

SUSTAINABLE CULTURE HERITAGE TOURISM AT SASAK SADE VILLAGE, INDONESIA

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ABSTRACT

Sasak Sade Village is a cultural tourism destination located in Nusa Tenggara Barat, Indonesia. Sade village is a cultural tourism that has a characteristic of local people who become attraction to be a tourist destination. Tourism sustainable cultural heritage is a key element in the tourism industry. Qualitative methods are applied using semi-structured face-to-face interviews with four stakeholders of tourism groups. The results reveal that every element of the tourism stakeholders goes according to their respective functions. With the existence of cultural tourism activities, endangered culture continues to exist.

KEYWORDS: *Sustainable Tourism, Tourism, Tourism Development*

INTRODUCTION

The development of tourism in Indonesia can be seen from the increasing number of tourist visits, both domestic tourists, and foreign tourists. Tourism ranked fifth in contributing foreign exchange to the country in 2010 (Hamzah et al., 2013). Currently the development of tourism in Indonesia focuses its development in the rural area because tourism is one of the ways that can move the entire sector and the benefits are felt by the local community. Tourism is seen to stimulate economic development because of its broad contribution to foreign exchange earnings, revenues for society, employment and government revenues (Saveriades, 2000). Tourism is one industry that provides rapid economic growth in terms of employment, income, living standards and in activating other production sectors in the receiver of tourists (Wahab, 2003).

Nusa Tenggara Barat (NTB) is one of the provinces in Indonesia that makes tourism as a mainstay sector. This is proven by Nusa Tenggara Barat Province, one of the national and international tourism destinations in Indonesia, which is ranked fifth of the world's major destinations represented by Gili Trawangan. Lombok Island has many small islands that are not less beautiful (Putrawan, 2014). Tourism potential in NTB is not only limited to natural tourism, but NTB is also known as a cultural and religious tourism destination. Today, the flow of globalization becomes more impactful but the existence of the tribes that exist in the Lombok Island should remain preserved. The potential possessed by these tribes became an existence as a cultural asset of the nation. One way to maintain the existence of the Sasak Tribe on Lombok Island can be seen in Sasak Sade Tourism Village. Sade Village is located in Rambitan Village, Pujut District, Central Lombok Regency, and West Nusa Tenggara.

The concept of sustainability in Sasak Sade Tourism Village is the government does not regulate the customs and culture, all the tourism activities are regulated by the local community and the traditional leader has the authority to regulate all. Tourism activities at Sade can revive local communities to prove that one of the sustainable tourism scenes is supported by human resources and giving income for the local community. In addition, Gale (2005) implements the concept of tourism paradigm with a focus on the balance between local needs, cultural conservation, and income generation in order to create cultural tourism sustainability. The purpose of this study is to determine what steps are taken to preserve the culture amid the flow of tourism activities

METHODOLOGY

The approach used in this research is qualitative approach with the type of descriptive research method. Data collection techniques in this study are observation, interview, and documentation. In this research, the number of informants is four elements in the society: traditional leader, the head of tourism organization in Sade Village, the local community, and the government.

DISCUSSIONS

In the context of tourism, Sade Tourism Village is a village developed into a tourist village but in the sense of tourist village that is when guests stay then it can be called a tourist village but if the tourists just visiting then it is called the village tour. Village tour means visitors or tourists who come just enjoy the beauty of nature or tourist attractions and do not share, feel and engage in the daily activities of village communities.



Figure 1: Traditional House in Sasak Sade Village

Figure 1 shows the original home of the Sasak Sade Tribe that is still preserved to this day. This traditional house is a tourist attraction in Sade Tourism Village. The reason for Sade's community to maintain their traditional house is because the Sade people feel that the customs inherited by their ancestors must be kept.

Stages of Sade Village becomes a tourist village runs naturally. Sade community never files or making a proposal for their residence to become the tourist attraction. Tourists come by themselves and tourism activities grow from the community. Sade Village set to be a tourist village by the Ministry of Tourism. Sade Tourism Village was set in February 2017 as a flagship tourism object and traditional village tourism.

Table 1

Elements in Society	Efforts and Activities to Maintain Sasak Sade Culture in the Middle of Tourism Activities
Family	<ul style="list-style-type: none"> • Maintaining the Sasak Sade customs, Parents who have children are always reminded to keep the customs from the ancestors. • Girls are taught to weave since they were young. After school, their mother teaches them to weave. • Boys are regularly rehearsing a dance for the show
Society	<ul style="list-style-type: none"> • Keeping harmony among neighbors • Help each other even when already busy with tourism activities • Always participate in the implementation of customary, marriage, or religious activities
Traditional Leader	<ul style="list-style-type: none"> • Keeping the customs that are inherent in the life of the Sade community • Optimizing the role of traditional leaders as a respected figure • Obey the "awig-awig rules" • Held a monthly meeting in the village hall with every member of Sade community • Every missed activities held by traditional leaders will be subject to sanctions
Dinas Pariwisata Kabupaten Lombok Tengah dan Provinsi NTB	<ul style="list-style-type: none"> • Collaborate with travel agents to promote Sade Tourism Village granting authority to the village head to organize a sasak sade tourist village • Giving training to Sade community to maintain tourism activities without losing their culture

Many people are amazed by the efforts of Sade community to maintain its tradition in the midst of modernization.

One of the efforts made by the village chief to minimize this worry by gathering Sade community members and guides them to keep the tradition that has been handed down by their ancestors. But unlike Tubani and Emran, Tubani and Emran do not feel worried that tradition will fade because they have set their lifestyle and there is a wig-a-wig that rule.

Waridah et al (2000, pp. 126) reveal that "cultural enculturation or culture is the process of studying and adjusting the individual's mind and attitude to the system of norms, customs, and rules that live in his culture." This process takes place from childhood, from a small environment (family) to a larger environment (community).

Enculturation in English is called instutinalization. Enculturation refers to the process of culture (culture) inherited from one generation to the next. Since childhood, the process of enculturation has begun in the human mind. Culture is transmitted through learning, not through genes. Parents, groups, friends, schools, religious institutions, and government agencies are people who introduce culture. Enculturation takes place through them. Enculturation is a social process through human beings as reasoning beings, having the power of reflection and intelligence, learning to understand and adapt the mindset, knowledge, and culture of a group of other humans.

This process takes place from childhood, from a small environment (family) to a larger environment (community). In the process of enculturation, an individual studies and adapts his or her natural thoughts and attitudes to customs, norms, and rules that live in the culture.

In cultural inheritance, there are several processes including socialization and enculturation. Both concepts have the same goal. Socialization leads to the social learning process that an individual or group to be in accordance with the values and norms in the community. While the concept of enculturation planting more cultural values and adjust the mindset and attitude with customs, norms, and rules that live in the culture.

The social control performed by the traditional leader refers to *a wig-a wig* because, in *a wig-a wig*, attitudes and behaviors that are contrary to tradition will be dealt with. If there is a community that commits an offense then there will be an indigenous group meeting. This is made to maintain the attitude and behavior of the Sade community in order to keep up with the prevailing customs in society.

Structural-functional theory performs analysis by looking at the community as a system of interaction between human beings and its various institutions, and everything is agreed upon in consultation, including in terms of values and norms. Functional-structural theory emphasizes harmony, consistency, and balance in society.

The functional structural theory as expressed by Durkheim uses the analogy that society is the same as the organism, in which every organ has a certain function that ensures the harmonious sustainability of society. the organism must be viewed as a whole, then the community cannot be seen partially. Some basic assumptions of the functional structural theory are as follows:

Society, as the social system, consists of interdependent parts (subsystems). Each part has certain functions, which serve to maintain the existence and functioning of the system as a whole.

In Sade society, all elements of society have their own duties and functions. The Sade community has such figures as traditional leader, religious figures (*kyai*), figures in the arts field, and midwife. All these community leaders have their own functions and roles. In addition to the figures that exist in the Sade government community including one system to preserve the Sasak Sade culture.

Each element or subsystem must be studied in relation to its functions and its role to the system, and to see whether the subsystem is working or not.

The roles performed by all elements of society must proceed according to their duties and functions. As expressed by village chief that "I never interfere in the affairs of other figures. Let them walk in accordance with their respective functions" although different roles have the same goal, that is one of the efforts to preserve the Sasak Sade Tribe and maintain traditions that are still practiced by the community.

If a system can maintain its limits then the system will be stable.

Functioning each subsystem in a system will cause the system is in the state of equilibrium. Equilibrium is a stable, normal society.

CONCLUSIONS

This study applies the functional structural theory to know the elements that exist in the community running in accordance with its function. The results show that every element in society plays a role in maintaining the sustainability of tourism activities. Each character plays a role in accordance with their respective functions so as to create balance in society. Customs and culture that exist in Sade tourism village is the attraction for tourists, with the tourism culture become re-exist to be shown to tourists. With tourism activities boosting the economy for local people, local people enjoy the outcome of tourism activities so that local people will safeguard the culture as it is beneficial to them. Sustainable tourism policies have the greatest influence on the development and mass tourism may be able to generate rapid growth in economic growth.

There are a number of limitations in this study. After going to the research area, the researcher finds limitations in solving this problem. First, the promotion of sustainable tourism is a widely accepted concept, the limitations of Language being a constraint in this study and the lack of adaptation with local communities.

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