

Tourism Development in Central Java and Its Responsibility to Local Culture Conservation

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KEYWORDS	ABSTRACT
tourism development, impact, traditional culture, conservation	Tourism is one of many sources of foreign exchange and country's business opportunities using nature and culture. However it does bring along positive and negative consequence, both in the sphere of natural resources and local culture. In the process of tourism development, which local culture is exploited of its uniqueness, the possible risk is the over exploitation of culture, or the degradation of important sacred rites to be commercial show. On the other hand, when the local culture holders are not having information or not educated and introduced to the risks may happen to their local culture, they may eager to trade their local culture as commodity. This situation may dispose the local culture existence. If the changes affect the sustainability of local tradition or local uniqueness, not only in its existence but also on its meaning, then there will be a problem. This study attempts to explain the possibilities could occur when the doers and planners of tourism are less aware on cultural preservation and focus only on short term economic benefits by sacrificing the main core of the appeal. The case is Dieng Culture Festival event, which will be analyzed in qualitatively methods. Discussion of the results is directed to the tendency of travel catering by local community and how the activities will impact the local culture.

INTRODUCTION

Indonesia tourism development has been experiencing up and down situation, and the latest is stagnancy caused by covid 19. For almost two years from the mid 2019 to 2021 most of tourism industry in all countries did not operate. All national effort was directed to fight the corona disease, try to get out of pandemy situation and to find the and vaccine to cure the disease. Fortunately, in this time of uncertainty there are inovations introduced as solution, in form of indirect services in tourism such as virtual tours, and in this situation people involved in tourism industry had learnt many new things, new system, and had had time to contemplate. Finally they take the opportunity to increase their knowledge on the new era in tourism industry, and scale up their service quality. In line with this good progress, government policy on restricting people mobility and trying to find new invention on health and safety for human and environment, actually has given many insights on how to visits tourist destinations safely. In the void of human existence, the natural environment has shown the positive sign such as become cleaner, greener, and less poluted. With the fast development of information and communication technology, eventhough immobile but people are able to communicate to each other and get better service on health and safety online. This change of habit and custom can lead to the change on culture.

Trend of tourism activity follows the changes occur, and the people choice fall to outdoor activity, in small group to avoid over crowded situation, or simply join a virtual tour. The trend may be back to the old touring habit, or in other hand, move to the new style of tours. However, when it is applied to the culture the result may be different. Is the change of people preference affecting the existence of old tradition and culture, or, are there possibilities for the new tradition to enrich the old traditions? Or, both traditions will form an integrated traditions or diffusion? Other situation may occur when new culture introduced to a local community is something that make people happy, give economic benefits, like tourism activities. However, when an old tradition such as sacred rites involved, and used as tourist attraction, the discussion on the old and new culture then is begun. Human kind will always change their living environment suitable for their needs, and every time they move they will bring their custom and culture along. They may spread the culture away to other community, and in the process they may diffused two or more cultures. when the culture contact widening involving many, there will be a stage of multicultures. (Endraswara, 2012)

Endraswara (2012) explained that the diffusion of two or more culture meant that the cultures have a high level of survival and able to live with other cultures, bear different meaning that is the new meaning of new culture. If there is a change, it may on the meaning or function, and it can be traced. In the tracing process, most on the impact of outside culture to the local culture needs to be observed. It relate to the stage of adoption, acculturation, assimilation, invention, and culture innovation. (Ibid, 2012:99). Culture formation take a long time process, as long as human history. At first the culture is to solve human problem. Then in the process it meet the other culture, and form a new culture. The formation of new culture is speed by the immediate reason such as natural or social disaster, or slowly by the growth of new technology (Supeno, 2019). Further Supeno explained that custom and habit pose as the answers of community need for life, safety, and amenity. It is ranked as the lowest in the culture ladder. It is the weakest part of culture that easily to distort and changed by the new one which more rational, and just as a fast response of human. It will move easily by religion too. However, the old custom and habit will remain exist when it does not again the new value or religion. At some point, the old habit and custom need to be keep if it is more efficient, cheaper, faster, and encourage community participation.

Koentjaraningrat (2004) wrote about modernism related to tradition *disi*, yaitu as human efforts to adapt the global development. It is also a process for life defense, which is unique or special owned by each community. If a new tradition still keep that special matter then the process of development of every community will be different. This way has born the definition of West and East of culture. Koentjaraningrat has differentiated the word Western and Modern. When Western has traditions, Eastern has modern culture too. Other possible reason is politics and power of the government on modernization (Jones, 2015). Jones give example on the modernization process in the tourism and culture in Indonesia, take the report of Aritonang (2001) on West Java provincial government planned to increase the local identity of local culture, enrich national culture, and conserve the local heritage of Sunda to hinder negative impact of foreign culture. On local traditions, the recommendation is to transform in line with recent development (p. 224-226). This meant Sundanese trying to modernize their traditional value, but again the negative foreign culture influences. Jones does not explained explicitly, what is the foreign culture is. It could be other ethnic culture, or Western culture.

In the process in tourism industry, the tradition has been employed as tourist attractions which show the uniqueness every ethnicity and area which becomes the strong point of Indonesia decentralization policy. This is also the point of Central Java policy on tourism in the era of governor Ismail, who give important place for local tradition and culture in the provincial policy in 1984, through *Wawasan Jati Diri*, or Self Identity. In his book, Ismail (1989) writes that community have to understand their own identity, so when trying to follow the development in national and global level, the effort should be balance and not with sacrificing the local positive culture and identity.

In the era of globalization and economic liberalization, which tourism placed as important part for its multiplier power for economic, Widiatēja (2008) warns that in reality tourism is the backbone of national economic development for its ability to absorb manpower in the service. In the process, the unique culture must be completed with labor forces that ready for modern delivering service. While the country providing that skillful labor in tourism, the local and unique culture in every area must be saved, conserved and sustained. In the other hand, government must define the rule for that local culture with regulation which also regulate the uses of culture for tourism for tourism industry.

Earlier in 1973, Young had warned about the uses of the culture and local tradition in the tourism booming in the UK and the USA, with questioning the process, is that a blessing or a blight. Young (1973) come with many analyses on the future of tourism, as the catering of service. He predicts that in the future the question on services is not about how many tourist we want to come, but how many tourist we will welcome (the prospective one that need to be catered), This mean, the host country must prepare thing that is needed by the guest, which may beyond their ability, then they must import such foreign goods, or non local performance,. Young also warns that hopes for tourist must be more sensitive and appreciative or respect of local culture, may difficult to fulfilled. (p.179). This picture show the tendencies of the blight more than the blessing from tourism to local culture development.

Dieng Culture Festival or DCF is an activity in which the event organizer put both western music and local traditional music as entertainment and part of a sacred ceremony. The event perceived as important culture activity since it relates to the sacred rites of *Gimbal* haircutting ceremony. However, some people comment that it is not sacred anymore since it has been commercialized for tourism attraction. Other people worry about the negative impact of the modification of the rites. This study attempts to explain the important of cultural preservation to anticipate possible negative impact, or traditions extinguished, and focus on the cultural event that is organized for tourism. The study concerns about the possible change meaning of the rituals and its impact. Other objective is to observe the possibility of the construction of new tradition in the location. Basically there could be problem if the new tradition affect the sustainability of the local tradition, not only in its existence but also on its meaning. In reverse, there will be a new form of tradition, a diffusion of two or more cultures which exist together to benefit the local people.

METHODS

This study used qualitative approach, about the activities in the *Gimbal* haircutting ceremony and rites. The objective is to learn about how culture is used for tourism, and its possible impact. The results is analysed descriptively using functionalism in culture (Malinowski, in Endraswara, 2012) Object observed was Dieng Culture Festival of Dieng Kulon village of Banjarnegara, where the event of the sacred haircut takes place.

RESULTS AND DISCUSSION

Dieng is a plateau, one of many plateaus in Central Java area. Its height is around 2000 m dpl, lies in between two regencies, Banjarnegara in the west and Wonosobo at the east. For it is in the bordering areas of two regencies, the provincial government has the power of management of the area, especially the Dieng temple. The temple has long history and relation to the local culture since it is perceived to be built in the era of Mataram Hindu, as old as the Borobudur temple. The people live in Dieng today has used the temple area for tourist destination, not as a place for praying, since most people living surrounding are Moslem. Recently the temple area has been used for the place of tourism event, called Dieng Culture Festival. The event objective is to introduce local culture and tradition to the national and international tourist, in modern packages as a cultural festival with *Gimbal* hair cutting ceremony, and in addition there are local art and tradition performances, including some modern art and music show. The phenomenon was the Jazz

performance heading with Jazz On the Air, in 2015. The latest event is DCF 2022, which held in September 2022, still brought in similar show case which is the rites of Gimbal Haircutting ceremony, with theme of Returns of Light. The activities still show jazz music performance, and the 2022 event is the first event after long inactive caused by pandemic. The year 2022 event also have performance of Moslem music group with Sholawat and modern Moslem music group Kyai Kanjeng in the shows. This fulfilled the hope of religious grup in Dieng Kulon.

The Pros and Cons about entertainment used in the DCF

In a whole, the DCF is a success event. However some problems arise are similar to the one previously, i.e. related to the overcrowding situation caused by the limited area for visitors, the bad visitors management, the limited facilities and infrastructures like signate, on field information post, toilet, light, parking lots, accomodation, and other things complained by the domestic visitor or visitor from outer area. The multiplier effect shown in the growing economic activities of the grassroot level, in local product trades, local food sellers, homestays, and the involvement of local artisan in the shows. The observation done during the event and before it iaking place. The interview using purposively chosen informen, mainly the local Dieng Kulon people, the accommodation owners, food sellers, Dieng temple manajemen, and some public and informal leaders of the area related.

The local people is friendly and open mind. They accept the using of culture for touris attraction. Majority feel happy for the increase numbers of visitors, but not happy with the ovrwcrowding, road blocked, and garbage files after the event. The objective of DCF is introducing local culture to the national and international community through tourism. and afollow the national concept on tourism, that the development of tourism in the area is directed for the betternes of live of local people economically especially on the people income and welfare, and aware of sustainable environment. This implicitly including conservation of nature and culture related. In reality, the benefit of the even is not evenly distibuted to all people in the village. The reason is becaouse some people still stand as outsiders in the process. Regarding the used of rites for tourist attraction, mainly the gimbal haircutting ceremony, it is found that not all people agree. That ceremony for some people is a sacred one, and will bring bad impact if they do not seriously conduct the ceremony. The wrong doing in procedure may be fatal. However, so far, the rites of haircutting is done rightly following the rule. It is not again he the tradition. The discussion is then more directed to the activities aside of rites of haircutting ceremony, but to the use of jazz music as entertainment in the event, side by side with local traditional art and music. performance.

The issue of commersialize of sacred tradition and the local people thoght about that.

This paper is focused on the assimilation acculturation, inovation and the effort for local culture conservation. The case observed was the usage of local tradition for tourits atraction and its impact on the sustaineability of the related tradition. The discussion is first diredted to the issue of commersialisation of sacred tradition for tourism and the need for conservation Secondly, about the benefit of using modern and western music in the traditional ceremony. The discussion will employ the expert statement, before conclude that cultural conservation in Dieng Kulon is needed. The local culture position in the DC festival is importanist since it is rthe prime show. Posted in the promotion material online and offline, the culture attracts people to know further. However, the rites done in Dieng Kulon, has less meaning since it is not as a sacred ceremony and the ceremony becomes a show case.

The function of ceremony especially the gimbal hair cutting is to give sacrifice to the esteem gods of the area, which also has gimbal hair. Before join the haircutting ceremony, the gimbal child will ask for something, which perceived as gods words .uttered by the gimbal child.. The parents of gimbal childs usually try to fulfill their childs wills. The ceremony is like the process in fulfilling the gods words done publicly.in the front of

many people eyes. After the cutting ceremony, the child hair will grow normally. This mean that pose the ceremony as a show case actually not again the meaning for the fulfilling the gods need must be shown publicly. So, the DCF is the right thing to do. Tourism has been the occupation for some people in Dieng, individually or group, besidea their main occupation as farmer and trader. For tourism, the culture used for attraction has specific segment market . In case of sacred rites, like gimbal haircutting rites, some religion based grups show inagreement, since it is perceived as again the religion rule. But, they do not again when the ceremony is treated as culture or art performance., or showcase. The show of rites as performance is accepted more than if it is practiced as part of religion. Some groups thought the festival as benefits That is the people whom involved directly in the festival such as security, parking staff, ticketing, users, event organizer, etc, are local people formed of the youth organization (Karang Taruna) and tourism awarenes group (POKDARWIS) the Dieng Pandawa. They work on the event and prepare the event periodically.

How the rites still have meaning and perceived important in the life of local people.

The tradition will have meaning when it able to solve, or answer the people question logically. The most important is when the new traditions help people to lessen their worriness or safety cautious. New tradition or culture formation, will be accepted if it gives positives result, not threating community interest and make people happy. The old traditions will also be practiced when it give happiness and important meaning for the people. It will be passed generation to generatio. Rationally, the old tradition will always exist when the doers still exist too. The doers will extingsh for getting older and died,.The difussion process will take place in line with the development of technology and inovation, and even by disaster that life threatening. In this case the old one will be something to learned as history or revived again in the future when it is needed with the change meaning.

The need for conservation of culture

The traditional culture stay function and have new additional function as economic commodit. As long as local people accept the new culture and use it both with the old one, the old tradition will not vanish and always benefits the local people. To cope with continuous degradation on local culture sacred meaning, to be entertainment piece or show case, conservation on local culture need to be done continuously, may be in the form of internalization of local cuktore, training and guidance for the new generation in and out school, and other mens. The use of rites for tourism performance or other can be done with appropriate strategy, to protect the genuine meaning of the culture. In term of the strategy of Gimbal haircutting ceremony and rites used for show case, the strategy may be useful untill there is no more children with gimbal hair in the area.

CONCLUSION

Based on the discusion of the process of DCF it can be concluded that the culture changes in Dieng has occured since the 4th century, in the Hindu Mataram era untill now, and the people of the area mhas ayexperienced also change overtime caused by migration, or other causes. However, there are old traditions exist and still practiced by the local people in the means of local custom, rites, community gatherings, foods, and even the local occupation as farmers and traders, especially at the Dieng temple area vicinity. Culture diffusion happens when the local traditional art and performance showed side by side with the modern art, but it is in reality favored by local communities. In this case, conflict of the two cultures not happen. However, the distorsion of meaning, in term of Gimbal haircutting rites, appears, when touris thought it as attraction or entertainment, not a sacred activities. More over, related to cultural development, DCF has lifted the local tradition and culture to show to the international world in form of tourism attraction.

Finally, in term of tourism development objective it can be said that the DCF is a success event socially and economically for majority of local people, since it able attracts people to come to the area, it brings alot of income from tickets sale, it grows the economic activities in the event time, including the forward and backward linkage activities related to the festival. However for some people that are still left behind , not involved in the process, and do not get benefit from the event, need more concern from the organizer. Since the event main attraction is the ceremony of gimbal haircutting, the people shall be educated to maintain the existence of that local traditions

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