, sawah, *Balai Paseban Buyut Cili*, dan *kuliner*. Atraksi *intangible* seperti adat istiadat *Using*, tradisi upacara siklus hidup, dan kesenian *Using*. Semua bentuk wisata ditatakelola oleh sinergi tiga komponen pariwisata *Using*, yaitu: lembaga *adat Using*, kelompok sadar wisata *Using* (pokdarwis),

dan pihak swasta. Lembaga adat *Using* representasi dari warga masyarakat *Using*, Pokdarwis representasi dari pemerintah, dan swasta representasi dari investor. Bentuk strategi pengembangannya seperti aksesibilitas dan amenitas wisata oleh pemerintah, adat istiadat, tradisi, dan kesenian *Using* sinergi antara masyarakat lokal dengan pemerintah, pemasaran dan sumber daya manusia pariwisata sinergi antara masyarakat lokal, pemerintah dan swasta. Partisipasi masyarakat dan pemerintah lebih dominan peranya dalam pengembangan. Dukungan internet, dan jejaring medsos terlihat banyak berperan dalam pengembangan, khususnya pemasaran, promosi, pencitaraan dan pelayanan. Persoalan konservasi, pelestarian, dan keberlanjutan sumber daya pariwisata *Using*, belum diperhatikan pengembangan sebab aspek ekonomi merupakantarget dan tujuannya. Kedepan pengarusutamaan aspek ini diprioritaskan agar wisata budaya *Using* berbasis masyarakat dan kearifan lokal mampu berdinamis dalam era global.

Keywords: *cultural tourism, community based, globalization, kemiren village.*

INTRODUCTION

Cultural tourism (cultural tourism) is part of a form of special interest tourism (alternative tourism) called ecotourism, (Woods in Nugroho, 2011). According to the World Travel Tourism Council (WTTC), in 2000 the growth of ecotourism such as that reached 10 percent per year, and surpassed mass tourism growth of 6.4 percent per year, (WTTC, 2000 in Nugroho, 2011). Similar growth rates also occur in several tourist destinations in the World, such as Europe and Latin America by 40 percent and Asia Pacific by 25 percent, (Nugroho, 2011)

At the same time, cultural tourism (ecotourism) has also expanded its scope and footing. Cultural tourism not only includes the activities of traveling on tangible cultural objects, but also on the practices of other local wisdoms such as: customs activities, traditions, arts, religion, language, culinary, and various other forms of community cultural activities. The contribution of tourists is quite large in it because of the urge to be active and obtain transfer of knowledge from each of his activities.

In cultural tourism, the whole between attraction, accommodation and tourism facilities, all integrated into one unit, along with the traditions and structure of the life of the community. Therefore, various uniqueness, peculiarities and local wisdom are often offered as points of difference in the overall attractions.

Globalization has brought a lot of influence on the development of Using culture tourism. Globalization that carries the acceleration of mobility of people, goods, capital, technology and information (Held et al, 1999 in Boli and Frank J. Lencher, 2012) has greatly encouraged the emergence of instrumental cultural forms that began to shift the values of the Using culture. This fact has had an impact on the problem of the form of cultural tourism that was developed, the governance used and the development strategy undertaken. The problem of planning, participation of local communities, maintenance of attraction objects, preservation and sustainability of tourism resources and acceptance of benefits for the community, are a series of issues that must be aligned with the demands of the market and global needs.

This study focuses on aspects of cultural tourism management by *Using* people

themselves or often referred to as community-based cultural tourism (community based culture tourism / CBCT). In such a context, this study aims to explore forms of cultural tourism, management management and development strategies implemented. The focus of this issue is the research objective and wants to be understood through the work of this research

METHOD

This research will be conducted in Kemiren Village, Glagah District, Banyuwangi Regency, East Java Province. This village is also known as the Using Village because most of the people still maintain the Using culture as their way of life. This village is 7 Km from the center of Banyuwangi city or around 9.7 Km from Mount Ijen. This village has a densely populated settlement (2,529 people) in a fairly narrow geographical area (2.5 Km).

Since 1996, the Village has been confirmed as one of the Using cultural destinations by the Banyuwangi government and continues to improve itself to meet the growing demands of the tourism market. The impact of this inauguration has brought this village to be known by the outside world as one of the national and international cultural tourism destinations.

Data collection in this study was carried out in three ways: in-depth interviews, participatory observation and document study. In-depth interviews were carried out on 10 informants who were selected purposively, observations made on geography, topography, and demography, continued with tangible cultural attractions, and ended in the attitudes and behavior of their citizens.

Document studies are carried out for the purpose of supplementing data obtained through interviews and observations. The focus of the document study is focused on the development of cultural tourism in Kemiren Village, studies on ecotourism, tourism management, forms of cultural tourism policies, and forms of planning strategies and development of cultural tourism. The sources of the document are traced from various research publications (books), scientific journals (research articles), and published mass media news.

Data analysis was carried out qualitatively, involving three steps of analysis, namely: data reduction, category and data classification, determination of the main themes according to the problem and the purpose of the study, withdrawal of research findings and drawing the overall conclusions of the study. At the data reduction stage, the entire data obtained from the field is sorted out, and simplified according to the problem and research objectives. The aim is to find specific themes that are in line with the problems and objectives of the study. These main themes are then abstracted to get the context and temporary findings in each problem. These temporary findings are interpreted, guessed and interpreted to be compared with other themes in the overall research problem. The results of this comparison are then reinterpreted to find the findings of the entire study and answer all the problems and objectives in the study. After that, the process of presenting the results is carried out descriptively, which is equipped with several matrices, tables and views of the informant to clarify and facilitate the overall results of the description.

RESULT AND DISCUSSION

The results showed that there were 2 forms of Using cultural tourism, namely: tangible and intangible tourism. Tangible tourism is a type of tourism object that looks invisible, can be felt, felt and enjoyed directly by tourism without having to first organize and provide. In Using cultural tourism destinations, the objects of this tangible tourist attraction include Using home architecture, Using tourist parks, Using cultural heritage, rice fields, Balai paseban Buyut Chile, and culinary.

Using home architecture is known to have four forms, namely: tikel, tikel balung, cerocogan, baresan. Using tourism park is a commercial park form that adopts Using home miniature with several supporting attractions, such as lodging, dimly lit ponds, and other playgrounds. Using cultural heritage is a *Using* resident housing complex, which still has a typical traditional Using house form with complete community life that is typical of Using traditional living.

Citizens' rice Using community is an expanse of agricultural land owned by citizens

of the Using community which is processed and managed in a semi-modern way with various types of food crops, vegetables, crops and other consumptive plants. The Chilean great-grandfather's paseban hall is a place for the spirits of village guard ancestors, who are believed to be still unsure and maintain the safety and tranquility of activities, and the lives of the citizens of Using. Using Culinary is the result of various types of Using special dishes which are served as tourism atarski by the people of Masaarakt Using. Some types of culinary include pecit pitik, rujak soto, cucur, banana goren and various traditional snacks typical of the people of Using.

Intangible attractions are a type of tourist attraction typical of the life of *Using* people who are not interested in the eyes and need to provide or provide in advance to be able to access and enjoy it. The forms and types of attractions include: Using customs, life cycle ceremonies and using cultural arts. The types of attitudes of Using customs include: Chilean great-grand slametan, tumpeng sewu, barong ider earth, mocoan lontar, and life-cycle ceremonies from citizens of the Using community.

Slametan *Buyut Chile* is a ritual attraction held at the grave of the great Buyut Chilean Paseban for the purpose of praying for the spirits of Chile's great-great ancestors so that the blessings, safety and tranquility of the lives of the community waga are maintained. Sewu Tumpeng is a typical *Using* tourist attraction which is in the form of mass slametan in the middle of the village's main road by *Using* cone-shaped offerings, as many as one thousand tumpengs. The aim is to ask for safety, protection and blessing of the rejection.

Barong ider earth is a dish to cleanse the village by parading around the village in a mass manner followed by the people behind it. The aim is to clear the village from the disturbance of evil spirits and disturb the tranquility of the lives of the citizens. This ritual is held once a year on the second day of Eid al-Fitr. Mocoan lontar is an activity to read Yusuf's ejection that is done by the community on a daily basis. The aim is to promote tradition, interpret the stories of the prophet Joseph and maintain harmony and togetherness. Life cycle ceremony is the activity of rituals and rituals of the citizens of the *Using* community throughout the life of

the community, starting from the womb to death. The forms of this ceremony include mitoni, proctotan, cuplak puser, membrane, weak mudun, circumcision, marriage, and death.

All forms of tourism are managed synergistically by three components of *Using* tourism, namely: *Using* traditional institutions, *Using* tourism conscious groups (pokdarwis), and private parties. *Using* custom institutions is an indigenous organization consisting of traditional figures in the life of the *Using* community. Pokdarwis is a *Using* tourism conscious group consisting of a group of *Using* young people who are given space and flexibility in managing the types of *Using* tourist attractions that exist in their village.

Private elements are third parties or often called investors who take part in utilizing and optimizing *Using* tourist attractions for the development and accumulation of business capital in the world of tourism industry. In its overall motion, *Using* representation traditional institutions of *Using* citizens, Pokdarwis representation from the government, and private representation from investors.

All types of attractions are developed through three pillars, namely: government, private sector and community members. The form of the development strategy includes developing the accessibility and amenities of tourism by the government, developing customs, traditions and art *Using* culture by synergies between local communities and the government, developing marketing and human resources for tourism by synergies between local, government and private communities.

Community and government participation appears to be very dominant in its role in development. Internet technology support, and social media networks appear to play a lot in development, especially in terms of marketing, promotion, storytelling and service. Capital support from the government for financing, maintaining and renovating tangible objects looks quite large, intensive and sustainable. Likewise with community participation in an effort to maintain, manage and utilize business opportunities in the tourism service industry in his village. Many established tourism services businesses such as, culinary, tourist souvenirs, homestays, restaurants and crafts.

So far, the issue of conservation, preservation and sustainability of *Using* tourism resources has not been a development concern because economic aspects are still arget and the dominant purpose of development. Likewise with tourism human resources have not become an orientation in development. The quantity and quality of human resources is still weak with a very limited amount. In the future, the mainstreaming of these aspects needs to be prioritized so that community-based cultural tourism and local wisdom can be dynamic in the global era.

CONCLUSION

Using tourism is a form of village tourism managed by citizens of the *Using* community involving three main pillars, namely: citizens of *Using* community, government and private. There are two types of attractions developed: tangible and intangible tourist attractions. Tangible tourist attractions include *Using* home architecture, *Using* tourist parks, *Using* cultural heritage, rice fields, Balai Paseban *Chili*, and culinary. Intangible attractions include *Using* customs, life cycle ceremonies and *Using* cultural arts. The types of attitudes of *Using* customs include: Chilean great-grand slametan, *tumpeng sewu*, *barong ider earth*, *mocoan lontar*, and life-cycle ceremonies from citizens of the *Using* community. All of these attractions are managed and developed by involving community participation accompanied by government and private sector support. All three provide mutual support according to the portion and proportion even though there often overlap and fight over influence.

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