

Model Development of Cultural Tourism Policy Based on Local Wisdom in Banyumas Regency

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Abstract

This study aims to formulate a model development of cultural tourism policy based on local wisdom in Banyumas Regency. This study uses a qualitative approach, with the form and strategy of action research. Data collection techniques used in-depth interview, observation, documentation, and focus group discussion. Data analysis used an interactive analysis model from Miles and Huberman. The results showed that in Banyumas Regency cultural tourism had not developed as expected. This is because there is no planning based on collaboration and cooperation from all relevant parties in the implementation of tourism. A model of cultural tourism policy development is needed that begins with the identification of stakeholders. In the next stage, these stakeholders formulate a joint plan to determine the vision and identify various problems that arise, formulate ways to solve them and determine the pattern of organization to develop cultural tourism in Banyumas Regency. Commitment, facilitation, and coordination of local elites are very important in the whole planning process. Thus, the planning that has been made is legitimized by a regional regulation.

Keywords

Development; cultural; tourism; policy



I. Introduction

Banyumas Regency in Central Java has a variety of tourism potential, both natural potential and cultural potential. However, the implementation of tourism policies is still oriented and relies on natural tourism, which can instantly be used as a source of income for local governments, while cultural tourism which is part of tourism in general has not been developed optimally.

The urgency of developing a cultural tourism policy based on local wisdom in an area lies in how the policy itself reflects the alignment of the local culture. This happens because culture is understood as a blueprint for the community that owns the culture (Suparlan, 1994). Therefore, culture is a guide for people's lives. The values summarized in the culture of the local community reflect the values of wisdom used by the community to solve life's problems. In this case, the development of cultural tourism is urgent as a means of preserving certain regional cultures, as well as for the benefit of the lives of the people. Organization must have a goal to be achieved by the organizational members (Niati et al., 2021). The success of leadership is partly determined by the ability of leaders to develop their organizational culture. (Arif, 2019).

In connection with the importance of tourism for strengthening regional autonomy at this time, it is very interesting to study further the development of cultural tourism policies based on local wisdom in Banyumas Regency. One effort that can be done so that the tourism sector, especially in the field of organizing cultural tourism, in Banyumas

Regency is growing is to change the policy orientation of the Banyumas Regency Government towards policies that ensure the development of cultural tourism based on local values. In this case, the policy of developing cultural tourism based on local values is very important because the impact of this policy can not only increase the original income of the Banyumas Regency, but can also improve the standard of living and participation of the community. In addition, this impact is very important for the development of democracy at the local level and the economic strengthening of local communities in Banyumas Regency itself. The research will focus on formulating a model for developing cultural tourism policies based on local wisdom in Banyumas Regency.

II. Research Method

This study uses a qualitative approach, with the form and strategy of action research. The qualitative approach is a descriptive approach and tends to use analysis. Process and meaning are highlighted in qualitative research. The theoretical basis is used as a guide so that the research focus is in accordance with the facts on the ground (Octiva et al., 2018; Pandiangan, 2018). Action research is the application of scientific research to fact-finding and experimentation of practical problems that require solutions and involve the collaboration and cooperation of scientists, practitioners, and other interested parties (Octiva et al., 2021; Pandiangan et al., 2021; Pandia et al., 2018).

Data collection techniques used in-depth interview, observation, documentation, and focus group discussion. Data collection techniques represents information collected in the form of numbers and text. Data collection is generally done after the experiment or observation (Asyraini et al., 2022; Octiva, 2018; Pandiangan, 2015). Primary data and Secondary data are helpful in planning and estimating. Data collection is either qualitative or quantitative (Jibril et al., 2022; Pandiangan et al., 2018; Pandiangan, 2022).

Data analysis used an interactive analysis model from Miles and Huberman. Interactive analysis model from Miles and Huberman, suggested that activities in qualitative data analysis were carried out interactively and continued continuously until they were completed, so that the data was saturated (Pandiangan et al., 2022; Tobing et al., 2018). The measure of data saturation is indicated by no longer obtaining new data or information.

III. Result and Discussion

3.1 Why is Cultural Tourism in Banyumas Regency Less Developed?

Banyumas Regency culture is formed from a combination of elements of Mataram and Pajajaran culture. Based on its history, the Banyumas Regency area is also known as a foreign area or the "adoh queen cedhek watu" area. The innocent Banyumas Regency language reflects the naive character of the Banyumas Regency people or is known as "cablaka". In this case, the naivety of the Banyumas Regency can be seen from their characteristics, such as: cowag (loud voice), mbloak (serious speaking style, candid, humorous), dablengan (joking excessively, criticizing arbitrarily), ndobos (scrambled to talk to each other), mbanyol (sarcasm with jokes), kluyuran (entertaining oneself by traveling outside the house), and ndopak (talking to get rid of anxiety) (Herusatoto, 2008). These various terms are considered by culturalists as the identity of the Banyumas Regency people (or also called panginyongan identity) and manifested in the thoughts, feelings and actions of the Banyumas Regency people towards the natural surroundings.

Panginyongan identity is a characteristic of the Banyumas Regency cultural system. Banyumas Regency culture is used by the people of Banyumas Regency as supporters or perpetrators to interpret and understand the environment they face. In this case, Banyumas Regency culture is used by the people of Banyumas Regency as a guide or reference to act in living their lives, both in the form of behavior and cultural objects. This means that the Banyumas Regency people have their own cultural values which are reflected in everything they do and produce in their lives.

The identity of the Banyumas Regency people is symbolized in the Banyumasan gagrag puppet character named Bawor. The Bawor symbol reflects the values: openness, candor, honesty and naivety (as it is), friendship, kinship, populist, and egalitarian. These abstract values are then reflected in various cultural products, such as language arts and literature, traditional ceremonies and traditional clothing.

Optimizing the implementation of cultural tourism in Banyumas Regency has not materialized due to several issues that need to be considered in planning its policy development. First, the use of the Bawor identity which is a symbol of the local wisdom of the Banyumas Regency community. In various tourist sites and supporting facilities, such as hotels and restaurants, no Bawor symbols are found that reflect Banyumas Regency cultural values. There is even a restaurant with all the ornaments of Balinese culture. Meanwhile, hotels also welcome their guests with the song welcome to my paradise, not Banyumas Regency art.

Second, the management of cultural potential as a tourist attraction. The speakers from the government and cultural circles are of the view that the cultural potential in Banyumas Regency is very large, but it has not been used optimally in the implementation of cultural tourism in the area. The not yet optimal utilization of the cultural potential of Banyumas Regency for the implementation of tourism reflects the existence of problems in policy development. In fact, if managed properly, the potential for cultural tourism in Banyumas Regency will be able to become a tourism asset that is worthy of being sold and quite reliable, and able to attract tourists to visit the Banyumas Regency area. This means that good planning is needed in the development of cultural tourism policies in the region so that the objectives of its implementation can be achieved optimally.

Third, the orientation of tourism policy. So far, the tourism policy in Banyumas Regency is more oriented towards nature tourism. This is due to the orientation of local governments that focus on developing natural tourism objects because they are considered more profitable for local revenue, while cultural tourism has not yet received a priority to be developed.

Fourth, network development to increase cooperation among multi-stakeholders. So far, the collaboration between the Banyumas Regency Government, in this case the Dinporabudpar, with tourism business actors and related associations such as the Travel Bureau, the Indonesian Hotel and Restaurant Association, and the Association of The Indonesia Tour and Travel Agencies has not been effective. Existing cooperation is still in the form of coordination and cooperation in the manufacture and distribution of brochures. So far, there have been no other efforts, such as regular meetings to discuss more serious issues, such as the formation of a cultural tourism marketing information design that has not yet been formed. Whereas for tourism development, the role of the Travel Bureau is very important after tourism promotion. BPW is an institution that sets packages for tourists to go to certain tourist objects and attractions.

Fifth, the existence of a clear marketing information system about culture as a worthy tourism object for sale. This is because the policy is more oriented towards natural development. According to cultural circles, this policy resulted in the development of

cultural tourism not being carried out optimally, in the sense that it was only temporary, only meeting the demands of tourists.

Sixth, the involvement of multistakeholders in the development of tourism policies. The not yet optimal implementation of cultural tourism in Banyumas Regency reflects the absence of multi-stakeholder involvement in the development of tourism policies in the region. In fact, apart from the government, there are three other important elements that must be involved in the implementation of tourism in an area, namely the tourism business developer, the community and the tourists themselves. However, in tourism policy planning, the tourist element is not directly involved, but is reflected in the feedback provided by the tourism business developer and the community who are directly related to the tourists. In Banyumas Regency tourism development refers to Regional Regulation Number 5 of 2018 concerning the Banyumas Regency Tourism Development Master Plan 2018-2033.

3.2 Perceptions of Actors on Prospects of Cultural Tourism Development in Banyumas Regency

To realize cultural tourism that develops in the future, several requirements must be met. First, Law Number 10 Year 2009 places the tourism sector not only as a business sector that provides income to the region, but is also an integral part of human life, so that the development of culture and local wisdom is an aspect that is highlighted. Article 5 of the law includes the principles of tourism implementation, such as: 1)upholding religious norms and cultural values as the embodiment of the concept of life in a balanced relationship between humans and God Almighty, the relationship between humans and fellow human beings, and the relationship between humans and other humans. between humans and the environment; 2)upholding human rights, cultural diversity, and local wisdom; 3)provide benefits for people's welfare, justice, equality, and proportionality; 4)maintain the preservation of nature and the environment; 5)empowering local communities; 6)ensure the integration between sectors, between regions, between the center and the regions which are a systemic unit within the framework of regional autonomy, as well as integration between stakeholders; 7)comply with the world tourism code of ethics and international agreements in the tourism sector; and 8)strengthening the integrity of the Unitary State of the Republic of Indonesia. However, until now the implementation of cultural tourism in Banyumas Regency has not received a priority to be developed according to the policy.

Second, leadership in favor of cultural tourism development and commitment to its implementation. Currently, appreciation for the value of art and culture in Banyumas Regency is still low. Therefore, there needs to be a commitment from tourism leaders and stakeholders to develop Banyumas Regency culture. In this case, it is necessary to change the way of thinking from local government leaders that Dinporabudpar is no longer just a producing institution, but also a cultural investor who initially requires large funds to build culture for tourism purposes, with possible benefits in the long term.

In general, the cultural aspect of nature tourism is only complementary because it only functions as entertainment or just a complementary spectacle, not something that must be held. This complementary nature can be seen from the absence of an entrance ticket for the audience at cultural arts performances. In this case, there is a paradox between the development of cultural tourism and the desire to earn income from admission tickets by following the tastes of visitors.

Third, the need for the establishment of the Banyumasan cultural center. The establishment of such a forum as a Banyumas Regency cultural center is intended as the

first step in efforts to revive Banyumas Regency culture which is considered to have become fragments in practice. Revitalization efforts, which can also be regarded as an effort to save Banyumas Regency culture, can be carried out through various forms of excavation, preservation, development, and empowerment of various cultural aspects in the community.

Fourth, efforts to eliminate sectoral ego problems. This is based on the emergence of perceptions about the existence of ego between sections within the Dinporabudpar scope, namely between the cultural field and other fields. For example, the implementation of the Jaro Rojab tradition in Wangon District. In this case, the cultural sector handles the implementation process itself by ignoring other sections such as the promotion section or the facilities section. Whereas the promotion sector is actually interested in documenting the Jaro Rojab ceremony to be promoted to tourists. Meanwhile, the field of tourism facilities has an interest in carrying out its duties, namely preparing and providing access roads, hotels, restaurants and so on to the place where the tour is held.

Fifth, the development of networking with the Travel Bureau. Tourism stakeholders include all parties with an interest in tourism, both internal and external, including the community. In order for cultural tourism to develop, networking with all these parties is needed. However, the Travel Bureau is a top priority in networking with district government agencies because of the strategic function of the Travel Bureau as a "seller" of tourist objects and attractions. The Travel Bureau will design cultural tourism and nature tourism in one tour package.

Sixth, the involvement of multistakeholders in efforts to develop cultural tourism. So far, tourism development policies focused on Baturaden, which is a leading tourist attraction in Banyumas Regency, are essentially intended for business interests even though these activities involve the community such as public transport drivers, shop owners, traders and etc. Guidance for stall entrepreneurs, for example, focuses on requests to clearly state prices to customers, menu rates must be posted in each stall. This is intended so that tourists do not "run" from Baturaden, not to show the existence of transparency as one of the cablaka values that become the identity of the Banyumas Regency community. Here, it is seen that the emphasis on the business aspect only has implications for short-term interests, namely economic benefits, while long-term interests can only be met by focusing tourism development on the development of cultural values. In this case, the development of local identity becomes significant in tourism development.

3.3 Model of Collaboration and Cooperation in the Development of Cultural Tourism Policy Based on Local Wisdom in Banyumas Regency

Various problems that arise in connection with the development of cultural tourism in Banyumas Regency, as described above, are due to the absence of planning based on collaboration and cooperation from all relevant parties in the implementation of tourism. Collaboration and cooperation are manifestations of Banyumasan cultural values, namely cablaka values that are manifested in actions that are transparent and as they are and populist or not elitist and egalitarian values. Based on these values, policy making involves various parties, including the community.

Planning is a very important aspect in tourism development. Weaknesses in tourism planning will result in failure in the development process (Goeldner and Ritchie, 2009). In the world of tourism, planning means the process of determining a series of actions that are considered appropriate in the future through a series of choices and organizing to achieve tourism development goals that have been set by the community.

Planning the development of cultural tourism policies based on local wisdom in Banyumas Regency requires collaboration and cooperation with all related parties. Collaboration with various related parties is aimed at formulating the vision and how to implement it. The agreement formed is followed up with the determination of the cooperation between the related parties. This kind of planning requires strong political will and commitment from the top leadership in the government bureaucracy and the Banyumas Regency DPRD.

Broadly speaking, the Collaborative and Cooperative Planning Model in the Development of Local Wisdom-Based Cultural Tourism begins with identifying stakeholders and establishing a pattern of cooperation among stakeholders. In the identification stage, stakeholders, several requirements need to be considered, namely: skills or capacity to participate, willingness to be involved, have legitimacy, interest, and ability to cooperate. In the next stage, these stakeholders formulate a joint plan to formulate a vision and identify various problems that arise and formulate ways to solve them and determine the pattern of organization to develop cultural tourism in Banyumas Regency. Based on the research results, the major issues that need to be discussed are: 1) Establishment of the Banyumas Regency cultural center; 2) Networking and determining the pattern of cooperation between stakeholders in planning actions; 3) Development of cross-sectoral cooperation within the government; 4) Empowerment for cultural revitalization; 5) Iconization of Bawor and socialization and education of Banyumasan values to the community, and 6) Financing of planning actions.

IV. Conclusion

Various problems that arise in connection with the development of cultural tourism in Banyumas Regency, as described above, are due to the absence of planning based on Banyumasan cultural values, namely the cablaka value. Therefore, the model formed is a collaborative and cooperative planning that involves tourism stakeholders. Planning in such a way is a manifestation of actions that are transparent and what is as well as populist or not elitist and egalitarian values. Based on these values, policy making involves various parties, including the community.

The Collaborative and Cooperative Planning Model in the Development of Cultural Tourism Policy Based on Local Wisdom in Banyumas Regency was initially carried out by identifying stakeholders. to develop cultural tourism in Banyumas Regency. Meanwhile, the main issues that need to be discussed in the planning are: 1) Establishment of the Banyumas Regency cultural center; 2) Networking and determining the pattern of cooperation between stakeholders in planning actions; 3) Development of cross-sectoral cooperation within the government; 4) Empowerment for cultural revitalization; 5) Iconization of Bawor and socialization and education of Banyumasan values to the community, and 6) Financing of planning actions. Commitment, facilitation, and coordination from the top district leadership are very important in the entire planning process. Thus, the planning that has been made is legitimized by a regional regulation.

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