

# Local Wisdom Based Tourist Village Sade Lombok Organization within the Framework of Sustainable Tourism Development

Any Suryani Hamzah, Mohammad Irfan

Faculty of Law  
University of Mataram  
Lombok, Indonesia  
anyhamzah64@gmail.com

**Abstract**—The concept of arrangement and involvement of indigenous peoples Sade Lombok tourism village in realizing the values of awig-awig indigenous tourism within the framework of sustainable tourism development. The purpose and purpose of this research is to explore and identify the daily culture, personal behavior, and typical of society inherent with the value of communality, togetherness and mysticism. This research uses socio-legal research method to see and describe the Local Wisdom Structuring of traditional tourism in cultural tourism area holistically. The results show that based on the exposure of the real condition, it is necessary to draw up a concept of arrangement, 1. The involvement of indigenous peoples in the management of tourism assets, 2. Synergy between the interests of tourists and the interests of local communities. 3. Proactive action in tourism service for all stakeholders concerned in indigenous tourism hamlet Sade, 4. In order to re-arrange the customary awig-awig Sade as a supporter of tourism, it is good for the realization of a good traditional tourism climate, presumably access for local entrepreneur to develop traditional characteristic of traditional tourism.

**Keywords**— *community; tourism, custom; awig-awig*

## I. INTRODUCTION

One of the well-organized traditional Village in West Nusa Tenggara is Sasak Traditional Sasak Village, in Rembitan Village, Pujut Sub district, Central Lombok. This village has long been laid out and prepared as a tourist destination. Awareness of the people who live in this Sade complex to make their village as a tourist destination, make the arrangement goes well. There are 150 traditional Sasak Lombok tribal houses, with 150 family heads on 3 hectares of land inhabited by 700 of these souls, which still survive to this day.

Traditional Sade Village started to be developed since 1975 and the community began to arrange since 1986. This hamlet began crowded domestic and foreign tourists around the year 1988. Interview with Sade indigenous people, One of Sade youth as well as a tour guide in this hamlet, this village visited by average domestic tourists above the number 4000-6000 people. While the visit of foreign tourists an average of 3,000

people in a month. The peak of the visit occurred during the holiday season in June, July and August [1].

The conscious level of tourism in this village is high. They are open to receive tourists who come. Even the uniqueness of the traditional houses they inhabit, with the open they prepare to be visited by tourists anytime, including entering and going around into their unique home.

They try as craftsmen typical souvenirs such as making necklaces, bracelets, other unique trinkets and women work as a weaver on the sidelines of performing their duties as housewives. The average citizen here has a loom. They become a craftsman at once as a seller. Their business runs smoothly considering there are quite a lot of tourists coming here. "With the increase of tourist visit here, making the income of this hamlet is increasing as well," The economic life of the people of this hamlet is now better than before becoming a tourist village. , according to the indigenous people, the people do not live in flaws. They can average

According to sources from the Ministry of culture and tourism, that the traditional village Sade in the intensity of tourist visits both domestic and foreign countries ranks no. 9 throughout Indonesia, this fact shows that there are unique, original and cultural things that trigger the interest of tourists to visit the tourist hamlet Sade. Traditional originality is one that makes Sade tourism village should continue to be developed as a traditional tourist area based on the values of local wisdom [2].

The sustainability of indigenous tourism village with its cultural uniqueness phenomenon has reached foreign countries, this is not apart from socialization effort and blow up media which often make the viewing event on the glass screen so it becomes public consumption that miss the local cultural tourism in Indonesia. In connection with that one of the factors that need to contribute in the arrangement of traditional tourism Sade is the creativity of local communities in playing local art.

In an effort to spur and foster the soul of preserving local cultural arts that became one of the typical tourist village of Sade hometown that is known up to now such as prancing monkey dance is considered necessary elements of ancestral

heritage is included in one of the awig-awig bookkeeping article in the form of Village Regulation (Perdes). The role of traditional, indigenous (adat) stakeholders who are committed to encouraging creativity based on mutual respect and respect for indigenous elders to align Sade's tourism interests together with them as indigenous peoples [3]. Based on the above explanation can be formulated the problem, how the concept of arrangement and involvement of indigenous peoples Sade Lombok tourism in realizing the values of awig-awig indigenous tourism within the framework of sustainable tourism development.

Until now we have not found the results of awig-awig research study in the traditional tourism framework, we explicitly stated that the previous research review that we found has not been much studied about the arrangement of awig-awig in managing traditional tourism village.

Based on the research results of researchers in various studies of the journal, researchers found the results of research written by Suwanti and Yulianti Hendry, this paper is more highlighted the development of tourism products include attractions, activities, accessibility, amantitas in villages tour villages heinous, if taken comparison with the writings of researchers, there are differences, our writing more highlights the arrangement of local wisdom in the form of awig-awig in the tourist village in order to increase the number of tourist visits [4].

In another writer, the writer found the writing written by Priyanto and Dyah Savitri, in this paper more describes the potential of tourist village as a cultural tourism attraction and presents some basic issues related to the existence of cultural tourism village in Central Java [5].

## II. METHOD

This research uses socio-legal research method. Following the socio-legal research approach, this research sees and describes the local wisdom arrangement of traditional tourism in cultural tourism area holistically. Especially in field study, sociolegal method is in contact with other social sciences. This research methodology approach qualitatively. Data Collection Techniques used, Interviews, to stakeholders engaged in traditional tourism, 2. FGD (Focus Group Discussion) target of FGD participants, indigenous leaders, indigenous people, indigenous craft actors. FGD methods are conducted to measure the extent of awig-awig role in village governance or Sade tourist hamlets. Participant observation.

## III. RESULT AND DISCUSSION

Sade Village traditional tourism is one of the traditional tourism hamlet that become the leading hamlet of cultural tourism in Lombok West Nusa Tenggara, because so strong implementation of the value of kesigralan awig-awig in the daily life of local indigenous people so visible through the attractions of traditional arts attractions that steal the attention of tourists .The current tourism development efforts continue to be developed by the government, not least the village government, which at all times always strives to create a conducive climate for the tourism climate in the village. To

preserve Sade's traditional tourism through various efforts, the most important thing is how to implement the awig-awig application that becomes the daily guidance of Sade indigenous people.

In an effort to organize awig-awig in a better direction, there are several problems that arise, the results of studies showed researchers in the management of parking, it appears that the parking service is still chaotic by local guides. Worth observing that this happens because there is no village regulations in the form of awig-awig that oversees the management of parking area in the tourist area. Observing these situations and conditions, then the village government should as soon as possible to make a Village Regulation on Parking Management in Sade tourist area. Rural regulation arrangement should be inspired by various dynamics and phenomena that developed in various groups of layers of indigenous peoples Sade.

In connection with the arrangement of elements of custom tourism about the management of parking it will appear that parking in the tourist area that is the vehicle of visitors / tourists should be really served by reflecting the hospitality and tolerance of custom. Professional soul in parking service should always take precedence because remember to reach the maximum service to tourists starting from place of vehicle parking.

In an attempt to manage parking, there is a reality in managing parking in the tourist destinations area of the guardian which is one of the tourist destination of indigenous hamlet Sade still need a well-managed arrangement in parking arrangement. In this case, it is necessary to create a legal umbrella to include elements of parking arrangement into the awig-awig in the form of Village Regulations and Elements of village government in its existence must still pay attention to local guides who work seriously or seriously in serving the parking service because they are also one of the elements major in the development and preservation of traditional tourist hamlet Sade, so that in the future they will be one of the baton of relay in order to continue the concept of indigenous tourism hamlet sade continuously.

In the study of the concept of sustainable tourism under the UNWTO, the definition of sustainable tourism is:

- Management practices and guidelines for sustainable tourism development can be applied to all forms of tourism activities in all types of tourist destinations, including mass tourism and other types of tourism activities.
- The principles of sustainability refer to the environmental, economic, and socio-cultural aspects of a tourist destination. To ensure long-term sustainability, the balance between the three dimensions must be well established.
- Thus, aspects of sustainable tourism development should [6]:

### A. *Environmental Aspects*

Optimally utilize environmental resources that are key elements in tourism development, sustain ecological processes and contribute to preserving the natural heritage and biodiversity of a tourist destination.

### B. *Economic Aspects*

Ensure appropriate long-term economic activities, provide equitable socio-economic benefits to all stakeholders, such as permanent employment, income-generating opportunities and social services to local communities, and help reduce poverty.

### C. *Socio-Cultural Aspects*

Respect the socio-cultural authenticity of local communities, preserve the values of their cultural heritage and customs, and contribute to increasing tolerance and intercultural understanding.

Sustainable tourism development has the participation of relevant stakeholders as well as strong political leadership to ensure active participation and agreement among stakeholders.

The achievement of sustainable tourism is a continuous process and requires constant monitoring, innovation on the necessary preventive and corrective measures on the impact of tourism activities should also continue. Sustainable tourism should also maintain satisfaction levels and ensure a meaningful experience for tourists, raise their awareness of sustainability issues and encourage tourists to participate in promoting good environmental management practices around them [7].

The dynamics of indigenous tourism have stimulated various sectors. It has also benefited various layers of indigenous peoples and all indigenous stakeholders. In addition, it is necessary to promote this traditional tourism movement to be promoted in a massive and sustainable manner with the concept of sustainable tourism programmed by local governments.

There are dynamics of tourism that developed in Indonesia, especially cultural tourism, the decline of cultural tourism is one result of the penetration of western culture that tends to hegemonic and quickly influence the pattern of thinking conditions of the Indonesian nation. This is expressed by Agus Sujono [8] in his writing states that addressing the decline in the level of understanding, knowledge, and application of the value of local cultural wisdom in the daily life of the Indonesian people many things can be done to improve it in this case the government as state manager, the only thing is to create a system of cultural socialization of the nation to the community, especially the younger generation. The form of socialization can have a variety of forms including: 1. Cultural socialization in the school environment, 2. There is enough media in socializing the nation's culture (cultural performances, cultural festivals, cultural development discussions), 3. Development of cultural tourism.

From several alternative solutions offered, the third alternative is the development of cultural tourism into a very interesting issue when associated with the development of Indonesian tourism, especially in the development of

traditional tourism in the cultural tourism area of Lombok is being actively developed by the Regional Government.

As described in the previous page that in the development of traditional tourism with empirical observation in Sade tourism hamlet is the synergy of the interests of tourism industry stakeholders, in this case become part of one of the traditional tourism development efforts of the next side. Traditional tourism destinations based on local culture will encourage local actors of local tourism to create and create various attributes of tourism such as local traditional tourism performances so widely known as a region that is really beautiful and far from the influences such as city tours that tend to glamorous and modernist.

Traditional Cultural Tourism is Cultural Tourism as one of tourism product is a kind of tourism caused by attraction of cultural arts of a region [8]. Traditional culture-based tourism is essentially a type of tourism that offers a culture of tangible or concrete or intangible or abstract cultural attractions, as well as living culture and cultural heritage as power main attraction to attract tourists visit" [9].

"In living culture, the elements that can be used as an attraction include the traditions of a particular ethnic group, ceremonies and religious rituals, performing arts, etc. While in cultural heritage, the attractiveness offered can be historical heritage objects and archaeologists, cultural landscapes, and so on."

From the above view can be concluded that the traditional tourism where customs and habits that become a tradition is to be an asset selling value of the concept of custom tourism which is an attraction and to be visited by tourists who want to see and know more deeply the identity and diversity of traditional culture that has good value the uniqueness or element of local entity.

### The Management of Traditional Tourist Attributes

First, Reality shows that in various rural areas in the city town of Lombok regency in the appreciation to be developed into a traditional tourism when viewed from several aspects of supporters such as Lombok is known as the island of one thousand mosques. This fact shows that the island of Lombok has a variety of cultural entities in maintaining and preserving religious and cultured public attitudes. The Islamic culture on the island of Lombok in its development is heavily influenced by the value of the customary value called awig-awig which has been so inherent with the daily life of Lombok people [10], says, awig-awig is a set of local rules made based on mutual community agreement to regulate daily behavior in society. Awig-awig is an unwritten and written rule that governs the life of society. Therefore, it can be said that the role of awig-awig has a significant influence in measuring and viewing patterns of daily life of indigenous people Lombok sasak and the formation of daily behavior is very closely related to how the understanding of indigenous people sasak Lombok if we see from indigenous peoples Sade village who are still alive in the awig-awig norm.

Second, the components of indigenous tourism support in indigenous communities, among others, are the existence of traditional halls and institutions, roads that have ornaments and

entities containing customary religious significance, typical local adat snacks, unique and mystical locations, local community folk markets, custom souvenirs and specialty crafts and other resources.

Third, in order to make it happen as tourism wealth, it is necessary elaboration of various related aspects that have correlation consisting of various aspects, nuances of indigenous community interest, in terms of transportation access to the location, in terms of supporting components of facilities and infrastructure, and in terms of traditional institutions as an institution that prepares Human Resources and other related institutions.

Based on empirical studies indicate that in the study sites of tourism in the Sade tourist hamlet, we found that there is a perceptual inequality among stakeholders in this case the Sade indigenous people in managing the Sade tourism hamlet as a tourism asset lacks a role to the village government to collectively commit order of governance of Sade tourism hamlet to provide output for the increase of welfare income of Rembitan village of Pujut Sub-district in general.

In an effort to support the sustainable tourism climate in indigenous tourism hamlet there needs to be a joint commitment between representatives of hamlets and village representatives to emerge a common perception in creating a tourist hamlet sade that has the value of a qualified tourist character in the eyes of the world. Synchronization in the effort to promote the common interest needs to be coupled with the good faith of tourism managers in the tourist hamlet to keep aligning the steps to synergize for the creation of indigenous tourism hamlet sade as friendly and tolerant to various tourist visits both domestic and foreign. In this regard, it is necessary to take concrete steps by the Sub-District Government through the Village Government to create a legal umbrella in the form of Village Regulation

#### IV. CONCLUSION

The involvement of indigenous peoples in the management of tourism assets, in this case the community of Sade hamlet must be actively involved in routine activities such as the management of parking area in the hamlet, should the management of parking in accordance with the awig-awig value that they profess is the distribution of parking perpetrators income by pulling the parking fee according to the agreement residents of indigenous tourist hamlets. Synergy between the interests of tourists and the interests of local communities. In supporting the development of tourist visits in the tourist hamlet should be agreed and understood together between the needs of tourists who come to visit which significantly implies the increased income of local people tourism hamlet as a result of these visits and the interests of indigenous peoples, in this case indigenous peoples should

foster the spirit of service maximum on all sides of the tourist visits area

Proactive action in tourism service for all stakeholders of interest in indigenous tourism hamlet In indigenous cultures of indigenous people of indigenous tourism hamlets, customary heads and hamlets chiefs and customary community groups in the effort to provide and create an atmosphere of indigenous tourism hamlet organized and culturally should elements of elements it unites the vision and mission to contribute to advancing tourism Dusun by doing various active steps such as, keep maintaining and maintaining the value of awig-awig values so as not to be eroded by various interests of other parties that directly impact on the existence of awig-awig tourism .n in the framework of Sade's customary village tourism governance.

#### ACKNOWLEDGEMENT

The author would like to thank all the parties who have helped and contributed in the writing of this article, both those who contribute in the form of funding and critical ideas. Hopefully this paper can be useful theoretically and practically for the addition and development of knowledge, especially in the field of legal science.

#### REFERENCE

- [1] Pemerintah Kabupaten Lombok Tengah. Profil Desa Rembitan Tahun 2010-2011: 2012.
- [2] Kementerian Kebudayaan dan Pariwisata, Indonesia 2015.
- [3] A. Suryani, M. Irfan, Local Wisdom based tourist village organization in Lombok Tourist area, *International Journal of English, Literature and Social Sciences* Vol. 2 issue 5 September- Oktober, 2017.
- [4] S. H. Yuliamir, Pengembangan daya tarik wisata desa wisata kampung eji sebagai atraksi wisata guna meningkatkan jumlah kunjungan wisatawan di Kabupaten Semarang, *Jurnal Gemawisata* Vol. 7 no 3 Agustus, 2015.
- [5] P. D. Savitri, Pengembangan potensi desa wisata berbasis budaya, tinjauan terhadap desa wisata di Jawa Tengah, *Jurnal Vokasi Indonesia*, volume 4 no. 1 Januari-Juni, 2016.
- [6] Damanik, J., *Membangun Pariwisata dari bawah*. Gadjah Mada University Press. 2015.
- [7] H. Kusdianto. *Perencanaan Pengembangan Tujuan Pariwisata*. Jakarta : UI Press. 1996.
- [8] A. Sujono, Wisata budaya sebagai alternatif pengembangan pariwisata Indonesia, *Jurnal Ilmu kepariwisataan Uninersitas Pendidikan Indonesia*, 2012.
- [9] E. Martono, Muhammad, Pemberdayaan masyarakat melalui pengembangan desa wisata dan implikasinya terhadap ketahanan social budaya wilayah (Studi di desa punglingpura, Bali), *Jurnal ketahanan Nasional*, Vol. 23 No.1 tanggal 27 April, 2017.
- [10] W. Tyas, Efektivitas awig-awig dalam kehidupan bermasyarakat Nelayan di Pantai Kedonganan Bali. *Sodality, Jurnal Sosiologi Pedesaan, Fakultas Ekologi Manusia IPB*. 2013.