

# Local wisdom as social capital in developing a Sade Tourism Village Central Lombok Indonesia

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## ABSTRACT

Tourism development by utilizing the potential of local wisdom generally takes into account all abilities or natural, social, cultural and natural resources in society, because it is related to local potential, so many things can be explored and appointed as tourist attractions, such as natural wealth, arts and various things like handicraft products produced by the community. In the implementation of tourism, especially in areas that are used as tourist villages, must pay attention to several things such as religious norms and cultural values, local wisdom, providing benefits by empowering the community for the welfare of the community by complying with the tourism code of ethics. Therefore, this study focuses on local wisdom of the Sade community which is the social capital for the development of a tourist village. This research uses qualitative research that was conducted in Sade Hamlet, Rembitan Village, Pujut District, Central Lombok Regency. In this case, the researcher tries to find local wisdom, and there are several traditions, namely *nyerabi*, *roahkelemaq*, which is done to mop floors using cow dung, usually, this eel activity is carried out in the morning after dawn, and is usually also done by every family member. If going to make an event. It is hoped that with local wisdom that is still thick in the Sade community, it can be used as social capital in the development of a tourism village to bring about social change in the community Sade to increase community income through tourism by utilizing social capital and social capital can be used as a means of community empowerment because this can provide a new perspective on togetherness, tolerance, and participation.

*Key words:* Lokal wisdom, Tourist village, and Social capital

## Introduction

The development of tourism based on the potential of local wisdom is the implementation of tourism that takes into account all the capabilities or natural, social, cultural, and natural resources in society. In connection with local potential, many things can be explored and appointed as tourist attractions, such as natural wealth and various community products. In connection with local wisdom, among others, such as cultural heritage, history, art, and various

structures that are still preserved and embraced as a social system in people's lives.

The development of rural tourism is supported by three factors. First, rural areas of rural communities still carry out the traditions and rituals of culture and topography which are quite harmonious. Second, having a physical environment that is relatively pristine or has not been polluted by many different types of pollution compared to urban areas. Third, at a certain level, rural areas face relatively slow economic development, so that the optimal utilization

of the economic, social and cultural potential of local communities is a rational reason for developing rural tourism.

The existence of these opportunities is very supportive if the development of villages or tourist areas continues to improve community welfare and poverty alleviation through meeting basic needs, building village facilities and infrastructure, developing local economic potential, and utilizing natural resources and the environment sustainably, in law. No. 6 of 2014 in article 1 paragraph (1) Village is a village and customary village or what is referred to by another name, hereinafter referred to as Village, is a legal community unit that has territorial boundaries that are authorized to regulate and administer government affairs, the interests of the local community based on community initiative, rights of origin, and/or traditional rights that are recognized and respected in the government system of the Unitary State of the Republic of Indonesia. However, local-based tourism village management requires the care and participation of the community itself to always innovate and be creative in developing the village area which is used as a tourist village. Besides, to support tourism activities, standardization is also needed in its services, both physical and non-physical and all of this refers to the satisfaction and interests of tourists. Likewise in the area of West Nusa Tenggara Province, especially in Central Lombok Regency, it also has a variety of tours, namely providing 7 (seven) tourist objects, namely marine tourism, nature, culture, arts, science and technology, religion and industry and various regional cultural festivals such as *BauNyale*, *roahkebian*, *lebarantopati*, *begawekejelonyesek*, *timbang war*, universe tomorrow *silusky* village, *banyupamuci*, *rahmanrahim day*, middle Lombok birthday, *roahsegare*, *manganbesedi*, *ngapung*, *nede grave pond puntik*, and salvation back *lebesene*. The following can be seen of tourist objects and tourism locations in Central Lombok Regency (Table 1 and 2).

Sade was chosen as a tourist village because it has local wisdom and buildings that are still preserved until now, besides that there are various tourist attractions, which are an attraction for tourists. and supported by their traditional lifestyle upholding local wisdom to create a commitment to preservation, environmental preservation, and the welfare of local residents.

With the appointment of Sade as a tourist village, it is certainly good news for the village government

and the Sade community with the hope of contributing to their income, and being able to develop the Sade tourism village as a model of sustainable tourism, because Sade has the potential in the form of crafts, arts, and beliefs. With the above phenomena, this research will focus on how local wisdom is used as social capital to develop the Sade tourism village. and what kind of impact in improving the family economy.

## Literature Review

This research raises the title of Local Wisdom as Social Capital in the Development of Sade Tourism Village, Central Lombok Regency. Starting from this theme, this section presents several previous studies, both from theses, dissertations, and various national and international journal articles that study tourism, tourist villages, and research related to local wisdom and social capital, which have previously been mentioned. also in the background. Then from these studies to see and emphasize the novelty elements of this research.

The development of tourism will have a positive impact on both the local government and the community, namely the increase in the economy of the people around the tourist areas. Suarthana (2015) by examining tourism development on the economy of fishermen, and the results of his research state that there is a positive effect of tourism development, namely the use of skills as fishermen are balanced by increasing opportunities for diving tourism, which is used as a side business so that they can increase their income. The same thing was also expressed by Andryani (2017) with the existence of tourism activities that can open jobs so that it can reduce the number of unemployed, besides that tourism can also improve community skills, preserve the culture and improve education in the people of Bejiharjo Yogyakarta. Then Hamzah *et al* (2018) stated that with the tourism of Borobudur Temple, community education was getting better, and job opportunities were opened. Furthermore, Nugroho (2018) the positive impact caused by the existence of tourism is the increase in the welfare of the community because agricultural crops can be sold in tourist attractions, and not only that, tourism is growing, making the level of public knowledge also increasing on science and technology.

Besides, what was found in the research of Andryani *et al.* (2017) that tourism also causes

people to be more realistic, form gangs, and reduce the sense of mutual cooperation between community members. Then Hamzah *et al.* (2018) tourism activities cause the loss of local wisdom of the community, and the lifestyle of people who follow foreign tourists, especially in terms of clothing. Similar to the research of Thelisa *et al.* (2018) which studied the influence of tourism on the socio-cultural conditions of the Karimunjawa community, the results of their research stated that there were seven points of socio-cultural changes that occurred due to tourism, namely livelihoods, division of labor, hospitality, education, language, lifestyle. and solidarity. And the research by Yusrisa *et al.* (2018) examines the impact of tourism both positive and negative in the

tourist village of *Glubuklakah*, mentions the negative impact of tourism activities on how to dress the community, change customs, increase promiscuity, and cause the increased potential for conflict. In addition to the impact on socio-culture, the impact on the environment is also often associated with tourism activities, such as in the research of Khrisnamurti *et al.* (2016) tourism has caused a decrease in the environmental quality of Tidung Island, such as the unorganized environment due to a large number of developments in the tourism area, damage to coral reefs due to the activity of diving tourists, and the fewer resources that can be managed and utilized.

The impact of tourism is also felt in West Nusa

**Table 1.** Tourism Objects and Tourism Locations in Central Lombok Regency

Tourism site	Type	Location
1. Marine tourism	Awang Beach, Bumbang Gerupukarea beach Putri Mandalika (Aan Sunut Seger Serenting & Kuta) Are Guling Mawun Tampah Rowok & Semeti Selong Blanak Mawi Tomang-Omang Serangan Torok Aik Belik Pengantap Timur	Pujut Sub-district West Prayaand Southwest Praya
2. Natural Tourism	Bathing and Natural Views Waterfall tracking	Aik Bukak, Aik Berik, Batukeliang Sub-district t and Bumbang Pujut Sub-district Kuta Pujut Sub-district All of Sub-district East Praya, Janapria, Serewe Pejanggih Sade Nde Sub-district All of Sub-district Ungga Village Southwest Praya Sub-district
3. Cultural Tourism	Bau Nyale, Nyongkolan Nede Ngerantok Perang Timbung Dusun Tradisional Praje/Jaran Kamput Museum Baloq Sade	Jonggat Pujut Prt Jonggat, East Praya Batukliang All of Sub-district Marong East Praya Janapria
4. Art Tourism	Oncer Rudat Tawaq-tawaq Gendang Beleq Amaq Abir Gandrung Wayang Kulit Perisaian Cilokaq Kasidah Pepaosan Teater Matahari	PRT Jnp Prabarda Prt BKUAll of Sub-district All of Sub-district All of Sub-district Pujut Jonggat Prabar Kopang Kopang Praya Tengah Janapria Pujut Praya Timur Southwest Praya
5. Religious Tourism	Makam Ketaq Makan Nyatoq Makam Serewe Makam Biletawah Masjid Kuno Rembitan Masjid Gunung Pujut Nede Kemalik Nede Embung Puntik Lebe Sane	
6. Science and Technology Tourism	Batu Rijang	
7. Industrial Tourism	Tenun Tradisional Kerajinan Rotan Kerajinan Bambu Gerabah	Sukarara Jonggat Sade Pujut Pejanggih Praya Belek Pratim Jnp Janapria Pratim Penujak Praya
Prabar		
Barat		

Source: Tourism office Lombok Tengah (2019)

Tenggara Province, in Martina (2015) mentions that since the existence of tourism activities in Senggigi, West Lombok, it affects the way people look and socialize and behave. There are many negative impacts on tourism, so to minimize these impacts can be prevented by continuing to increase the positive impact by teaching religious values or by continuing to increase people's understanding of the importance of maintaining culture in society.

### Social Capital

The concept of the development of social capital was increasingly recognized through the writings and studies of Pierre Bourdieu, in the 1980s. Then, James Coleman also raised the topic of social capital to the surface as scientific discourse in 1990. The conversation about social capital got warmer after Putnam's writing, in 1993, about the declining quality of American life in terms of inter-citizen attachment, appeared. Thus the discussion of social capital cannot be separated from the three leading figures who developed the concept of social capital, namely Bourdieu, Coleman, and Putnam.

Bourdieu developed the concept of social capital during the 1970s and 1980s, but this has attracted far less attention than other areas of his social theory study. Bourdieu and Marxism share a common interest in issues of unequal access to resources and the maintenance of power; what Coleman made as a starting point was the idea of individuals acting rationally in pursuit of their own interests; Putnam inherited and developed the idea of civic activity associations as a basis for social integration and prosperity (Field, 2010).

Putnam's definition of social capital changed little in the 1990s. In 1996 he stated that social capital is part of the life of networks, norms, and beliefs that encourage participants to act together more effectively to achieve common goals. (Putnam, 1996), then in (2000) the core idea of his social capital theory is that social networks have value, social contact affects the productivity of individuals and groups, and then the term itself is defined to refer to relationships between individuals, social networks and norms and beliefs grow from these relationships (Putnam, 2000) in (Field, 2010)

In this research, the social capital in question is the norm or rules that exist in the sade society; trust, both in instilling trust in community members and the government; Then social networking, like how

the Sade community uses the power of relationships in building their villages.

### Methods

This research uses qualitative research which aims to understand humans in a social context by creating a comprehensive picture, reporting the detailed views of informants, and being conducted in a natural setting without any intervention from researchers.

In this study, the informants consisted of 5 sources, namely: the Head of Sade. Tour guides and women from Sade hamlet who are involved in the tourism village program.

Data analysis in this study was divided into 3 stages, namely: data reduction, data presentation, and drawing conclusions or verification. Data reduction is the analysis of data obtained from the field carried out by selecting main things, focusing on important things, looking for themes and patterns (Sugiono, 2007). The data that has been reduced will provide a clearer picture, and make it easier for researchers to carry out further data collection, and search for it if necessary. After the data in the field is reduced and then the data is presented, the final data analysis stage is concluding. The conclusions obtained from the two previous stages can change if there is no strong evidence for the next data collection process (Sugiono, 2007).

### Results and Discussion

Focusing on how local wisdom is used as social capital to develop the Sade tourism village. and what kind of impact in improving the family economy. There is some local wisdom in the Sade hamlet which is the heritage of the ancestors and is still being implemented by the community today. Apart from being a noble legacy of the local wisdom of the Sade community, it is also a social capital for the community in developing a tourist village. In this case, the researcher tries to find local wisdom, and there are several traditions, namely *nyerabi*, which is a person's tradition when a wish is achieved, he must make pancakes and distribute them to the sade community. as said by InaqRis "*nyerabitepiaklamunaraqhajat, misal arak niatkelamunsehatanak lemak kepiakserabi*". From the informant's statement he said that "*Every time someone has their wishes and desires that are achieved, it is obligatory for him to make pancakes*"

Besides, the tradition of *roahkelemaq*, which is carried out on Monday mornings, is prioritized for pregnant women, and this is intended to ensure that mothers and future babies receive safety until delivery. Then *begibung* which is a community meal event, *begibung* is done when a member of the community has events such as weddings and circumcisions. As Yuli said: "*lamunaraqacaredenganmerariq daitbesunat, itesakbetulung-betulungnoninemame kumpul wah begibungmangankadunare,laguknolamun twahbetulungmeriapubegibungmangankadunare daitgedengpunti*". If there is an event of marriage and circumcision, we women and men will gather to help cook for the next day's event, and every time we eat we will gather together to eat together in one container or sometimes also use banana leaves".

Besides, there is the tradition of *Eelulut* which is carried out to mop the floors using cow dung, usually, this eel activity is carried out in the morning after dawn, and usually, it is also carried out by every family member if they are going to make an event.

This was said by the head of the Sade hamlet "*Yes, it is true that we still continue to do this tradition of eel, even though there are some residents who use household cement but the eels are still being done, if there is a ceremony, it is mandatory for the family member to mop the floor of his house with cow dung.*

This floor mopping activity is one part of the ritual that must be carried out by the Sade people. The traditions carried out are traditions that have been passed down through generations from their community's ancestors, and they believe that whatever traditions are taught by the ancestors must be carried out to obtain salvation. This tradition is very beneficial for sade people to increase harmony between them. The involvement of all community members in every tradition that is carried out shows that indirectly there is a social network between all members of society and can unify their understanding.

In the sociological aspect, it is hoped that when they become more aware of the importance of local wisdom that can be used as social capital in the development of a tourist village, it can bring about social change (social capital) in the community sade to increase community income through tourism by utilizing social capital.

Based on the explanation in the previous chapter, the following conclusions can be drawn. With the potential and social capital that exists in the commu-

nity, it should be used for tourism development, but in reality, tourism in Sade hamlet cannot develop properly, even education is still low, even though it is the main key because with high education it will impact on the progress of tourism in the village, such as other tourist villages that have succeeded in utilizing local culture and wisdom as well as natural potential in tourism development.

If this is allowed, then forever the sade community will not be able to develop, for that it is necessary to conduct a study of social capital in the sade community in the form of norms, beliefs, and social networks to analyze the life of the sade community. Social norms can be seen in the daily life of people who highly uphold rules that have been around for a long time. Then, trust can be seen from the community who always believe in traditional, religious, and government leaders in every religious event and traditional event which is always carried out in mutual cooperation. And for social networks, in terms of internal social networking, it is still very strong in the community, this can be seen from how people protect their environment by continuing to use their customs and traditions, while for the outward network, the sade community is still not optimally implemented, so there are still many deficiencies. faced by society both financially, natural resources, and human resources.

In general, the people of Sade Village also have the same ethnicity, region, religion, kinship and are included in social capital bonding, and this will not be difficult to implement because the people in the Sade community are a lineage so every time they discuss rules or about religious and customary events sade always prioritizes the consultation system for mutual agreement. Meanwhile, linking social capital is very beneficial for long-term survival and the wider environment. Besides, bridging and connecting also makes it easier for people to interact with networks outside their group, including communicating and collaborating with different social and economic groups. This linking social capital has not been seen in the Sade community, therefore, there is still very little help from outside to help the development of the Sade environment for tourism development. To be able to improve the welfare of the community through tourism villages, we need a model of developing a tourist village in Sade hamlet that is in accordance with the culture of the community and it is hoped that the Sade tourism village can develop more advanced and can attract tourist

visits, both local and foreign tourists. Therefore, cooperation between the government and the local community is needed for the development of a tourist village.

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