

Eco-Cultural Tourism Based on Local Wisdom: A Case Study in Tutup Ngisor, Magelang Regency

¹Gifta Purwa Lawang Kembara

Universitas Kristen Satya Wacana

Salatiga

(13920180062@tudent.uksw.edu)

Abstract: The government is intensively promoting cultural tourism. However, many people ignore the natural damage factor. However, it is different from Tutup Ngisor village. Even though the development is massively done in Tutup Ngisor. It makes this village suitable as an eco-cultural tourism destination. This paper aims to inform that eco-cultural tourism can be a medium to preserve culture and care for the environment. This paper uses eco-cultural theory. Eco-cultural tourism is tourism based on the potential of natural and cultural wealth. Besides that, eco-cultural tourism combines environmentally friendly tourism. This paper uses the ethnographic method. In this study, the ethnographic method was used so that researchers could get the first experience of the natives of Tutup Ngisor village. As a village with a strong culture, Tutup Ngisor village is very suitable as an eco-cultural tourism destination. This is supported by the dwellers that still uphold Javanese culture. However, village elders refused to make Tutup Ngisor village a tourist village. Elder Tutup Ngisor agrees if the cultural tourism carried out is educational-based cultural tourism. Because if the village turns into a tourist village, they have to serve the guests. They do not want the existing culture to change due to commercialization. Even though Tutup Ngisor can be an eco-cultural tourism village, they refuse it because the culture will be changed.

Keywords: *eco-cultural, eco-cultural tourism, local wisdom*

RESEARCH BACKGROUND

The pandemic circumscribes economic growth. It recorded that in 2020 economic growth at -3.3%. According to the UN World Tourism Organization (UNWTO), the pandemic decreased global income by around USD 2 trillion from the tourism sector. To recover the economy, the government spend around Rp. 13 trillion to help the development of digital infrastructure, including to build several priority destinations. It is an anticipatory policy for the tourism concept in the future. (Limanseto, 2022) In 2020 the government tried to save Indonesia's tourism. The Ministry makes three recovery phases for the Tourism and Creative Economic to carry out the tourism industry. Emergency response, recovery, and normalization are the phases to recover Indonesia's tourism. In the recovery and normalization phase, the government is preparing a protocol to keep the tourists safe while visiting tourism destinations. The government has also implemented a Virtual Travel Fair from August-September 2020. (Kemenparekraf, 2021) Before the pandemic, the government had been aggressively promoting tourist attractions. It can be seen from the advertisements in the media such as newspapers or TV. Besides that, the allocation of village funds to villages also helped them develop their tourism. The government hopes that the tourism destinations they build can adapt to their local culture. There are seven objectives written on the Kemenkeu website about the

village funds allocation. In the third objective, it is written that the government encourages the development of rural infrastructure based on justice and local wisdom. (BKT, 2021) However, when we look at the field, many villages that developed their tourism sector are not suitable with their local wisdom. Most of them even build places such as selfie spots and miniatures of iconic buildings from other countries.

Based on the examples above, we need to see Indonesia's geographical and cultural aspects. In every place, many things can be utilized for tourism. From geography aspect, Indonesia is an archipelagic country, so the coastline of Indonesia must be wide. Besides that, Indonesia is also still included in the "Ring of fire" path, so many active and inactive volcanoes exist. Due to this geographical condition, makes Indonesia's culture is diverse. For example, if someone lives in a coastal area, they have certain habits before starting their work as fishermen, seaweed farmers, salt farmers, and pond farmers. While, those in the mountains have certain habits before starting their work, such as farming, raising livestock, and working in the plantation sector. With this diversity, the village community does not need to build tourist attractions such as selfie spots and miniatures of iconic buildings from other countries. On the other hand, people also do not need to change existing habits. For example, is in Kulonprogo, DIY. They built the Eiffel Tower KW made of bamboo (Nissa, 2018) or a bamboo garden in the Area Dermaga II Waduk Sermo in Kulonprogo, DIY (Dewi, 2016). The existence of social media makes this kind of place even more crowded. An example is in Bantimurung National Park, South Sulawesi. Their new tourism destination, Helena Sky Garden, became crowded because it went viral on social media. (Prodjo, 2018)

While many villages are flocking to build tourist destinations that are not following their local culture, there is a village that does not follow that. In Tutup Ngisor village, most of the people work as farmers. Nevertheless, they also like art. The people there think that farming and the arts are two things that cannot be separated. They will be busy with activities in the fields or fields in the morning. Then in the afternoon until the evening, they will do art. Every year they also celebrate Suranan, which is held on the first day of Sura according to the Javanese calendar. This event symbolizes gratitude to nature which has given them many things. This tradition has been carried out for years.

Based on what happened in Tutup Ngisor, researchers feel that the daily life there is very compatible with the eco-cultural tourism theory. Eco Culture is a combination of the word ecological, which is abbreviated as eco or ecology, and the word cultural or culture. *Ecology* can be defined as the interrelationships between living things and their environment. (Frick, 1998: 1) The concept of eco-cultural tourism is part of eco-tourism framed and integrated eco-tourism as a sustainable form of tourism based on natural resources and common culture. Therefore, the author wants to explain education-based eco-cultural tourism. This journal will explain that Tutup Ngisor Village can be an education-based eco-cultural tourism destination.

REVIEW OF RELATED LITERATURE

In 2015 Indonesia's government had a program called "Dana Desa." It is a fund from the government to develop many villages in Indonesia. According to Undang-Undang no. 6 of 2014 about Village. It is taken from the State Budget (APBN) for Desa and Desa Adat. These funds will be transferred from the APBD of a regency or city for the local governance, development, community development, and social needs. Indonesia's government hopes that this program can develop and help them have a more decent life. The government hopes that the tourism destinations they build can adapt to their local culture. It is written on the website

of the Ministry of Finance that there are seven objectives for village funds allocation. The third goal is to encourage rural infrastructure development based on justice and local culture based on the third goal. However, many tourism destinations are not built following the existing local culture. We can see it from the development of tourist destinations such as selfie spots made from bamboo and the building of miniatures of iconic buildings from other countries. Such as in Kulonprogo, DIY, which built the Eiffel Tower KW made of bamboo, (Nissa, 2018), or a bamboo garden in the Dermaga II Waduk Sermo II in Kulonprogo. (Dewi, 2016) Bantimurung National Park in South Sulawesi also made a similar thing named Helena Sky Garden. (Prodjo, 2018) At the same time, Indonesia has many local cultures that can be developed for marine tourism, culture, agriculture, nature reserves, and others. Ecocultural tourism can be a reference for tourism that is friendly to the environment and local culture. Eco-culture itself is an eco-green development concept that prioritizes reforestation as a form of global warming prevention.

This research is taking part in documenting life in the Tutup Ngisor village, and it can be a role model for the other villages. At the same time, eco-cultural tourism can highlight tourism that has an ecological and cultural base in Tutup Ngisor Village.

There are several empirical studies about Eco-cultural Tourism the research discussed *rancangan suatu tempat menggunakan pendekatan arsitektur* eco-cultural. (Fitria: 2020; Atho'illah, 2019) The research location only distinguishes both, but the titles are almost identic. Research only discusses the ecological aspect, but it also uses the architectural approach. It explores a tourist village with ecological architecture. (Ayudya. et al., 2018) The other topic also discussed is developing an Eco-culture-based tourism village. (Rifyan A, 2016) There is only a journal that discusses life in Pondok Cabe Village as an eco-cultural tourism village. This journal discusses the economic aspect of the tourism village. (Kurniawati, 2015) However, there is a lack of literary works discussing educational-based eco-cultural tourism.

Eco-Cultural Definition

Eco-culture is derived from ecology and culture, where each word has a different meaning. Eco is another word for ecology, which is an interrelationship between living things (plants, animals, and humans) and their environment (light, wind, temperature, rain, humidity, and others). (Frick, 1998) At the same time, culture has the same meaning as culture. Culture has numerous definitions, and it influences everything individuals do in their society since of their ideas, values, attitudes, and normative or expected designs of behavior. Culture is not hereditarily acquired and cannot exist on its claim, but its members continuously share it with society. (Hall 1976, p.16) Hofstede (1980, pp 21-23) defines *culture* as “the collective programming of the intellect which recognizes the individuals of one bunce from another”, which is passed from time to time, it is changing all the time since each era includes something of its claim sometime recently passed it on. It is regular that one’s culture is taken for allowed and accepted to be improved since it is the as it were one, or at the slightest the primary, to be learned.

Eco-culture is the development of eco-green that prioritizes reforestation to prevent global warming. Many natural disasters and damage to plants in the forest and the surrounding environment caused human awareness to take care of the environment through teaching eco-literacy from an early age. From these terms, Candase Gossen defines eco-culture as the rise of the character of knowledge about eco-culture in the young generation to be integrated into people's lives. In addition, according to Janhonen et al. (2006), eco-culture or ecology-culture is related to how families are proactive in changing their daily routines due to environmental

changes, both in the global and local environment.

Eco-cultural tourism

Before eco-cultural tourism terms were used, this kind of tourism used ecotourism terms. Eco-cultural has been used since 2012, which the United Nations have supported. Ecotourism was found in the 1970s, and it was developed in the 1980s. It is created due to massive environmental damage. Hetzer (1965) identified four pillars or principles of responsible tourism:

- Minimizing ecological impacts
- Respecting the local culture
- Maximizing tourist satisfaction
- Maximizing the benefits to local people

Eco-cultural tourism is a new form of tourism where the main goal is not to generate wealth, expropriate land and exploit the resources of inhabitants and countries to benefit big companies (Martinez;2006). Through eco-cultural, it combines the natural and cultural as the main subject. Through eco-cultural tourism, it changes humans' assumptions that we have to destroy it first if we want to make something. After that, we can talk about this tourism's economic and recreational benefits.

Local Wisdom

Local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb, even manage culture that comes from outside/other nations into its character and abilities (Wibowo 2015:17). The identity and personality adapt to the views of the surrounding community so that there is no shift in values. Local wisdom is one way to manage culture and defend ourselves from foreign cultures that are not good.

RESEARCH METHOD

This research will use the eco-cultural tourism approach to understand the local dweller's point of view. Eco-cultural has four principles of responsible tourism: minimizing ecological impacts, respecting the local culture, maximizing tourist satisfaction, and maximizing the benefits to local people. (Hetzer,1965) The main goals of eco-cultural tourism are not to generate wealth, expropriate land and exploit the resources of inhabitants and countries to benefit big companies. (Martinez, 2006) Through these primary goals, it becomes the main focus of this research.

Ethnography research will be central to collected data for this research. The project will contain the life in Tutup Ngisor, especially their tradition. It also includes an in-depth interview with Sitras Anjilin (the head of Padhepokan Tjipta Boedaja) as the primary source and interviews with his family and relevant villagers such as his relatives. Besides the interview, participant observation also applies to obtain first-hand experience of their activities. The observation will be done primarily on Padhepokan Tjipta Boedaja. However, the writers add library research to complete the missing interviews, observations, and library research in this research. The data that will gain in this research is qualitative. It is a type of scientific research. Qualitative research shares these characteristics. It seeks to understand the given research problem or topic from the local dwellers' perspective. It includes the values, opinions, behaviors, and social contexts of a particular population to get specific information. The data analysis is conducted with a systematic mapping process which includes data clustering and a critical description of each cluster. After the data is collected, data analysis will be done by systematically mapping and making a description of the detail relevant.

RESULT AND DISCUSSION

Eco-cultural tourism is a new form of tourism where the main goal is not to generate wealth, expropriate land and exploit the resources of inhabitants and countries to benefit big companies. (Martinez;2006) Through eco-cultural, it combines the natural and cultural as the main subject.

Tutup Ngisor is a village that has uniqueness from other villages. Tutup Ngisor is a village located in Muntilan. Most of the people there are working as farmers. However, apart from being farmers, they have an artistic soul. This artistic soul grew because of Padhepokan Tjipta Boedaja, which already existed for a long time. It also makes the people there uphold and live Javanese culture. Every year, Padhepokan Tjipta Boedaja holds a Suranan event every 15th of Sura month according to the Javanese calendar. At first, the Suranan event was an event to care for the village. However, over time Suranan, there is a change in purpose. Currently, Suranan is a symbol of gratitude to the universe. In this event, they will put offerings in places that are considered sacred. Then there will be a puppet show, then in the morning it will be continued by surrounding Padhepokan, and finally closed with folk art. Another event that is held annually is Sedekah Gunung. The main agenda of the Sedekah Gunung event is to pray that they will be safe and as a sign of gratitude to Mount Merapi. The other event held weekly in Padhepokan Tjipta Boedaja is Caosan. Caosan is an event featuring Gamelan performances every Thursday night. The purpose of each event is to preserve the traditions that have been built for decades. Many events are held every year making many people come to visit Padhepokan. Even if there is no event, many people come to visit and study at Padhepokan.

It is suitable to what Martinez said. Tutup Ngisor Village did not use the event to make a profit. Pak Sitras said that the people who came to Padhepokan wanted to learn from each other. In Padhepokan, they are all considered teachers and students at the same time. Pak Sitras also explained that having guests had become a part of their life. So that if no guests come for a long time, they feel stressed. (Anjilin, 2022) In addition, Tutup Ngisor Village also combines nature and culture. Giving offerings supports Martinez's theory because this offering is a form of gratitude for what the universe has given.

Through these primary goals, it becomes the main focus of this research. Eco-cultural has four principles of responsible tourism: minimizing ecological impacts, respecting the local culture, maximizing tourist satisfaction, and maximizing the benefits to local people. (Hetzer,1965)

On the interview with Pak Sitras (as head of Padhepokan), Mbah Bambang (as elder of Padhepokan), and several members of Padhepokan Tjipta Boedaja. Tutup Ngisor Village, with its Padhepokan Tjipta Boedaja, is a village that fits perfectly with the four principles of responsible tourism. First, they have minimized the ecological impact. Pak Sitras said that in Tutup Ngisor village, they are very protective of nature. The trick is to give offerings in places they consider sacred. In addition, events such as Sedekah Gunung are also symbols of gratitude to God Almighty for His protection and a form of respect for ancestors. (Anjilin, 2022)

Besides, what the guests did fits with the second theory about respecting local culture—guests who come to *Padhepokan* respect the rules there. For example, they are not allowed to jump over the gamelan, wear jarit in the rituals held by *Padhepokan*, and may not wear religious attributes when coming to *Padhepokan*. (Anjilin, 2022) Another thing found at *Tutup Ngisor* is that they always give their best when there is a guest. Mas Setyoko or usually called *Mastur* a member of *Padhepokan* explained that when guests come to Padhepokan, they are served as well as possible. They will take out all their food, even if they only have a few foods. (Setyoko, 2022) *Mastur's* statement is suitable with the third principle, maximizing visitor satisfaction. Appreciating people who come has become the habit of people at *Tutup Ngisor*. They are

willing to explain what the guests want to know. It makes guests also feel respected. Then the people around Padhepokan also feel happy with the many guests who come to *Padhepokan*. They feel that having guests allows them to learn new things from that guests. The knowledge transfer that happens there is suitable to the *Padhepokan's* goals when Romo Yoso (Founder of *Padhepokan* Tjipta Boedaja) builds this *Padhepokan*. His goal in establishing *Padhepokan* was for people to gather, and all of them are students and teachers at the same time. (Anjilin, 2022) The principles put forward by Martinez it is also appropriate because the residents around *Padhepokan* get many benefits in terms of the knowledge brought by their guests.

Even though it has qualified from the principle of becoming an eco-cultural tourist spot, Pak Sitras disagrees with that. Pak Sitras feels that recreational tourism makes them have to serve their guests. Meanwhile, from what they have done so far, life is running normally as usual. Therefore, Pak Sitras agrees with the concept of eco-cultural tourism for education. The reason is that they do not have to serve the guests who come. The other thing that makes Pak Sitras disagree is that tourism for refreshing will change people's behavior to become more commercial. Pak Sitras is afraid that the commercialization will make young people lazy and depend on tourism for their livelihood. As a comparison, Pak Sitras compared the village of Tutup Ngisor with Bali. At first, maybe Bali has an almost similar life. However, because they have started to be commercialized now, they are significantly affected during the Pandemic. Meanwhile, in Tutup Ngisor, they continue to live their lives as farmers. (Sitras, 2022)

CONCLUSION

Tutup Ngisor Village has qualified in the eco-cultural tourism theory. *Tutup Ngisor* Village has traditions such as *Suranan*, *Caosan*, and *Sedekah Gunung*, which can be a reference for other villages to become eco-cultural tourism villages. However, the elders there are not willing to make their village be an eco-cultural tourism village. They agree if their village runs education-based eco-cultural tourism. The reason is that they do not have to serve the guests who come. Besides that, they also think that cultural tourism for refreshing will have a destructive impact on the village because they will change their lives by becoming dependent on the tourism sector.

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