

# LOCAL WISDOM-BASED TOURIST VILLAGE ORGANIZATION IN LOMBOK TOURIST AREA

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**LOCAL WISDOM-BASED TOURIST VILLAGE ORGANIZATION****IN LOMBOK TOURIST AREA****Any Suryani and Mohammad Irfan**

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**ABSTRACT**

The development of tourist villages has created tourism-based economic activities, reducing the number of people who intend to move from the rural area to the urban area 'urbanization'. The local potentials which a village has can grow and develop if the sources it has are effectively used to support the economic and socio-cultural growth and development. If the villagers feel that the tourist attractions they have in their village can improve their prosperity, they will be indirectly made to love their culture; as a result, attempts will be made to conserve and empower the uniqueness and local values they have. Therefore, they should be involved. In this present study, the Tourist Villages used as the object of the study is Sade Traditional Village, Pujut District, and Segenter Traditional Village, Bayan District, North Lombok Regency.

Based on the empirical methodology and the qualitative approach used, several conclusions could be drawn. They are the traditional village should be involved in the management of the tourist assets, meaning that the local villagers, for example, should be actively involved in the parking management; the tourists' interests should be synergized with the local people's; proactive actions should be taken by all the stakeholders. The traditional law 'awig-awigadat' should be improved to support tourism; a good atmosphere of traditional tourism should be created; accesses should be made for the local entrepreneurs to developing whatever is needed by the traditional tourism.

Keywords: organization, village tourism, local wisdom, culture, tradition

## **INTRODUCTION**

The traditional culture as a promising asset of tourism in West Nusa Tenggara has been deeply rooted in the local community. This can be seen from the fact that the traditional culture has been conserved and maintained as a culture which contains religious values. The traditional values are so highly appreciated and regulated in the form of local law 'awig-awig'(the Sasaknese ethnic community knows it).

The development of tourist villages has led to the tourism-based economic activities. The local potentials which a village has will grow and develop if the sources it has are effectively used to support its economic and socio-cultural development (DamanikJanianton et al. , 2015: 16). If the villagers feel that the tourist attractions can improve their prosperity, they will be indirectly made to have the sense of belonging of and love their culture. In addition, attempts will also be made to conserve and empower the uniqueness and local values they have through their involvement.

The development of rural tourism in the traditional tourist area with its various tourist attractions can cause the tourists who have visited it to come again. The development of a tourist village should be based on the principles of the sustainable tourism. The development of traditional tourism should be used as an attempt to conserve and empower the unique local culture and local wisdom values which tend to be getting extinct resulting from globalization which has interfered with the rural life.

Based on what was described above, this present study is intended to find out the concept of the organization of tourism in Lombok in general and the traditional tourism in particular which, in fact, needs to be improved as it cannot be separated from the traditional values attached to it. Therefore, great attempts should be made to improve the concept of the traditional tourism.

## **RESEARCH METHOD**

This present study is an empirical one using the socio-cultural approach. The data were collected through observation, interview, documentation, library research, and questionnaire.

The data were collected through the following stages; (1) the data were collected, inventoried, and selected from the secondary sources and tertiary legal sources which are related to the object of the study in order to obtain a general picture of the research findings; (2) the primary data obtained through interview or direct communication with the informant and respondents were tested; the respondents included the community

members and the leaders of the traditional villages whom were considered relevant to the object of the study in order to complete the analysis of the problems formulated in the present study.

The data were intensively analyzed during the data collection. The data were analyzed almost at the same time as when the data were interpreted.

## **RESULT AND DISCUSSION**

The Sade Traditional Village is a Sasaknese Traditional Village located in Rembitan Administrative Village, Pujut District, Central Lombok. The village has been prepared and organized as a tourist destination since a long time ago. The local people have been aware that the village is designed to be a tourist destination; therefore, the village can be well organized.

The Sade Traditional Village has been developed as a tourist destination since 1975 and it has been reorganized since 1986. In 1988 many tourists visited it. According to a local tour guide, the number of domestic tourists coming to visit it ranged from 4,000 to 6,000, and the number of foreign tourists visiting it averaged 3,000 in one month. The peak took place during the long holiday, namely June, July and August (Taufan, 2012: 32).

The local people are so aware of the benefit which they can obtain from tourism that they are open and welcome the tourists who come to visit the village. They prepare their traditional unique houses to be visited by tourists any time. They are allowed to enter and see the internal parts of the houses.

Based on the results of observation and research, the organization of the concepts should be as follows; (1) the local people (the traditional community) should be involved in the management of the assets which are used to attract tourists; in this case, the people living at Sade Traditional Village should be actively involved in, for example, the parking management; the parking management should be organized based on the values which the law 'awig-awig' contains; those who are involved in the parking management should be equally paid, meaning that the income earned by someone should be the same as that earned by another. This can be possible if the retribution levied on the parking vehicles should be in accordance with the agreement made by the local people.

So far no regulation has been officially made which can be used as a reference for managing the parking-related matters. The local people should be involved in

determining the concepts which the regulations should contain. In this way, the tourists who visit Sade traditional village will feel comfortable. (2) Their interests should be integrated with the local people's. What they need should be understood and agreed. In fact, they will contribute to the local people's prosperity. In this way, the number of people who visit the traditional village will increase. The local people should be friendly as one of the cultural heritages that they may not hurt others. They believe that this cultural heritage should be included in the local law 'awig-awig'.

Serving tourists friendly is one of the ways in which what they desire is synergized with what the local people desire. (3) All the stakeholders should take proactive actions. The local traditional stakeholders, head of the traditional village, its leaders and the local people should make the atmosphere at the traditional village well organized and cultured. Furthermore, such elements should support and contribute to the growth of the village tourism.

The access should be made available for the local entrepreneurs to develop what is needed by the traditional village tourism. This is important to reorganize the local law 'awig-awig' to support tourism. The local entrepreneurs at Sade traditional village should be allowed to develop their access freely by the stakeholders by implementing the local law 'awig-awig'

Based on the source published by the Ministry of Tourism and Culture (PemetaanPotensiPariwisataBudaya di Indonesia, Kemenpar, 2015: 18), as far as the intensity of the visits made by both the domestic and foreign tourists is concerned, Sade Traditional Village is the ninth in Indonesia. This fact shows that the village has things which are culturally unique and original. Tourists feel interested in visiting the village. It is the originality of its culture which requires that the village should be perpetually developed as a local wisdom-based traditional tourist destination.

The unique culture of Sade Traditional Village has been popular all over the world as it has been socialized through the electronic media and consumed by so many people, causing them to intend to see the Indonesia's local cultures. In relation to that, the local people's creativity to show their local arts is needed to contribute to the organization of the traditional tourism.

The outputs of the improved regulations which can regulate the traditional tourism legally affect the awareness of those who are involved in it. They will lead to different legal products which can contribute to the local people's existence. This can also cause the local people to appreciate the law which should be adhered to. If

observed, the appearance of a legal product contributes to the better management of tourism. First, the access for the stakeholders will be guaranteed. The present study shows that there is good atmosphere as far as the traffic of the traditional tourism is concerned; the local people friendly welcome the tourists who would like to see, for example, what the Sade traditional house looks like, how the floor is cleaned using the buffalo manure and so forth.

The other impact of the arrangement of the traditional tourism is that the location of the tourist attraction is well and neatly organized. This can be seen from how the parking-related matters are arranged after the local law 'awig-awig' was formulated. The tourists have felt comfortable and the parking attendants cannot do what they like. The local law 'awig-awig' has been used as the legal umbrella for managing the parking-related matters. In this way, the traditional tourism can be sustainably managed which then can contribute to the local Sasaknese ethnic group of people in general and those who stay at the village used as the tourist destination in particular.

Before the local law 'awig-awig' was implemented in the management of the traditional tourism in Lombok in general and at Sade Traditional Village and Segender Traditional Village in particular, the legal culture which supports the development of the traditional tourism was not well organized. The local people did not have the same perception and interest. Their daily activities were still inspired by the local legal norms. It is expected that the written local law 'awig-awig' can improve the local people's legal awareness of what to do to attract both domestic and foreign tourists.

## CONCLUSION AND SUGGESTION

The local people should be involved in the management of the tourist destination, meaning that the local people should be actively involved in the parking management. The parking-related matters should be managed in accordance with the values which the local law 'awig-awig' they adhere to. They should equalize their income. The retribution levied on the vehicles should be in accordance with the agreement already made by the local people.

The interests of the tourists and the interests of the local people should be synergized. What is needed by the tourists who visit the tourist destination should be understood and will certainly contribute to the local people's income. In this case, the local should be friendly in all aspects.

All the stakeholders should take proactive actions. Head of the traditional village, the traditional stakeholders and leaders and the local people should create a well-organized and cultured atmosphere.

The existence of the local law 'awig-awig' should be maintained. The stakeholders are required to play their role in maintaining the existence of the local community by enriching the local law 'awig-awig'.

It is suggested that the traditional tourism stakeholders should be synergized with one another in order to improve the services provided to both the domestic and foreign tourists. The good atmosphere should be created and the overlapping interests should be avoided. In addition, the stakeholders in general and the village government in particular should maintain and conserve the values which the local law 'awig-awig' contains. The traditional values which are adhered to by the local people should be always referred to. In this way, there will be no gaps among the local people resulting from the misinterpretation of the local law 'awig-awig'.

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