



## THE SUSTAINABLE TOURISM DEVELOPMENT EFFORTS THROUGH THE DEVELOPMENT OF CULTURAL TOURIST DESTINATIONS IN BUGISAN TOURISM VILLAGE, KLATEN, CENTRAL JAVA

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#### ABSTRACT

*The potential of a community can contribute to driving the economy of tourism villages. However, not all tourist villages can attract a significant number of tourists. It can be caused by the lack of management and potential optimization of the community. This research aims to identify tourism products that have been run in Bugisan Tourism Village. It also intends to find a development strategy for the village so that it can ensure the sustainability of tourism for the local culture and its cultural potentials of the host community can be preserved. The research method used is descriptive qualitative through observation and interview techniques as well as a literature study to collect data from primary and secondary sources. By using the concepts of sustainable tourism development, the efforts that can be implemented by Bugisan Tourism Village are through the development of several cultural elements, such as language, handicrafts, art and music, history of the region and religion, dress and clothes as well as education system. Meanwhile, it is necessary to improve the aspects of ancillary service and institution of the Bugisan Tourism Village.*

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### INTRODUCTION

A variety of tourism villages mushrooming in Indonesia have driven village communities to participate in forming tourism villages, which mostly are based on the local culture. The formation of Bugisan Tourism Village in Klaten Regency, Central Java Province, in 2016 was a

momentum that can become a source of income for the host community, supporting the micro, small and medium enterprises (MSMEs) and village administrators. Located adjacent to the Twin Temple is an advantage that enriches the village's potential. In addition, Bugisan Village possesses potentials for cultural tourism, such as Pring Sedapur, Twin Temple colossal dance and Gejog Lesung. Meanwhile, the potential for artificial tourism includes Lantern Park, Paseban Restaurant and Onthel Theyeng Monument. Bugisan Tourism Village is managed by the Village-Owned Enterprises (VOE) [Badan Usaha Milik Desa (BUMDes)] in collaboration with the Tourism Awareness Group (TAG) [Kelompok Sadar Wisata (Pokdarwis)] (Aulia06, 2020).

Bugisan Tourism Village was officiated in 2016 during the Twin Temple Festival [Festival Candi Kembar]. The festival was initially intended to exhibit the local traditions and art performances of the host community. However, many artists and performers from outside of the Bugisan village were interested to partake in the festival as well. The enthusiasm of tourists for the festival being held motivates the organizers to make it an annual event (Kominfo, 2016). Nevertheless, problems arose as the number of tourists coming to Bugisan Tourism Village keep declining. It directly affects the decrease of income for the management and the host community who have MSMEs. The reasons are partly because the community has not been able to optimize the potential of the village and the lack of its management. Knowing that tourism cannot yet be made the primary source of income for their community, this condition affects the fading commitment of the community and the management in developing their tourism village.

Deriving from the background, this research aims to analyze the efforts taken to develop tourist destinations in Bugisan Tourism Village, Klaten Regency, Central Java Province, ensuring the preservation of historical and cultural heritage for the advantage of the host community. Concerning tourism development, policymakers are required to be directly involved. To develop the tourism industry, the Indonesian government allows investors to put in their capital, as seen in the assistance for tourism village tourism carried out by the Association of Indonesian Tours and Travel Agencies (ASITA) (Elyta and Nuzulian, 2020).

## **METHOD**

This research uses a qualitative method. As the research object, the respondents are the Bugisan Tourism Village TAG. The primary data is obtained through observation, by visiting the village, and direct interview regarding tourism services and facilities they offer. Meanwhile, the secondary data is collected through literature studies, by reading documents and articles in line with the research focus. After collecting from the main sources as well as related writings, the data are studied using suitable theoretical concepts. Therefore, accurate, reliable findings and discussions, in accordance with the analyzed topic, can be yielded.

## **RESULT AND DISCUSSION**

Culture is an autonomous entity in human life, which has a set of systems, mechanisms and objectives in itself (Yoeti, 2016). Culture-based tourism is a type of tourism, in which culture is the primary object (Sutiarso, 2018). Its purpose is distinguishable from other types of tourism. It is in line with the UNWTO perspective, that cultural tourism is to enhance the synergy between tourism and culture (UNWTO, 2014). 12 cultural elements can be tourist attractions, namely: (1) language, (2) traditions, (3) handicrafts, (4) foods and eating habits, (5) art and music, (6) history of the region, (7) work and technology, (8) religion, (9) architectural characteristic in the area, (10) dress and clothes, (11) educational system as well as (12) leisure activities.

In accordance with the list, the cultural elements possessed by Bugisan Village (Diryono, 2022), are:

### **1. Language**

The language used in Bugisan Village is Javanese, especially refined Javanese. The Javanese letter of alphabet is also taught to children. The use of Javanese is upheld to preserve the continuity of local culture. It can be seen in the communication within the community, in which

the language represents the local cultural symbols. Additionally, language is inseparable in all aspects of culture because any culture of mankind cannot exist without language (Suryadana, 2013).

## 2. Traditions

The traditions of the Bugisan Village community are a mixture of Jogja and Solo cultures. It is exemplified by the harvest traditions of Wiwitan, Kenduri, and the agricultural thanksgiving event of cultural carnival [kirab budaya] held in December during the Twin Temple Festival. These traditions can be used as an advantage for Bugisan Village to improve its image in the eyes of domestic and foreign tourists. At the same time, tourism allows the village to showcase itself and raise its profile on a worldwide scale (Wardiyanta, 2020).

## 3. Handicraft

The majority of handicrafts in Bugisan Village are stone carvings and temple miniatures. It is because the basic craftsmanship of the community is passed down from their ancestors who carved the stones into the Twin Temple. Other products of handicrafts include wooden utensils and massaging tools, as well as ecoprint batik (patterning and coloring technique using leaves).

## 4. Foods and Eating Habits

The typical culinary *gudangan* (assorted boiled vegetables with grated coconut), fried wader fish, wader chili paste and *liwet* rice are savored by the Bugisan Village community both on a daily basis and on special occasions, such as mutual cooperation [gotong-royong]. They also conserve the custom of eating foods served on banana leaves with bare hands during village celebrations.

## 5. Art and Music

The musical art that has been widely appreciated is the *Pring Sedapur*, making use of bamboo as a musical instrument played in groups as well as an ethnic musical tradition, called *karawitan*, played by children and teenagers, consisting of children and adults. There are also the colossal dance of the Twin Temple and *Gejog Lesung* (a group of people beating the rice-pounding tool to create harmonious sounds).

## 6. History of the Region

Bugisan Village comes from the word 'bugis'. The ancestors of its community were from the Bugis tribe, who migrated and stayed, and now their descendants live there to this day. Long before that, there was an interfaith marriage between *Rakai Pikatan* who was a Hindu and *Pramodyawardhani* who was a Buddhist. Despite the religious differences, mutual respect and tolerance allow the community surrounding the Twin Temple able to coexist peacefully.

## 7. Work and Technology

Social media provides positive benefits for the development and progress of the Bugisan Tourism Village. The TAG has implemented technology in the management of the village. They created a website addressed [www.desabugisan.com](http://www.desabugisan.com) in 2016. They have also used Instagram to display tourist activities. For instance, every time they serve the incoming foreign guests is always documented. In addition, Facebook and YouTube account for the village are created. The YouTube channel, in particular, was instrumental in earning them 3<sup>rd</sup> place at the provincial level for tourism management during the COVID-19 pandemic. By displaying all of tourism potential and activities on YouTube, the Ministry of Tourism and Creative Economy [Kementrian Pariwisata dan Ekonomi Kreatif (Kemenparekraf)] chose the village to be included in the Indonesian Tourism Awards [Anugerah Desa Wisata Indonesia (ADWI)] in 2022.

## 8. Religion

The Bugisan Village community highly upholds inter-religious tolerance, making its religious and social life harmonious. Even though the majority of the population is Muslim, there is no friction with other religions, such as Hinduism and Buddhism. It is symbolized by the Twin Temple, as the embodiment of *Rakai Pikatan* and *Pramowardhani's* relationship. The community thus has socio-religious values that can attract either domestic or foreign tourists to visit the village.

#### 9. Architectural Characteristics in the Area

The architecture of houses in Bugisan Village is influenced by both the customs of Solo and Yogyakarta. Big Joglo houses with a large terrace are built so that more family members can live together. In the yard, the community plant betel [sirih], whose leaves are one of the village's home-grown spice commodities. Besides, melinjo trees are also planted, whose nuts are processed into emping chips sold by the MSMEs. In addition to the Twin Temple as a historical heritage, tourists can also take in the healing qualities of gazing at the views of Mount Merapi and rice field.

#### 10. Dress and Clothes

The Bugisan Village community wears appropriate clothes neatly. The elders, on the other hand, mostly wear traditional Javanese clothing. MSMEs in Bugisan Village produce ecoprint batik that become an in-demand choice of souvenirs due to its unique patterns and colors. Moreover, the ecoprint batik is the go-to dress code when cultural events take place.

#### 11. Educational System

Educational facilities in Bugisan Village start from early childhood education [Pendidikan Anak Usia Dini (PAUD)], character education, kindergarten [Taman Kanak-Kanak (TK), talent development education, elementary school [sekolah dasar (SD)] to junior high school (Sekolah Menengah Pertama (SMP)]. These facilities are obligatory for the development and growth of the village because education is the first step for the local children to comprehend the village's potential for cultural tourism. Furthermore, Bugisan Tourism Village also educates the tourists about the environment, including waste management and making ecoprint batik, in which children and teenage tourists can partake.

#### 12. Leisure Activities

The majority of the Bugisan Village community has free time in the afternoon and at night. They usually gather at the hall [pendopo] for resident meetings. The warm, friendly atmosphere that can be felt implies the value of harmony in the community. Moreover, mutual cooperation becomes a routine agenda in keeping the village clean. These values are passed down from generation to generation through storytelling of the history of how their predecessors struggled in the village, making them wholeheartedly nurture concord and stability.

Therefore, it is clear that Bugisan Village meets the requirements of culture-based tourism possessing all potentials of the cultural elements. However, despite the developments its TAG have carried out, the results are not yet optimal, as the number of tourists visiting still fluctuates. It is due to the lack of public awareness regarding the functions and benefits of the existence of a tourism village. The awareness needs to be understood by all parties involved in its management. On the other hand, by definition, a village is a greatly significant area, as it is a legal community unit with a genuine structure based on exceptional origin rights (Wijaya, 2011). It means that each village has the right to manage resources that can support the economy of its residents. This equilibrium can be achieved by ensuring that the entirety of the cultural tourism business not only benefits in the short term, but also in the long term (Damanik, 2013). As emphasized in the OECD report (2014), a creative economy approach to tourism offers the potential to add value through developing creative contents and experiences that engage, support innovation, and help make destinations more unique and interesting. Meanwhile, the current conditions of Bugisan Village are in accordance with the framework of tourism destination development proposed by Cooper (Wilopo, 2017) as follows.

##### 1. Attraction

The attractions in Bugisan Village include Jathilan "Bolang Cepoko", Gejog Lesung Art "Selaras", Pring Sedapur "Ning Ratri", ethnic musical tradition played by children and teenagers, musical instruments made out of garbage (e.g. bottles of mineral water), paper puppets, Bulak Ombo dance studio and Sorak Gumyak dance with scheduled training by professional dancers. Many of these attractions are performed, especially, either when there are tourists visiting or village celebrations.

## 2. Accessibility

Bugisan Village can be accessed via several modes of transportation. For air transport, Adi Sumarmo Airport in Solo is nearer than the new Yogyakarta airport in Kulon Progo, since the Adisucipto Airport no longer serves commercial flights. Nevertheless, the Bugisan TAG offers car service for airport transfer. As for the train, Brambanan Station is the nearest. There is also Trans Jogja bus, with the nearest stop at the Prambanan market. From these hubs, tourists then can take horse carriage [andong], taxi and bike taxi [ojek] to get to the village conveniently.

## 3. Amenities

Amenities are often referred to as infrastructures, in form of accommodation for lodging and eating. Numerous options are available for tourists to spend the night at Bugisan Village. Georium, Rasendria Homestay, Omah Sri and Pak Purwo's Homestay are to name a few. As for meals, there is Paseban Restaurant, a business unit under the Bugisan VOE. Food stalls and grocery stores owned by the residents are also available, although they are not open 24/7.

## 4. Ancillary Service

Bugisan Village has public facilities complimenting and supporting the tourism sector. There are also two gas stations nearby. The nearest bank is a People's Credit Bank [Bank Perkreditan Rakyat (BPR)], while the national bank can be found on the side of the Yogya-Solo highway, which is rather far from the village with an estimated 10-to-15-minute ride. Making matter worse, the community is not yet acquainted with the cashless method of payment. Hospitals are also distantly located from the village.

## 5. Institution

The TAG institution has been formed in 2017 and has a complete and clear organizational structure. However, it is constrained by the quality of human resources that have not been consistent throughout the existence of Bugisan Tourism Village. It fails to meet the objective of its inception. Besides, the TAG has difficulty raising public awareness regarding the village being a tourism village. It then deters the development of Bugisan Tourism Village.

Therefore, from the lens of tourism destination development strategy, there are weaknesses in the aspects of ancillary service and institution, which can be said to have not been run to its full potential. Consequently, the tourism development strategy focuses on those two aspects. In formulating a strategy that can increase and maintain the number of tourists, elements in attracting tourists are examined to find those that have not yet been maximized. A strategy is by showcasing the tourist attraction. According to Demartoto et al (2013), the purpose of developing community-based tourism for tourist attractions in a region is to maintain a sense of place and authenticity, such as local characteristics, which are then adapted to the principles of sustainable development, while also maintaining the unique values of the tourism activities, namely in the form of customs, traditional ceremonies, beliefs, traditional performing arts and distinctive handicrafts of the community.

### **The Sustainable Tourism Development Efforts through the Development of Cultural Tourist Destination**

Examining the data obtained from Bugisan Village regarding its potential and existing conditions, a development idea is purposed as sustainable development tourism efforts, so that in the future Bugisan Village can be a tourist village destination consistently able to maintain and preserve the quality of cultural tourism with regard to cultural heritage, visitors and environment. Cultural tourism is identified as a form of 'good' tourism that will stimulate the economy and help preserve the culture of the host community (Greg, 2011).

Development efforts to maximize the tourism potentials in attracting tourists are applied to the following cultural elements.

#### 1. Language

Until recently, Javanese has only been taught in Bugisan Village through lessons on reading and writing Javanese letters of alphabet. It actually can be introduced to tourists through various media that they pay attention to. Aside from Bahasa and English spoken by domestic and international tourists, street signs and or information boards can also be written in Javanese.

## 2. Handicraft

The selling value of the handicrafts made by the Bugisan Village community can be increased by modifying the kinds of products the community has been making. For example, the batik can be printed with the Twin Temple as its patterns, the wooden masks should be given ecoprint batik patterns, or the temple miniatures have to be sculpted with the Twin Temple characteristics. These modifications also function as a branding attempt both for the crafts and the tourism village simultaneously.

## 3. Art and Music

Arts and music can be further developed to be better known by the public through composing songs and dances imbued with the Bugisan Village characteristics, the Twin Temple history or other home-grown cultural potentials. These artistic potentials then can be performed at events or contests. They can also be uploaded on YouTube and other social media.

## 4. History of the Region and Religion

Region and religion are related, these two aspects are then discussed together and developed into one category. History of the past can be published in various forms, such as books, short films, theatrical performances and puppet shows. It is hoped that in a way that is interestingly presented and easily accessible to the public to educate the public regarding the origin of cultural tourism in Bugisan Village. Religious differences between Pramodya Wardhani and Rakai Pikatan did not impede their sincere joint efforts in prospering the community. Hence, they can be an example that tolerance has a vital role in living together within the social order of the community.

## 5. Dress and Clothes

Costumes required to be worn by tourists visiting the Twin Temple are ecoprint batik, as well as the more authentic Javanese costumes, such as lurik fabric and modern kebaya. They can either buy or rent those costumes. By wearing the costumes, they can be recognized by the host community, which in turn can provide them with hospitality. Additionally, offering ecoprint batik can increase the income of the ecoprint batik artisans in Bugisan Village.

## 6. Educational System

The tutorial on making ecoprint batik can be continued because it derives from the organic business of the Bugisan Village community. Nonetheless, it is necessary to add lessons in other fields. About the environment, for instance, waste management and garbage recycling can be taught. More importantly, they are in line with the principles of Sustainable Tourism Development, which not only focus on tourist activities, but also aim in conserving the cultural locus and the environment where they take place.

Meanwhile, the aspects of tourism destination development that need to be maximized in Bugisan Village are as follows.

### 1. Ancillary Service

Complementary and supplementary facilities that must be appended in Bugisan Village are clinics or doctor's practices that can be accessed 24 hours. It is essential to provide medical treatments for tourists constrained by health conditions requiring examination from medical personnel. Furthermore, minimarkets or grocery stores as well as restaurants or food stalls need to be open 24/7 because tourists might have pressing necessities at night. The community also should be introduced to cashless transactions as it is convenient and practical.

### 2. Institutions

Another weakness is on the institutional aspect, like the inconsistency of some members on the management and the lack of awareness of the Bugisan Village community regarding its existence as a tourism village, whose potentials are beneficial for their welfare. In fact, if the community and management work hand in hand in developing the tourism village, it will certainly be able to provide optimal results financially and institutionally, so that in the end all parties can reap the benefits.

The efforts that can be made include arranging regular training for members of the Bugisan Village TAG to keep them motivated and increase their consistency and commitment in

managing the tourism village. Periodical meetings with the Bugisan Village community also need to be held embedding them the practical and financial benefits that can be felt if the village can consistently pull in a stable number of tourists. It then can elevate the community's interest to participate in the tourism village development. Since Bugisan Tourism Village was first established, the community has not truly savored its impacts and benefits, especially in terms of the economy, which makes them disinterested to put efforts to develop it.

## CONCLUSION

The existence of tourism villages spread throughout Indonesia has a positive impact on the host community. One of them is Bugisan Village. The variety of potentials the village possesses can attract tourists to visit. A suitable tourism development strategy is undoubtedly required to maintain and increase the significance of establishing a tourist village for the host community. Commitment and consistency from all stakeholders are extremely important elements. Without their support, the objectives of its inception will be difficult to reach. Thereupon, regular training and assistance from the Ministry of Tourism and Creative Economy to strengthen the community awareness are imperative. Besides, supports in the form of moral and material from all parties are also compulsory for the development of tourism villages. Aiming for tourism sustainability in Bugisan Village, the development will be able to put forward the cultural richness and harmonious mixture as well as give benefits that are impactful for the tourists, environment, tourist destinations and the host community. Therefore, its existence and sustainability can be maintained.

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