

Children Sex Tourism Prevention And Management  
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# CHILDREN SEX TOURISM PREVENTION AND MANAGEMENT PATTERN THROUGH INDIGENOUS LOCAL WISDOM OF SASAK LOMBOK, INDONESIA

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## ABSTRACT

*The involvement of children in the tourism sector in Lombok Tourism is not something new, they are fully aware that participating in the struggle of tourism industry development has provided open space for them to experience. Children in child protection study should start from the intensity of supervision and family control in terms of proper parenting. The research methods applied is Empirical research, with primary data collection obtained directly from the source, namely Respondents and Interviewees. Furthermore, completed with secondary data obtained through literature study, the focus of this research is the values of local wisdom used in as an efforts to prevent and combat sexual exploitation of children in the tourism site. Observation results show that family culture in the local community in the tourism area is dissolved by tourism penetration, as if they are ignoring and neglecting the behavior of children in their daily lives, a reality like this has become usual in the lives of local communities around tourist destinations that appear in the society. One of the efforts that can be undertaken in preventing children's sexual exploitation in the tourism sector is to revive the order of local values called local wisdom. Local wisdom is seen as having a binding touch on the community so that it is considered as a solution that can be applied in preventing child sex tourism.*

**Keywords:** Children Sex Tourism, Prevention and Management Pattern, Indigenous Local Wisdom

## INTRODUCTION

Lombok's tourism climate has deeply entered into local people's daily lives (Kurniawan et al., 2016). The stretch of Lombok tourism has given the nuances of significant changes from the daily culture of the people of Lombok (Salehudin, 2019). It can be seen from the patterns of changes in livelihoods, lifestyles and other habits. In the realm of tourism, Lombok has also provided a cultural change from the people of Lombok's daily life in the area of tourist destinations such as the emergence of local youths and children involved in the daily tourism culture.

The phenomenon of children's involvement in the world of tourism has led to children's role in coloring the world of tourism by becoming involved in the tourism business such as sellers of local handicrafts, motorboat engine tenants, massage services, etc. The dynamics of children who take part in the world of tourism have led to a variety of jobs offered to children so that children are drawn into tourism's glamorous world. Local children in the area of tourism in their daily lives are children who have begun to find experience with the growing world of tourism, they are struggling with various interests to train themselves that they can share the tourism beat in their area.

The involvement of children in the tourism sector, such as Lombok Tourism is not new, they are fully aware that participating in the struggle in the tourism industry development has provided open space for them to experience (Hamzah & Irfan, 2020). Children in the study of child protection should start from the intensity of supervision and family control in terms of

proper parenting (Carolin et al., 2015). Observation results show that family culture in the local community in the tourism area is dissolved by tourism penetration, as if they are ignoring and neglecting the behavior of children in their daily lives, a reality like this has become commonplace in the lives of local communities around tourist destinations that appear in the society.

Activities and stretching of children in the tourism sector have taken into the attention of foreign tourists, and children struggling in tourism do not realize that they are friends with foreign tourists will one day have a bad impact on their future. Children who involved in the world of tourism endeavor and do business is one of their goals is to help their parents, it cannot be denied that they enter and make a living through tourism is caused by inadequate family economy besides that due to the encouragement of the tourism industry who push them to strive and compete to make a living from something that lies before the eyes offered by companies or peers who invite them to get involved and enjoy the access to tourism that is open enough for children to do activities in it.

### RESERCH METHODS

Research Methods applied is Empirical Juridical Research, by collecting primary data obtained directly from the source, namely Respondents and Interviewees. Furthermore, supplemented with secondary data obtained through literature study, this research focuses on the values of local wisdom used in efforts to prevent and combat sexual exploitation of children in tourism locations (Sudaryanto, 2018).

### DISCUSSION

One of the urgent efforts to prevent children from commercial sex is to take a cultural approach. Cultural approach as an approach that always prioritizes the variety and distinctive customary values that are still alive and survive in the midst of local people who are hegemonized by the increasingly massive penetration of western tourism culture. This sensible cultural value can be used as a foundation for community leaders and leaders to continue to improve and find new patterns as one of the solutions to prevent child trafficking in the tourism sector.

There are various kinds of cultural values and local wisdom that can be used in an attempt to provide a cool nuance as a result of the world of tourism which makes children as a sexual object, but local wisdom which is held in high esteem by the Lombok indigenous people is collected in the *Banjar Adat Sasak* (Sasak Customary Group of Community).

Customary institutions and leaders have an important role in protecting and providing protection and are considered strategic in providing strong nuances of trust and confidence in community members when facing problems that lead to violence, including the problem of sexual exploitation of children in the tourism site.

The trust in the existence of traditional leaders and traditional institutions is considered to have a strong influence on the community in solving a problem that arises in the middle of the community, especially in the community of Lombok as a unifier and maintain the spirit of local values of *Sasak* people remain sustainable and peaceful. This community leader becomes the main reference as a pioneer when local community problems arise that breach the values of customary norms that are still maintained by them.

Customary institutions have a significant role when faced with a minimum value of community awareness of local customary norms (Rahayu, 2013), they are considered as figure which able to provide good understanding, learning and role models when dealing with communities, especially in efforts to raise public awareness of the dangers and impacts of women's exploitation and children in the tourism sector who have taken many victims in the

community who live in the tourism area so that they are trapped in various modes of trafficking of women and children.

Until present time in the effort to combat women and children trafficking in the tourism sector, it is natural for the government as a public service institution to collaborate with traditional institutions in collaboration to understand various modes of trafficking of women and children and other crimes related to human trafficking of women and children. It can be said that any form of crimes against humanity must be contrary to the values of local wisdom that live in society.

Local wisdom in the realm of Lombok customary is defined as a container of values in the local culture that forms the basis of life and is upheld as a norm that must be obeyed and emulated. The value of local wisdom is generally manifested in speech, adage, proverbs, folklore, hadih maja, and manuscripts (Daniah, 2016).

The values of local wisdom that stretches quite a lot in various corners of the region turned out to be quite harmonious and can be used as one of the concrete solutions in attempting to prevent violence and women and children trafficking. However, it does not rule out the possibility that local wisdom, which is a legacy of ancestors, if not maintained properly will be eroded by the increasingly influential influence of globalization.

The culture of peaceful life and the harmonious atmosphere that is aspired to is a culture inherent in the *Sasak* Lombok community. A number of terms/languages that are known and widespread in the *Sasak* community are very close to the concept of peace. The concept of *ajinin*, which literally means mutual respect, *reme*, *repah regen*, which means giving, choosing a safe and peaceful situation and supporting tolerance, adds to the treasury of knowledge of customary/local wisdom of the people of Lombok in undergoing their daily social relations.

Since centuries ago, the *Sasak* ethnic of Lombok has known a place of shelter that is a place of hope and a place to be a guiding and foothold in their community life that governs the community's life guidelines, and where they seek references or examples in giving sanctions for violations or abusive characteristic in the realm of the association at the local customary level. The container or place is called *krama*. This expression is implied or manifested in the *Sasak* people's daily life culture since the past so that the implementation of the cultural conception of culture has been transformed into various elements or inseparable elements.

Theoretically, *krama* are traditional institutions that are the center and protect local wisdom which consisting of two kinds, namely *karma* as traditional institutions and *krama* as rules of social interaction. *Ajikrama* consists of the word *aji*, which means price or value, and *krama*, which means 'holy' and sometimes means 'area or unitary population in an area within a customary area. Thus, *ajikrama* is a traditional symbol, meaning that *Sasak* customary social strata's sacred value is based on its customary territory.

### ***Krama* in Social and Legal Function**

It has been explained above that *ajikrama* is a traditional symbol which means the sacred value of *Sasak* customary social strata is divided into two, namely (Harfin et al., 2018):

1. *Krama* as a customary institution consists of several parts, includes:

- a. *Krama banjar urip pati*, which is an customary group or community association whose members consist of residents in a village/hamlet (*dasan*) or come from several village/hamlet (*dasan*), whose membership is based on and has the same purpose. *Krama banjar* is more engaged in banjar related to the affairs of the living and the dead. The types include *krama banjar subak* (irrigation system), *karma banjar merariq*, *krama banjar mate*, and *karma banjar haji* (pilgrimage).
- b. *Krama Gubuk*, a form of customary *krama* with the entire community members, live in a hut (*dasan*, *dusun*, *kampung*) without any exception. There is no discrimination in *krama* membership as long as the concern is traditionally and administratively is a legal resident in *Krama Gubuk* (hut).
- c. *Krama Desa*, the customary council in village level, consists of *pemusungan* (The head of Customary Village), *Juru Arah* (Assistant of Village Head), *lang-lang desa* (Head of Village Security), prosecutor (Village Judge), *luput* (Village Welfare Coordinator), and *kiai penghulu* (headman).

2. **Krama as rule of social interaction** consists of several parts, includes:
  - a. *Titi Krama*, is a custom arranged by *awig-awig* (customary law) as a result of the customary agreement of all indigenous peoples. If it is breached, subject to social sanctions or moral sanctions such as customary *adat bejiran* (neighbor), *adat nyangkok* (staying at boy/girlfriend's house).
  - b. *Bahasa (language) Krama*, is a characters, manners or customary order regulated in *awig-awig* (customary law) that must be undertaken with spoken language and polite and orderly body language, carried out in *tertib-tapsila* (orderly manner). In *krama* language, there are several rules and grammar contained in the local wisdom of the *Sasak* people, including: grammar, *indit* language, *rangin* language, proverbs.
  - c. *Aji Krama*, is the customary price of a community or also the price of a person's social status or the value of one's family's dignity related to customary rights in the community, both within the family environment and in the environment of indigenous peoples in general. *Aji krama* reflects the recognition of one's social status in the society.

The application of some *Krama* in the *Sasak* ethnic life has contributed to the birth of various forms of local wisdom in the community, which contain values that are still suitable in the current context and are relevant to be passed on through education for students, especially regarding efforts to prevent human trafficking in the tourism sector. The following elaboration will present the intended local wisdom patterns.

### Categorization of local Wisdom Form

Generally, there are three category of Local Wisdom of *Sasak* Lombok tribe, namely:

- a. The political, social and community sectors are reflected in the eleven kinds of "mutual" as the binding of the *Sasak* people, namely: (1) *saling jot/perasak* (giving or delivering food to each other); (2) *saling pesilaq* (invite each other for a family celebration); (3) *saling belangarin* (visiting each other if there are relatives/friends who died); (4) *saling ayoin* (both visiting each other); (5) *saling ajinan* (mutual respect for differences, respecting the strengths and weaknesses of a person or group); (6) *saling jangoq* (visiting if any of your friends are having or experiencing disaster); (7) *saling bait* (takes turn in taking family member in customary marriage); (8) *saling wales/bales* (reciprocate with each other, visits or all the favors/ goodness that have happened because of closeness-friendship); (9) *saling tembung/sapak* (great each other if met or face to face between one person and another without distinguishing between tribes or religions); (10) *saling saduq* (trust each other in association and friendship) especially in establishing *Sasak Jati* (true *Sasak* brotherhood) among *Sasak* relatives (siblings) and between *Sasak* people with non-*Sasak* relatives; and (11) *saling ilingan/peringet* (remind each other among someone (relatives/friends) with a sincere heart for the sake of good in ensuring brotherhood/friendship).
- b. In the field of economics trading, it is reflected in three types of mutual practices as local wisdom, namely: *saling peliwat* (a form of assisting someone who is bankrupt or losing money in a trading business, *saling liliq/gentiq* (a form of assisting friends by helping to pay debts of friends or relatives, by not burdening it in the form of interest or other binding ties), and *saling sangkul/sangkoll/sangkon* (helping each other by providing material assistance to friends who are receiving disasters in the trade business)..
- c. The field of cultural customs, reflected by *saling tulung* (forms of help to plow the rice fields of the farmers); *saling sero* (helping one another in planting rice fields); *saling saur alap* (helping each other in cultivating fields, as in the case of *ngekiskis* (cleaning grass with scrape cutting tools or *ngoma/ngom*/pulling grass; *besesiru/besiru*, this local wisdom is almost the same with *saling saur alap* , that is the works in the fields from planting seeds to harvesting).

In addition to the three categories, there are also local wisdom values in the *Sasak* community which have significance values and are very suitable to be applied in life now and in the future, namely the values contained in language expressions which held firmly in daily interactions in adage and proverbs as a bond of association of the *Sasak* community, which in the *Sasak* community is termed with *Sesenggak*, *Sesenggak* is a (traditional) language expression in the form of adage and proverbs as the bond of the *Sasak* community.

In the *sesenggak*, there are many thought and values of traditional wisdom, such as teaching about divinity, education, morals, law and so on. Some examples include:

- a. *Adeqte tao jauq aiq* (so that we can bring water), means that in a dispute or quarrel that is happening and is heating up, then we must be able to become coolers as mediators
- b. *Besualq/besialq cara anak kemidi*, (fighting like the way the showman), means that we might argue/disagree each other but no grudge/revenge.
- c. *Aiq meneng, tunjung tilah, empaq bau*, (water remains clear, lotus remains intact, fish can be caught), the meaning is that in overcoming and resolving a dispute, efforts are made to keep the atmosphere

calm, the community does not panic, the community environment is not disturbed, problems or the dispute is resolved peacefully.

- d. *Banteng belage jerami rebaq*, (bulls that clash in the middle of the rice fields cause the straw to fall and break), the meaning is the dispute that happened to the two leaders will cause misery and suffering for the people. This is likened to an event that takes place in the middle of a rice field, if observed, a bull, cow, or buffalo that is colliding in the middle of a rice field that has just been harvested, the state of the straw which initially stands irregularly becomes collapsed, falling indeterminate due to the bullfight. Thus the parable of the warring leaders and the consequences for the people. This proverb is aimed at the people, both small and large scope.

Referring to the description of the local wisdom of the *Sasak* tribe, starting from the matter of manners to the bruises, it can be formulated and concluded that there are ten elements or components of values reflected in the local wisdom of the people of *Sasak*, namely: (i) believe in God; (ii) tolerance; (iii) cooperation with others; (iv) respect the opinions of others; (v) understanding and accepting community culture; (vi) critical and systematic thinking; (vii) conflict resolution without violence; (viii) willingness to change lifestyles and consumptive habits; (ix) sensitive to the difficulties of others; and (x) the willingness and ability to participate in social life.

Beyond the philosophy of life that can be extracted from local wisdom, in some villages in Lombok, there are also a number of rules that are mutually agreed upon by community members and become a kind of unwritten law. These mutually agreed rules are called *awig-awig* (customary law). *Awig-awig*, some are written and some are unwritten. In practice, these *awig-awig* can be more effective than the formal law constructed by the state. *Awig-awig* formulation sourced from the community and formulated in a participatory manner encourages the community to voluntarily obey and guard it. So, obedience that arises more because of awareness, not coercion.

In comprehending the *Sasak* tribe's cultural value comprehensively, it requires understanding and comprehending the meaning of each set of symbols. This meaningful set of symbols can be found in various sources, such as expressions in daily communication, customary interactions and transactions, *pantun* (poem) verses called "*lélakaq*" or "*lawas*," advice from parents (derailers) called "*wadi temah* ", traditional tales called "*waran*" atau "*tuaran*", and the parables called "*sesenggak*". In addition, there are also written sources, such as ancient manuscripts, such as papyrus, chronicles, and others.

The principles of local wisdom of the *Sasak* tribe can be formulated as follows.

#### 1. The Principle of Honesty and Loyalty

Keeping the Promise, this traits in Kotaragama are symbolized by the words "*danta*" (elephant ivory), "*danti*" (spit), "*kusuma*" (flower), "*warsa*" (rain). That is, every word spoken or promises that are pledged must be held and maintained as strong as an ivory of an elephant that when it comes out will not enter again, if spit, will not be licked again, like a flower that will not bloom twice and rain if it has come down it will not go back up. In connection with this phrase, a *Sesenggak* in the *Sasak* language says "*sampi betali isiq pepit, manuse betali isik raos*", meaning that "cows are tied with a rope, while their words bound humans".

#### 2. The Principle in Leadership

In Kotaragama, various commendable traits are regulated, among others, the people must not be "*nganut*" (at will), "*sadu*" (take other people's rights), "*tahu*" (ambiguous), "*kawanten*" (spread the disgrace of the leader), "*jahil*" (slandering the leader); to their people every leader must be like: "*giri suci*" (like a holy and graceful mountain), "*surya*" (sun that illuminates peers), "*sasangka*" (moon that shines softly and not ignited), "*jaladri*" (like the sea, holding all aspirations), "*bahni pawaka*" (like fire, not afraid to face tyranny), "*nilatadu*" (like the sky, still in the majesty). The symbolic expression in a number of *Sasak* tribes says "*embe aning jarum, ito aning benang*", meaning "the needle goes to the same direction of the thread" (people obey the fair leader), "*pancing udang lain dait pancing tuna*", means "shrimp fishing line, different from fishing tuna ("approach to people is done in a way that suits the

character and circumstances),"*tumpu mandi isiq penyadu*", means "panacea through trust" (leaders must get the trust of their people).

There are variety of local wisdom values which act as a local customary laws in Lombok, West Nusa Tenggara that can be used in efforts to counter trafficking of women and children. The concept of culture that needs to be discovered and developed in the realm of Sasak Lombok community called Aksami. "*Mangastuti kagungan Allah kang linuwih, didinya dinauhan aken kebecikan maring tityang sami, uge antuk jeng andike samie. Mapan janme ingkang kamurbeng dumadi hing durbantale puniki arohe saking sidhi, keakehan kare make kadohan saking paragian. Tityang ninide neges karsaning kang luwih denage denada ken maha, saking bilahi make durjane. Singgih, dane panji kang wacaksane sanalika tityang sami humarek darbe sisip dampiri iwang lempir, kacingak dumrajak nenten darbe titi, tate, tartib, tapsile, muang siwah sawiji saking sedasaning base. Datan yugye skadi paranitining krame, lah malin nenten skadi pratikel-pratikel liyan ipun, punika awinane titang sami nyuwun aksami maring jeng andike samie need agung sinampure. Magane jeng andike sami anubawe maring tityang ing kang kari timur, jugul nambet daring tatas maring tata krame (As long as we have a God who is reliable, there is a blessing of kindness to each other, as well as to the mistress andike samie. When the time comes for the durbantale to take place from the sidhi, most carries use the distance from the paragian. Tityang ninide asserts his will is more denage denada ken maha, than bilahi use evil. In fact, the flag that was read as soon as the people came to the side of the nose lempir, looked dumrajak not have a titi, tate, order, tapsile, throw one of the ten bases. Datan yugye skadi paranitining krame, lah malin no skadi pratikel-pratikel ipun, that's why we ask aksami to jeng andike samie need agung sinampure. How much more, things that pertain to this life?). Although the child comes from parents who have low socioeconomic status, but if the child is properly educated, he/she will become a good child. Conversely, even though the child comes from parents who have high economic status sisal like the son of *Ulama* (priest), but if he/she is not well educated, then he will grow into a child who is not good). From this expression, the meaning implies that if a child is not controlled and under the good supervision of his parents, he will be easily influenced by the crime mode of children trafficking.*

## CONCLUSION

The influence and role of traditional law in the form of local wisdom in Lombok community, West Nusa Tenggara is known to have significant involvement in the cultural realm of Lombok as in regarding the efforts to prevent the exploitation of child sex through a local wisdom approach, because they understand, feel and become an protector for the community and are considered as the frontliner in implementing measures and policies deemed necessary in the effort to combat child sexual exploitation, especially in the Lombok Tourism sector

Customary law in the form of local wisdom in the customary realm of Lombok is considered still exist partially, but these basic values have been much reduced and shifted to rampant massive global influence and seems cannot be controlled by local communities. So we need a tactical strategy from the local customary community and local government in an effort to build a love of local culture so that these local values can be preserved and sustainable and most importantly can provide a sense of security and comfort and legal certainty for local communities who are directly in contact with stretching tourism.

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