

# **Bali Van Java Tourism Village Development Model Based on Local Wisdom in Patoman Village, Blimbingsari, Banyuwangi**

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## **ABSTRACT**

Patoman Village, Blimbingsari, Banyuwangi is known as Bali Van Java. This analysis takes an integrated and sustainable concept by involving the people of Patoman Village based on the idea of maintaining the existence of the local wisdom values of the Balinese people in Patoman Village 1) The concept of development based on Bali Van Java Local Wisdom is very relevant to be applied in Patoman Village, using the concept of integrated village development and integrated with the potential of the village, for example the potential of nature, culture and arts. 2) In order for the development of Patoman Bali Van Java Village based on local wisdom to develop properly, it needs to be supported by the facilities needed by the surrounding community. 3) There needs to be an integrated information center in Patoman Village as a place to carry out promotions related to the benefits of Patoman Village, both tourism and other potentials such as UMKM, and agricultural products 4) Patoman Village needs to be used as a model in managing culture so that conflicts do not occur but has an economic impact on society. 5) Environmental development needs to pay attention to local cranes in order to have aesthetic value and increase the attractiveness of tourists to visit.

**Keywords:** *Bali Van Java, Local Wisdom, Patoman Village, Tourism Village.*

## **1. INTRODUCTION**

From an ethnic point of view, Banyuwangi is one of the areas at the eastern end of Java Island which consists of various ethnic groups, such as Javanese, Balinese, Madurese, Arab, Bugis, Makasarese, Chinese, and the Osing tribe as the indigenous Banyuwangi ethnic group [2]. This diversity is clearly visible in almost every village in Banyuwangi. For example Patoman Village, Blimbingsari, Banyuwangi. This can be seen from the number of adherents of existing religions, namely Islam with 82.3%, Hinduism reaching 17.3%, Christianity as many as 8 people, Buddhism 7 souls and beliefs especially Kejawen. With the existence of the Balinese tribe, Patoman village got the nickname as Bali Van Java or the miniature of Bali in Java. This does not seem excessive considering that the socio-cultural life of the Balinese people in Patoman Village is still the same as Balinese people in general.

Just like the Balinese people, the Balinese people in Patoman Village still maintain the customs, culture, and traditions of the Balinese people. Viewed from the cultural aspect of the Balinese people in Patoman also

still upholds the culture of their ancestors. This can be seen in the surrounding environment as well as the Balinese environment in general. So there is an assumption that being in Patoman feels like being in Bali. Currently people who want to see Bali don't need to come to Bali but enough in Patoman.

Meanwhile, in this analysis, we take an integrated and sustainable concept by involving the Patoman Village community which is based on the idea of maintaining the existence of the values of local wisdom of the Balinese people in Patoman Village, Blimbingsari, Banyuwangi. Given that the current influence of globalization brings a very significant influence.

## **2. METHODOLOGY**

This study uses a qualitative method. The research location is in Patoman Village, Blimbingsari, Banyuwangi. Patoman Village Election. Data Collection Techniques in-depth interviews, direct observation and documentation Technical data

analysis using This research analyzes qualitative data with triangulation technique.

### 3. RESULT

#### 3.1. Bali Van Java as a Socio-Cultural Harmony Based on Local Wisdom in Patoman Village, Blimbingsari, Banyuwangi

As mentioned, culture is very important for humans. Substantively, culture contains experience and knowledge gained through their relationship with the natural and social environment, including local wisdom. Functional local wisdom for the community is passed down from generation to generation to form a tradition. This is in line with the meaning of the word tradition, which comes from the Latin *tradere* means to move or give something to someone else to be stored [1].

Local wisdom is often abstracted and stored in various traditional expressions, such as *sesonggan* (proverb), *sasenggakan* (like), *sloka*, and others. Traditional expressions are short sentences extracted from long experiences. He may be an individual experience but turned into a social wisdom that is understood by many people. Therefore, the traditional expression is "the wisdom of the people which is the intelligence of a person".

##### 3.1.1. Tri Hita Karana

The ideology of Tri Hita Karana is an empirical abstraction in the context of the Balinese relationship with nature, the interaction between human beings, and the interaction between humans and supernatural powers (God). This condition resulted in the Balinese getting an understanding that the harmonious relationship between the three components, namely humans, nature, and supernatural forces a local wisdom that is often abstracted and stored in various traditional expressions, for example *sesonggan* (proverb), *sasenggakan* (like), *sloka*, and so on. -other. Traditional expressions are short sentences extracted from long experiences. He may be an individual experience but turned into a social wisdom that is understood by many people. Therefore, the traditional expression is "the wisdom of the people which is the intelligence of a person". Essential requirements for the fulfillment of basic human needs. It is this idea that gave birth to the ideology of Tri Hita Karana which outlines that the welfare of human life depends on the extent to which humans can relate in harmony with nature called *Palemahan*, in harmony with fellow humans called *Pawongan*, and in harmony with supernatural powers (God) called *Parahyangan*.

*Pawongan* does not only involve harmonious relations with fellow Balinese Hindus, but can also be implemented with non-Balinese and non-Hindu people or Muslims, Buddhists, Christians who live in the same space in Patoman Village [4].



**Pictures 1.** Dalem and Puseh temples in Patoman Village

Source: Authors documentation, 2020

##### 3.1.2. Menyama Braya

Balinese people in their social relations understand *menyama braya* as the main wealth in their life, the way to achieve happiness and harmony in life (*dharma santhi*), local wisdom which is widely understood and believed to be a wisdom that is quite effective in maintaining social integration, because in it all humans without exception, blood not blood, class no class, no religion, native Balinese or immigrant, ethnic or not, cultural or not, all of them are brothers. Through its universal human values of honing, loving, and nurturing (learning each other, loving each other, and taking care of each other) further reinforces the importance of being equal in the dynamics and interactions of Balinese society in order to create social integration in the midst of religious, ethnic and cultural plurality. *Menyama braya* is a frame/protector in the harmony of life/community integration from the threat of disintegration.

The concept of *menyama braya* in the Balinese Van Java community in the village Patoman. *Gotong royong* in relation to *menyama braya* is not only in the form of community service, but also in the form of fees and equipment or materials that will be used in carrying out the ceremony [5]. Below is an event to unite religion and culture.



**Pictures 2.** Cultural Activities

Source: Authors documentation, 2020

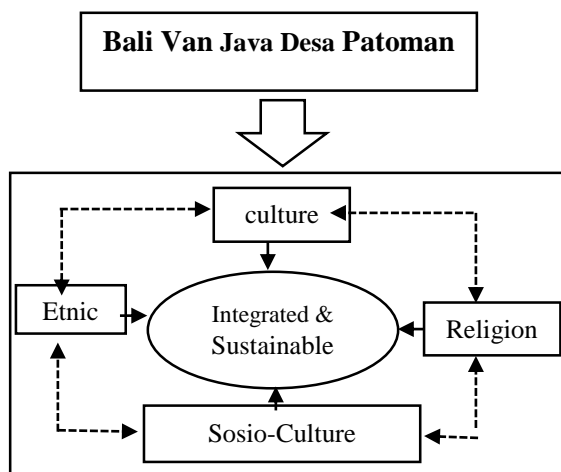
### 3.1.3. Rwa Bhineda

Acceptance of differences is also related to the concept of rwa bhineda. This concept emphasizes two different things and is dichotomous as a necessity that must be accepted by all humans, for example West-East, North-South, Center-periphery. In this context, the relationship between Hindus and Muslims, Buddhists and Christians in Patoman Village or "us and them", is not seen as a relationship between friend and foe, but is positioned as a relationship between the cosmic and the periphery. In accordance with the principle of Rwa Bhineda, Hindus who are on the periphery cannot exclude Muslims who are in the position of the cosmic center, and vice versa. This is because the significance of Hinduism and Balinese culture (Balinese) at the periphery cannot be separated from Islam at the cosmic center position. In short, according to the principle of Rwa Bhineda, the diversity that exists in society must be managed to the level of *Bhinneka Tunggal Ika*, the way is not by strengthening our understanding of oneness and oneness, but dialecting the relationship between us and them in a meaningful way.

Not only that, the Balinese in living the *samabrayan* likens that social life *kehidupan* which is plural in relation to it is like a tree:

- a) The root of a tree is likened to *Tat Twam Asi* (I am You: human beings are essentially one),
- b) The stem is *vasudevam khutum bhakam* (we are all family),

*Menyama braya* is the branch, while the leaves, flowers and fruit are harmony [3]



**Figure 1.** Bali Van Java Model Based on Local Wisdom

## 4. CONCLUSION

The form of local wisdom of the Balinese van Java community, in Patoman Village, Blimbingsari, Banyuwangi includes *Tri Hita Karana*, *Menyama Braya*, *Rwa Bhineda*, *Tat Twam Asi*, and *Megibung*. *Tri Hita Karana* is to maintain a harmonious relationship between humans and God (*Prahyangan*), humans and fellow humans (*Pawaongan*), and humans and the natural environment (*Palemahan*). *Menyama Braya*: a frame/protector in the harmony of life/community integration from the threat of disintegration. *Rwa Bhineda*: the diversity that exists in society must be managed to the level of *Bhinneka Tunggal Ika*, the way is not by strengthening our understanding of oneness and oneness, but by dialecting the relationship between us and them in a meaningful way. *Tat Twam Asi*: Local wisdom in Patoman Village is mostly found in the people of Central Patoman Village. This is because most of the residents of Patoman Tengah village are of Balinese descent. Therefore, Patoman Tengah is often referred to by the village as *Bali Van Java* or miniature Bali. Other local wisdoms, especially those related to social wisdom in order to promote social integration, are reflected in the concept of *Menyama Braya*, this concept has the meaning of the importance of social solidarity for the survival of the social system. The formation of an integrative and peaceful social system cannot be separated from the principle of *Menyama Braya*. Moreover, in Balinese society, the principle of *Menyama Braya* is very necessary because in fact they are socially differentiated on the basis of class, clan, *soroh*, religious sects, political parties, and others.

## RESEARCH CONTRIBUTION

The contribution that can be submitted in accordance with the results of the discussions described in the discussion above are as follows.

- 1) The concept of developing a tourist village based on Bali Van Java Local Wisdom is very relevant to be applied in Patoman village, but it must be using the concept of integrated and integrated village development with the potential of the village, for example the potential of nature, culture, and art.
- 2) In order for the development of Patoman Bali Van Java Village Based on Local Wisdom to develop properly, it needs to be supported by the facilities needed by the surrounding community
- 3) There is a need for an integrated information center in Patoman Village and strategic places such as Blimbingsari Airport as a place to carry out promotions related to the advantages of Patoman Village, both tourism and other potentials such as MSMEs, and agricultural products as a support for

the development of Wisdom-Based Tourism Villages. Local Bali Van Java.

- 4) Patoman village needs to be used as a model in managing multiculturalism so that conflicts do not occur but provide an economic impact for the community.
5. Environmental development needs to pay attention to local wisdom in order to have aesthetic value and increase the attractiveness of tourists to visit.

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