

Strategy of Maintaining Values Sasak Local Culture through Cultural Tourism in the Age of Globalization (Case Study in Sade Traditional Village)

Muhammad Alhadika¹, Hasan Suryono², Muhammad Hendri Nuryadi³

^{1,2,3}Universitas Sebelas Maret, Indonesia

muhammadalhadika2@gmail.com

Abstract

This article reveals the strategy of cultural tourism in maintaining the local cultural values of the Sasak tribe in the era of globalization, the existence of local culture needs to be maintained and maintained so that it is not displaced by foreign cultures through world developments. In implementing this strategy, of course, it must be supported by a group of people, especially local residents so that this strategy is able to run as it should. The cultural tourism strategy is used because this strategy is quite good at attracting tourists to know about the local culture found in each region.

Keywords

cultural existence; cultural values; cultural tourism strategy.



I. Introduction

Globalization as a phenomenon in a human civilization that continues to move in the world community and is one part of the process of human life. The presence of information and communication technology accelerates the flow of globalization. Globalization that occurs touches various aspects of life. Globalization creates new challenges and problems. In an effort to take advantage of globalization for the benefit of life, globalization is always discussed by many people around the world. In globalization there is an understanding of the loss of a situation where various movements of goods and services between countries around the world can move freely and openly with the opening of one country to another, what happens is the entry of not only goods and services, but also technology, consumption patterns, education, cultural values, and others (Sri Suneiki, 2012: 307-308). Globalization takes place in all areas of life, such as the fields of ideology, politics, economy, socio-culture, defense and security, and others. Information and communication technology is one of the supporting factors in globalization.

The social involvement of an individual in a community is not simply intertwined, in the theory of communitarian citizenship it is explained that a community is formed because of the same ethnicity, culture, history or tradition, equality of fate, equality of interests so that the identities of the people in the group will "atomized" by a tendency rooted in the community (Ronald Beiner in Saputra, I. et al. 2020).

Development is a systematic and continuous effort made to realize something that is aspired. Development is a change towards improvement. Changes towards improvement require the mobilization of all human resources and reason to realize what is aspired. In addition, development is also very dependent on the availability of natural resource wealth. (Shah, M. et al. 2020)

The development of technology is so fast, so that all information with various forms and interests can be widely circulated throughout the world. Therefore, globalization cannot be avoided. The presence of globalization certainly has an impact on the life of a country, including Indonesia. The impact includes two sides, namely the positive influence and negative influence. The impact of globalization in various fields of life such as political, economic, ideological, socio-cultural and others. On the other hand, globalization causes various problems in the field of culture, for example the loss of the original culture of a region, the erosion of cultural values, the decline of nationalism and patriotism, the loss of kinship and mutual cooperation, loss of self-confidence, a lifestyle that is not in accordance with our customs. Another problem that arises is that there may be unavoidable problems with the existence of regional culture, including a decrease in love for culture which is the identity of a nation, erosion of cultural values which in turn affects the decline in the attitude of nationalism of a nation. values that are always inherited, interpreted, and implemented in line with the process of social change. The existence of culture and the diversity of noble cultural values possessed by the Indonesian nation is a means in building the nationalism of a nation. According to Geertz (1992:5) culture is a pattern of understanding or meaning that is thoroughly interwoven in historically transmitted symbols, a system of inherited conceptions in symbolic forms by which humans communicate, preserve, develop their knowledge, and attitude towards life. Geertz emphasizes that culture is the work of humans who can develop their attitudes towards life and are passed on from one generation to the next through the process of communication and learning so that the inherited generation has a strong character in carrying out life.

But what is happening at this time is that the existence of a local culture is increasingly difficult to find, there are even several types of culture whose existence has begun to become extinct. Of course, there are several factors that cause this culture to have begun to erode, including internal and external factors. The intended internal factor is the loss of a sense of love and respect for one's own culture, this is clearly visible at this time, especially the current generation is more inclined to love and respect foreign cultures than their own culture, of course this is starting to be seen from the attitudes and behavior of those who has begun to be incompatible with existing local cultural values. Then the intended external factor is the entry of foreign cultures that make Indonesia lose its identity. This is certainly a concern for all of us that how important it is to maintain a culture so that its existence is maintained and to maintain cultural values which are the foundation of people's social life.

On the other hand, the erosion of cultural values will also have an impact on the decline in the attitude of nationalism of a nation. If in the past, Indonesian nationalism was often used as the ethos of a nation's struggle in dealing with various problems, both coming from outside and within the country, now it seems to be forgotten. As a result, we seem to have lost the glue that can unite all the energies of the nation-state, regardless of social background and the various differences that exist. Because in essence Indonesia was born on the basis of an agreement of various values, both centripetal (central) and centrifugal (regional). Thus, ignoring local values means going against our nature as a nation state.

Referring to this, how important is the culture and values contained in it as a foundation in the development of a nation's nationalist attitude. This means that it is useless to talk about many things about how to design a policy in an effort to develop a nation's nationalism without paying attention to cultural diversity complete with values.

For this reason, in rebuilding awareness about the importance of cultural values in a nation, it is necessary to have a special strategy in maintaining these cultural values in order to grow and develop cultural values that have begun to erode.

II. Research Method

The approach used in this research is to use a qualitative approach with a case study method. A qualitative approach is a research that intends to understand the phenomena of what is experienced by research subjects, such as behavior, perceptions, motivations, actions, and others holistically, and by means of descriptions in the form of words and language in a natural context, and by utilizing various natural methods (Moleong, 2016: 6). Qualitative research does not use the term population, but uses a "social situation" or social situation which consists of three elements, namely: place (place), actor (actor), and activity (activity) that interact synergistically (Sugiyono, 2006:207). While a case study is a series of scientific activities carried out intensively, in detail and in depth about an event and activity, either at the individual level, a group of people, institutions, or organizations to gain in-depth knowledge about the event.

III. Result and Discussion

Based on the results of research conducted by researchers in the traditional village of Sade, the results of this study indicate that the existence of the local culture of the Sasak Sade tribe in the current era of globalization is still well maintained, starting from the socio-cultural life, then the art and culture of the Sade community. , traditional buildings, and customary norms (Awiq). But on the other hand, you can also find buildings that have begun to be touched by the development of modernization, where the building is right next to Sade One, which is then called Sade Dua. So there are two names for Sade Village, the first is Sade One, namely Sade Village which is still thick with its customs and culture, then Sade Dua Village, which is a village that has begun to be touched by the development of modernization. However, until now, what has been used as a cultural tourism place is Sade One Village, which is then called the Sade Traditional Tourism Village. Sade traditional village was founded in 1907 AD, and has been used as a traditional Sade tourist spot in 1975 until now.

In the process of implementing the Sade traditional village as a cultural tourism village, the Sade indigenous community group forms an organizational structure that will later support the process of implementing the Sade traditional village as a cultural tourism destination. Tourism Awareness) this institution is tasked with providing tourism counseling and knowledge to all communities in the Sade traditional village. The management structure of this institution consists of the chairman, secretary, treasurer, religious section, youth section, cleaning section, arts section, crafts section, and security section.

Furthermore, the second is the guide association (tourist youth) this institution has a role in providing information services to both local and foreign tourists regarding the existence of culture or traditions that exist in the Sasak Sade indigenous people, before the guide association members provide information related to this, Previously each member had been given a special training which would later make it easier for members to provide information to tourist visitors. The member management structure of this institution consists of a chairman, secretary, treasurer, and foreign language guide.

Then the third institutional structure is the cultural community, the cultural association has an involvement in giving lectures and training to the younger generation, which aims to equip the younger generation in understanding the culture or traditions that are still applied, so that later they are expected to be the next generation in the future. Maintain the existing culture so as not to be displaced by the currents of global development.

The fourth institutional structure is the customary government, in this case the customary government plays a role in administration and as a protector, especially for the Sade village community. Customary government is a formal and informal institution that has a bureaucratic function and a traditional (customary) function. This institution is a permanent forum and is assisted by several management members, including, Jeru Keliang (Kadus), Penglingsir (Advisor), Jero Warah, Inen Pemole (Kyai), Mangku, and Belian.

Cultural tourism is one of the strategies that can be used to maintain the existence or values in a culture, such as what is done by the Sasak Sade community, where the Sade

Traditional Village has been designated as a cultural tourism village since 1975 until now and the existence of culture. Sasak in the traditional village of Sade is still able to survive until now, this proves that with the existence of cultural tourism, it will be able to maintain the existence of a culture that exists in each area. If you look at the concept of cultural tourism, as stated by Sillberberg in Damanik, he defines that cultural tourism is defined as a visit of people from outside the destination that is driven by an interest in objects or historical heritage, art, science and lifestyle. By local community groups or institutions. As for other experts who argue that cultural tourism is one of the tours in which there are aspects of cultural values regarding community customs, religious traditions, and cultural heritage in a particular area.

Based on some of the concepts above about cultural tourism, it can be concluded that in maintaining the local cultural values of an area, it is necessary to have several strategies that must be applied to support the implementation of a certain goal, such as in maintaining local cultural values in the village. Sade custom, namely by making the traditional village a cultural tourism village.

IV. Conclusion

Existence of the local culture of the Sasak Sade tribe still survives well until now, this proves that the local community has awareness in maintaining their culture, in maintaining the local culture that exists in the Sasak Sade tribe community, the local community uses a strategy in maintaining culture so that it still exists, namely by making the Sasak Sade village a cultural tourism village.

In its application, the Sasak Sade community forms an institutional structure that has their respective functions and roles in an effort to maintain the local culture that exists in the Sade traditional village. Sade traditional village was inaugurated as a cultural tourism village in 1975, the concept of cultural tourism itself can be interpreted as a visit made by people outside the destination driven by interest in certain historical objects or relics, such as culture. This is one of the reasons that makes the existence of the local culture of the Sasak Sade tribe still survive today. Therefore, in maintaining the existence of a culture so as not to be displaced by foreign cultures through the flow of globalization, it is necessary to use various strategies to survive, one strategy that can be used is to make the cultures that exist in each area as a cultural tourism village.

There are several things that require us as citizens to maintain the existence of local culture that we have, apart from culture which is a characteristic of our country, namely the State of Indonesia, in a culture there is also a cultural value that we must maintain its existence, as is the case with defined by the theory of functionalism, this theory says that there is a need that must be met by a social system in maintaining its life, which of course the needs of the social system must also be supported by an appropriate social structure. Culture is a form of social structure that has a value in meeting the needs of the social system of society.

Acknowledgment

This article is supported by the Masters program in Pancasila and civics postgraduate education at 11 March, and of course by a group of people who still adhere to the existing culture.

References

- Geertz, C. (1992). Interpretation of Culture (Cultural Reflection). KANISIUS: Yogyakarta.
- Moleong, Lexy J. (2007). Qualitative Research Methodology. Bandung: Rosdakarya Youth.
- Saputra, I. et al. (2020). Social Engagement as an Initial Capital for the Development of Civic Engagement Students in Boarding Schools. Budapest International Research and Critics in Linguistics and Education (BirLE) Journal. P.820-827.
- Shah, M. et al. (2020). The Development Impact of PT. Medco E & P Malaka on Economic Aspects in East Aceh Regency. Budapest International Research and Critics Institute-Journal (BIRCI-Journal). P. 276-286.
- Sugiyono. (2007). Qualitative Quantitative Research Methods and R & D. Bandung: Alfabeta.
- Suneki, Sri. (2012). the Impact of Globalization on the Existence of Regional Culture. CIVICS Scientific Journal. Vol. 2, No. 1.
- Selake, kurdap. (2011). Get to know the culture and customs of the Sasak community in the traditional village of Sade.