

LOCAL WISDOM AS THE SOURCE OF THE NEW ECONOMY: A CASE STUDY OF DANGEAN, GEDANGAN VILLAGE, BOYOLALI REGENCY

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Abstract

Social bonds within communities form a culture which is reflected in daily life in the form of custom and tradition. Cultures that form a local wisdom shows characteristics typical of a society which is the tourism perspective, the local wisdom became one source of attractiveness that can be rose and developed as one of the attractions in the tourism activities. This research uses qualitative descriptive method. The research occurred in the territory of the Dangean, Boyolali Regency. The collecting data is done by structured interviews with the respondents as many as 17. Ambarrukmo Tourism Institute (STIPRAM) researchers found the people of Dangean has a strong social bonds that manifested in the philosophy of the village name, the society's economic activities such as farming and ranching, the traditions which is continuously implemented by the people in the form of community service, mutual cooperative, "memetri" (anniversary of the village), and "Nyadran" (as alms to the earth), also the Javanese tradition sustainably maintained by society as the wedding procession. The existences of local wisdom are still strong in the society of Dagean, it have potentially to raised and developed as a rural economic activities through the concept of Rural Tourism.

Keywords: Local wisdom, economy, Dangean, Rural Tourism

INTRODUCTION

The industry tends to be dynamic and constantly changing follow consumer demand. The movement of the industry at this time leads to four main base i.e. agricultural, manufacturing, information technology, and culture. From the entire forth main industrial base, Indonesia has the strength to compete in the industry-based culture. Indonesia is an archipelago where is the region in Indonesia are separated by sea. And one each other area of land in Indonesia occupied by people with different ethnicities. The community is an entity which every individual human being trying to fit in and blends to form a social bond to corroborate. Social bonds within communities form a culture that is manifested in daily life in the form of custom and tradition. Data of the Central Statistic Agencies (BPS) based on census in 2010 noted there were 1,331 tribes in Indonesia, where 633 of which is a large tribal groups. The number of tribes that inhabited the region of mainland Indonesia caused high cultural diversity that exists in Indonesia.

Culture is a series of events that can be observed, with the involvement of human action, can constitute an event that contributes on the transfer, creation, manufacture, or the process of transformation of the knowledge, values, norms, perceptions and others not only embodied in, but also embodied by the practices or human actions [1]. Culture is an identity. Culture in general has a unique and authentic character. The character eventually creates diversity. Culture has the power to serve as a new economic tool. Cultures that form a local wisdom shows special characteristics of a society in which the tourism perspective that local wisdom became one source of attractiveness that can be improved and developed as one of the attractions in the tourism activities. High cultural diversity makes every region even regions in Indonesia have an equal opportunity to develop into a tourist destination that is characteristic. Utilization of culture as a tourist attraction can be directed to the development of the concept of Rural Tourism.

Rural Tourism is a tourism concept where tourism activities are held in rural areas. Rural tourism is a rural area that offers a whole atmosphere that reflects the authenticity of the countryside both from socio-economic, socio-cultural life, customs, and daily life in the form of typical building architecture and village spatial structure or unique and exciting economic activities that have the potential to be developed as a component of tourism [2]. Tourists are invited to enjoy a variety of attractions based on natural conditions and culture in the village. The concept of Rural Tourism is generally applied with the approach of Community Based Tourism (CBT) that is by involving community as the main actor in tourism management. CBT approach is very appropriate applied in the concept of Tourism Village because community involvement is expected to make the benefits of tourism activities can be felt directly by the community.

METHODS

This research is conducted by researcher team from Ambarrukmo Tourism Institute (STIPRAM) Yogyakarta by using descriptive qualitative method, which is by producing descriptive data in the form of written and oral data from sample observed [3]. The research location is located in Dangean Village, Gedangan Village, Cepogo District,

Boyolali Regency. The determination of the location of the research done by the method of purposive (specified) upon consideration of the aspects of potential locations.

Source and Type of Data

The sources data in this research are classified into primary and secondary data. Primary data is original information obtained from major data of first-hand sources [4]. Primary data in this study was obtained from interviews with the community. Secondary data are obtained from relevant supporting documents.

Primary data collection

Data collection was done by structured interviews, that interview where the interviewer determines its own problems and questions that will be posed to respondents [5]. Determination of the sample is carried out accidentally, meaning it is not determined who and how many samples [6]. The sample in this research amounted to 17 respondents representing all the elements in the community such as stakeholder, community leaders, and youth organizations.

The validity of data

The validity of data was tested by using triangulation method, i.e. a type of collected data from different sources so that the truth of the data obtained could be tested between one another.

Data analysis

Data analysis was using interactive analysis techniques, with three main components which include the reduction, presence, and verify the data.

The presentation of data

Data that has been analyzed and then presented in a descriptive, that is presented in the form of the story flow.

RESULTS AND DISCUSSION

The general overview of Dangean

Dangean is a region that is administratively became part of the Gedangan Village, Cepogo District, Boyolali Regency. Dangean is geographically located on the slopes of Mount Merapi. That position makes the community could enjoy the beautiful landscape of Mount Merapi from the Dangean. Located at an altitude of approximately 1,100 masl (meters above sea level) makes the air temperature in the Dangean is cool. The environment looks clean and neatly that is so comfortable to live. Dangean village is occupied by \pm 70 Families. The main occupation of Dangean people is farmers and ranchers.

The name of Dangean comes from a combination of two words in the Javanese that is 'sendang' and 'ngeh-ngehan'. (Sendang in the bahasa means source of water, and ngeh-ngehan in bahasa means giving or distribution) So literally the name Dangean means the source of the sprinkling of the spring. In this village there is a source of springs whose volume is never exhausted even when dry season. Water derived from the springs in Dangean is used as the fulfillment of daily water needs of the citizens as well as used to irrigate agricultural lands. So that philosophically Dangean meaningful source of life as well as hope. Utilization of water resources are not only limited to the Dangean, but also used to fulfillment the daily water needs of the people of Gedangan Village, even to the District of Cepogo.

Rural Tourism

Rural Tourism is a form of integration between attractions, accommodation, and supporting facilities presented in a community life structure that integrates with the rules and traditions that apply [7]. Rural tourism is a rural area that offers a whole atmosphere that reflects the authenticity of the countryside both from socio-economic, socio-cultural life, customs, and daily life in the form of typical building architecture and village spatial structure or unique and exciting economic activities that have the potential to be developed as a component of tourism [2]. Rural tourism is an area of countryside which have special characteristics to become a tourism destination where the inhabitants still have a lot of traditions and cultures are still original [8]. Rural tourism has the difference with urban tourism which is includes objects, locations, functions, as well as his character which will ultimately lead to the existence of differences in the planning and development [9]. The tourism industry continues to evolve following the dynamics that occur in the tourism market finally gave the concept of ecotourism, sustainable tourism, and rural tourism as efforts in developing tourism activities outside of urban areas [8].

The involvement of the surrounding community in tourism activities is very important as a form of support and to ensure that what will be obtained is in line with the needs and interests of local people [10]. Community's participation is the most important component in efforts to foster self-reliance and empowerment process [7]. Local people, especially residents around the tourism sites become key vital role in the development of tourism village, especially in terms of the provision of attractions that will affect to the quality of tourism products [2]. Local people play an important role in the development of tourism villages because the main resources and the

uniqueness of traditions and culture inherent in the community is the main element to lead of village tourism activities [7]. The form of community involvement in tourism activities can be shown through house management activities, provision of tourist consumption, as tour guide, local transportation provider, or as a performer in performing attractions [10]. The neglect of public participation in the development of tourism villages became the beginning of the failure of the tourism village development goals [7]. Community-based tourism has a better chance of developing small-scale tourism objects and attractions, and therefore can be managed by local communities and entrepreneurs [11].

Farming and Ranching

The daily activities of Dangean's people are farming and ranching. The main commodity of the Dangean's farmers is vegetables. Types of vegetables are leeks, peas, beans, tomatoes, cabbages, and flower cultivation. The types of flowers that is cultivate in the Dangean is a type of red roses, white roses and some types of flowers scattered like kanthil, kenanga, etc. Based on the data, dangean's agriculture is the main commodity. Dangean is very close to the Cepogo's vegetable market, as the main vegetable supplier in this District. Dangean has supported by fertile soil, so that the vegetables from Dangean as well as the surrounding areas such as Kopeng, and Selu.

Besides vegetables, Dangean villagers also cultivate red rose and white roses. The main reasons why the Dangean farmers are cultivate the rose, because it has good economic value by planting the rose. Another reason why red and white roses, because of there are so many market's demand for the needs of the roses. Red and white roses are usually used by Javanese people for the purpose of "nyekar" or grave pilgrimage. Not only roses are used, some types of flowers include Kanthil, and Kenanga are also used, but roses are the flower that is widely used to perform of the pilgrimage ritual.

Besides farming, dangean villagers also manage dairy farms of PFH (Frisian Holstein Hybrid) and PO cattle (Ongole Hybrid). Villagers have farming groups in this dairy farm business. According to Mr. Sutardi as chairman of RT 3 in Dangean, the number of residents who become dairy farmers there are as many as 50 cattle ranchers in RT 3 itself. A dairy farm in Dangean is still use the traditional techniques. It is not using the modern milking equipment. It is still using the fingers' to milking. The other equipment that are used still belongs to the traditional style, because they are still using clean bucket before it is poured in the available can of milk, before it is deposited to the cooperative (KUD) as the collector. The management of dairy farming in Dangean is done by forming a group of cattle farmers. This indicates that the density of social community of Dangean is still high, that even in economic undertakings even though the community still puts forward togetherness. This is main factors that can be developed into an attractiveness in tourism activity. The root of tourism such as arts, the craft of food and non-food, agricultural activity, a traditional game, became as an attraction that can be packed as society-based tourism assets [10]. The current phenomenon is that a rural area can develop optimally if they successfully utilize two immediate economic potentials into an activity simultaneously that is agriculture that represents a typical form of rural economy, and tourism as a form of new economic development from rural resources [12].

Community services

The community service is one of the strongest cultures in Indonesia. This culture is always done by continued to keep this ancestral culture heritage so it does not become discouraged. Employment service in the Dangean is a regular activity that was undertaken once a month. This activity done by cleaned up all the facilities that are used by public. The targeted of community service is garbage, clean around the trenches, cleaning public roads, and public facilities. This activity is commanded by the youth organization. The youth coordinate their members to mobilize citizens to participate in the work activities. While the mothers and girls usually prepare snacks and food to eat together after doing these activities. This harmony and closeness are kept in the feast and in the preservation by all Dangean's people. This cultural heritage also aims to keep harmonious relations among community. This cultural heritage is one of the supporting factors in tourism activities. Rural tourism is applied by showing a geographical environment in which tourism activity and original characteristics of traditional culture, agricultural culture, inland landscape and simple lifestyle [10].

Mutual Aid

Mutual aid in Indonesia called "gotong-royong". "Gotong-royong" activities for Dangean's community are the implementation of the social responsibility of each people. "Gotong-royong" is usually done if there are activities that involve personal interests. Unlikely community service, mutual cooperation involves more personal interests carried out jointly. "Gotong-royong" is usually done when people want to build a house, or residents want to hold a wedding party, or other events. Communities will come and help each other to complete the construction of the house or the preparation of the wedding. Communities do all these things based on of kinship, there is no pressure. As one of the cultural heritage of Indonesia, "gotong-royong" is very closely attached to each people in Dangean. The pattern of community life is largely determined by the rules and norms that have an important role in their social life, where the rules and norms form the homogeneity of behavior and socio-economic society, with the aim to strengthen the life of hereditary child so that intertwined continuous and

dominant order of life [13]. Social togetherness activities such as “gotong-royong” can be used as the way to increase people's income by packing into tourism activities [14].

Memetri

Memetri is one of the annual event in Dangean. “*Memetri*” or the village anniversary celebrates every harvest season. This event is done in the “mongso kasongo” or the ninth season in Javanese calendar. The event of “*memetri*” is identically by shown the “wayangan” or puppet show. The puppet show is done till 24 hours. The puppet show is performed twice a day. Which is the first performance usually started in the morning till evening, and then the second is in the evening till morning. During the puppet show held, the residents stopped doing economic activity. Citizens devote their full attention, energy, and mind to the event. The puppet show is held as a form of gratitude to God Almighty for good harvest every year. The event is routinely performed and became one of the cultural diversity of Dangean hamlets. The Dangean community always prioritizes the spirit of “gotong royong” when preparing “*memetri*”. Residents usually prepare three days earlier, and residents help each other in preparing everything for the successfully of the event “wayangan”. The activities of “*memetri*” is one of the Dangean’s activities in perspective of the tourism market have attractiveness elements. Modern tourists are travelers with a spirit of adventure that has a very high interest in enjoy and feel the new surprising experiences. Tourists travelling in rural areas usually hoping to get direct experience about live as a rural community was also involved in activities or events (event) of the village [12]. For the majority of tourists the kind of cultural, historical or cultural events, as well as cultural activities often become their main consideration when choosing a location tour [15].

Nyadran

“Ruwah” month in Javanese calendar, or month of “sha'baan” on the dates of hijriya, has its own meaning for the people of the Dangean. For all the people of Dangean, this month is contained activities in Javanese language called “*nyadran*”. “*Nyadran*” is an activity that is done in memory and praying for the elders of the village. The date of the determination of the “*nyadran*” already exists from the customary inherit is hereditary. “*Nyadran*” event in the Dangean coincide on the “15th ruwah” in the month of ruwah (sha'baan). Javanese calendar based on hijriya calendar, so it cannot be equated with the CE calendar. Due to differences in system dates between hijriya and CE, then the celebration of the “*nyadran*” based on calendar hijriya, so cannot ascertain on the month and date in the CE calendar. The ‘*nyadran*’ event was filled with clean-up and pilgrimage activities at the village’s grave. This one cultural heritage is commonly done by several regions in Java. But there is little difference in the Dangean where the event ‘*nyadran*’ which has an atmosphere like Eid Mubarak. “*Nyadran*” event in Dangean usually attract the interest of residents from outside of village to come and visit Dangean. The community is usually welcome to guests from the outside of the village by providing dishes for free. Dangean’s community is interprets the event “*nyadran*” as a means of sharing the provision to others. The event of “*nyadran*” in Dangean became one of the main factors in the development of rural tourism because it has been proven able to influence people around the area to come and visit Dangean. The market opportunity for tourism activities by cultural attractions is currently very high with a market share of 1/5 of the tourist market, where tourists are generally looking for areas that have cultural attractiveness such as art, ancestral cultural heritage, as well as cultural-based activities [16]. This becomes a great opportunity for rural areas such as Dangean to develop with the culture that is owned through the concept of Tourism Village. The types of tourists today are the tourists who seek tourist satisfaction by visiting locations with spectacular elements that contain unique phenomena such as cultural heritage that is very special, original, and has not changed much [12].

The Customs

The customs that are still firmly attached among the Dangean villagers are Javanese customs. Almost all social activities to social activities carried out with high customs. One of the examples is during in the wedding. Javanese custom is very thick inside. Various kinds of wedding procession Javanese traditional way are done by the Dangean community. They are very preserving the Javanese custom which is inherent as a precious cultural heritage. Dangean’s people think that Javanese cultural customs have deep meaning of nobility both in philosophy and biological meaning in it. Indeed, the actual implementation of the wedding with the application of Java custom makes the procession of activities to be longer and more complicated. Nevertheless the community feel that the teachings of the ancestors is the science of local (indigenous science) that shows the characteristics of the original as well as the identity of a civilization so that deserves to be preserved and its existence. The community also viewed that the wedding procession while maintaining traditional Javanese has an element of uniqueness that is attractive. The existence of awareness in seeing themselves and their environment is the basic provision to more seriously develop the potential into a tourism business [10]. Cultural tourist markets are more attracted to a tourist destination that has a strong attachment to indigenous local cultures and customs, where it aims to enable them to learn something new in their travels [15].

CONCLUSION

The Dagean's community has strong social ties that are manifested in the philosophy of the village name, the economic activities of the community such as farming and livestock, and traditions which are continuously carried out by the community in the form of community service, mutual aid in building a house, "*memetri*" (village anniversary) in the "mongso kasongo", and "*nyadran*" (alms) in "Ruwah", also Javanese custom which is sustainably maintained by the community as in weeding. The existence of local wisdom is still strong in Dagean has the potential to be lifted and developed as a rural economic activity through the concept of rural tourism.

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