

AVOIDING LOCAL CULTURE DEPRIVATION IN HISTORICAL LANDSCAPE BY INVOLVING SPECIAL INTEREST COMMUNITY IN FOOTHILL VILLAGES OF EAST JAVA

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Abstract— By the late 2010, the cultural heritage of East Java has being promoted as a new tourist product. One of this cultural heritage is Penanggungan Ancient Complex. It is an ancient area located on Mount Penanggungan, that was built in the periods of Fourteenth century Hindu Kingdom of Majapahit. The ancient structure is not the only cultural assets founded in this Forest villages, but there are others valuable intangible culture such as Bersih Desa (Village Purification) and Meteri Sumber (watersprings rituals) traditions that being held to preserve water spring. The tradition that has roots from pre-Islamic era apparently has been abandoned since the incursion of western Capitalism and other globalized Ideology. The vanishing process has been checked by the important role of community that has special interest on preserving traditional practice and beliefs. The community not only played important role on cultural and tradition preservation but also prevented their environment from man-made and natural disaster. They want to prevent this high risk area form landslides but most of the endanger environment and cultural site belongs to Forest State Company. The community were not allowed to make any activity on those area despite many villagers using this land for farming. How did they works and what the obstacle should they cope with? How does our effort to solve their problem? Therefore, this article tried to depict the role of Special Interest Community on protecting this cultural and natural sources from deteriorated process and the important of Cultural Resources Management in maximized the role of cultural asset to the people in the Forest Village. This research has conducted by using social research method. Community were empowered by introducing them with new material of “cultural research management”, entrepreneur skill, special interest tourism and assistance also. By discussing our new paradigm in Forum Group Discussion, involving all stake holder including State Forest Company, this company allowed the community to develop an activity that could provide new economic opportunity for local people and preserving the environment from landslides. It can be concluded that State Forest Company and Local Government fully understanding the will of Community in their effort to preserve and using this cultural tradition and site in order to made new economic opportunity for the sake of the people of forest .

Keywords— *Deprivation Local Culture Historical Landscape Forest Village*

I. INTRODUCTION

In 2015, the fire has burned nearly all vegetation on the top of Penanggungan. A month later, the rain highly falls in to ridge of this mount, caused many landslides surround the temple complex. This is one of the treat to this cultural heritage caused by nature. But there are also others treats, human crime. According to the photos taken from Dutch colonial periods, they were statutes, reliefs attach to the temple, but based of today’s photo, those statute and relief has missing. Many of those were brought by Dutch Researchers to their homeland when they observed it in the first time. It took placed in the Colonial Periods. After the Independence, many of these panels –statue and reliefs were stolen. This archaic thing is very expensive, so it will invite someone to take it and sold to the “buyers”.

My second issue that will describe in this article is about the vanishing process of local rituals as the effect of internationalized ideology. Liberalization and Modernization that was begun in last quarter of nineteenth century by opening the land for plantation has paved the way for Dutch to overwhelm all Javanese traditional rules. The further impact of this new economic system is the changing of the norm and custom amongst the peasant in related to the land. Before the industrial era, peasant consumed water for their paddy fields, dry land and living by using water springs that flowed to their sawah and home through natural waterways. Sometimes they made irrigation canal to watering their paddy fields, but it is not too long. People used water not only for their sawah and everyday life, but also for ritual matters. As long as the water exist, the people will continues their live in their village for generations. Since the introducing of plantation system – that demanding all peasant to cultivate cash crop, peasant no longer gave all their time and power to support traditional farming system. They have to share their works-time and land portion for their new masters, *Tuan Kebun* (ondernemers: Plantation owner). As the modern system deeply penetrated to their rural lives, their customs and norm gradually changed.

Even so, many old traditions lived side by side with the new one, such as their beliefs to the importance of water. Amongst the Javanese, water has important role in ritual. Javanese believed that water has power to purify someone

from a bad spirit. Take a bath not only means to free body skin from dirt by physical caused, but also purified them from the sin. Therefore, each villager puts the adequate water supplies in the first priority. In order to secure this water reservation, villager held a ritual called *meteri sumber*. The aim of this ritual is to anticipating the water scarcity that often occurred in dry season. But as the time pass on, the holding of this ritual were questioned by some people, particularly from hard line Moslem. They supposed that this pre-Islamic tradition is the expression of syirik. But some people, many of them still young age, believed to the creed that this practice did not violated against Islamic norms as long as they believed that Allah is the only God for them.

Despite of all controversy, this ritual plays important role in preserving the environment, the expanding of industrialization and modernization, this ritual was abandoned. In fact the cultural practices did not always spending the money just as the modern economist thought about. Cultural practices and cultural remains also have an economic value, as long as it managed properly and precisely. This article tried to show the example how these tradition and cultural remains provide economic opportunity to the villagers.

II. FINDING AND DISCUSSION

A. Bibliographical Reviews.

Heritage conservation is not a science, but an art. It reflects the changing values of society. Conservation practices have developed and evolved di Europe and United States as a reflection of the priorities of successive generation and the nature of the built heritage they choose for special treatment. From an early concern for the grand monument erected to commemorate specific event in history, conservation was extended in the 18th and 19th century to include the completion, restoration or reconstruction of building as a way to attain a contemporary ideal stylistic purity of imagined past. The success if modern movement urban planning and architecture in erasing the built heritage of the past was accomplished through the *tabula rasa* redevelopment of cities and expansion of urban, suburban and freeway development after the world war far into what had been farmland and country side shortly before. It is in the reaction to the excess of transformation of the human landscapes and attendant loss of reminder of the past that the historic conservation movement has enjoyed such a ground swell popular support in th past 30 years. The rupture of history created by the modern movement has given rise to the necessity of its resolution and repair by modern conservation. Heritage conservation thus has focused on those physical remains that have not yet been swept away by of the tidal wave of modern development and almost entirely dates from World War II.

In case of Indonesia, this process was begun in 1990. Heritage conservation characterized by its emphasized on physical remains of traditional practices that lies safely on the other side of the break in history seen as being thought about in 20th century modernism. Indonesia presents a context for the practice of conservation that is almost entirely different from what has been found in the west. Some of the remain of the4 distant past in the world can be found at Borobudur, Prambanan, Sriwijaya, Trowulan and other

around the Indonesian Archipelago. The culture that created these monuments are all but lost to our present age except for what has been pass down to our generations in the forms of built remains on these sites.

The Principe of Venice Charter is quite effective and appropriate in guiding the treatments of these sites. But in Indonesia is also a collection of hundreds distinct cultures, many of which to one degree or another, are living still closely associated with tradition that reach back hundreds of years. In their languages, religion practices, their performing arts as well as their material cultures can be found element that they uniquely hold in common with their predecessor of previous centuries. Robert [1], Indonesia and the New Conservation,"Monuments and Sites Indonesia. International Council of Monument and Sites, 1999.

The call for more historically grounded conservation practiced that prevailed in the 20th century was originally sent out by John Ruskin when he declared Restoration so called , , , , is the worst manner of destruction. Since then, the work of organization from the society for protection of Ancient Building in 19th century England to the International Council on Monuments and Sites (ICOMOS) of today have reflected this prevailing concern for a critical assessment of the historic value of built heritage and maintaining it against premature loss or adulteration bay the hand of natural of human forces. As the product of changing values of societies through the ages, the practices of heritages conservation as they emerged in Europe and North America are also a reflection of 20th century modernism that had as one of its primary features as sharp break from all that had of preceded it.

B. Finding Result

Seloliman located in foot of Penanggungan, 30 km from Sidoarjo, venue of AFF 2018 soccer competition. This village characterized with hilly terrain, and dry farming cultivation. Half part of this region consists of jungle which under the authority di PERHUTANI (State Woods Company). Seloliman is a small village covered 270 ha. It lies 350 above sea level and 65 kilometer from the Capital city of East Java Province. This area dominated paddy fields and dry cultivation. No industry and office activity found in this place. Population in the village is 1143 man and 1,140 women, with total 2,283 people. Junior high school graduated was dominated the educated person in the village. Most people works are farmers; only 20 persons works state servants, 211 works in factory, 708 off formal jobs and petty trader, and 463 works in the fields. Seloliman consist of 4 drops, Balekambang, Janjing, Biting and Sepur. Balekambang was the highest contribute of Land and Building Tax namely 86,488,881. the main income of Village came from Official Land (*Tanah Kas Desa*). 35,757,800. Meanwhile, Pemerintah Kabupaten gave financial support 1,352,498,885. The education facility limited only for elementary school. Only one hotel, one motel, one historical monument and five restaurants find in the village. The economic potent not quite various, most people engage with growing animal husbandry particularly raising cow. Rice cultivation cover 21,3 hectare technical irrigation fields (*sawah*) and produce 95,5 ton in one year. (Monografi Desa Seloliman Juli-Desember 2016) Its no wonder that off farming activity was very limited.

C. Social activity

Social cultural life of Seloliman strongly inflicted by it located closed to the mountain and ravine. According to oral information, the road system that connecting Ngoro-Pungging- Mojosari- Trawas was made by Dutch Colonial Government for transporting cultivation product. This area was encircled by Dutch plantation namely sugar cane and potatoes. But in the postwar periods, Seloliman not had very good fate. The story of Seloliman could be track from the Kingdom of Majapahit.

There were artifact that proved that argue as one could find Patirtan Jolotunda, Suku DoOmas, Kendali Sodo and many other archeological sites. But no certain information explain the genesis of Seloliman Villagers. The only information emanates from many *Sesepuh* (old man), that in Local tradition called Mbah. There are maeny differrents perspectives and standpoints between informant about the way their village was formed. Through the Rembug Padang bulanan, they completed their story of Seloliman. According to them, first people had come to the village is Mbah Musirah (Sira). He comes from Mataram (a Kingdom in Central Java), since the end of Diponegara war in 1830. Older version told that the first man clears the jungle and making a Village (*Babad Alas*) is *Kek Ringgit* . He believed was lived when the conflict between Suropati and VOC occurred in 1740. He runs to this mountain area in order escape from VOC. *Kek Ringgit* lived in Dusun Sempur, or today Seloliman. The second information of the pioneer of Seloliman is old cemeteries. There also earthenware and many other artifacts indicated that that place has been occupied since very long time. Third person that recognized as pioneer is *Mbak Pikulun*. *Pikulun* means spiritual person. Man with extraordinary power on spiritual matter that placed him on the top of social stratification. He dedicated his life for religion matters. He was the first lurah of Balekambang before this village was integrated to Desa Seloliman, along with Janjing, Biting and Sempur. According the oral tradition Mbah *Pikulun* is one of chief fighter on the Rebellion of Turnayaja. He left their position as member of company and turn to be “exalted” position as a priest instead.

Seloliman centre of pre-historical remnant such as Nongko Dempet, Banteng Roboh, Curah Cici, Curah Talang, Bende Doyong, Watu Kinap Wot Lemah, and Narotama. Usually these historical sites has been centre of religious activity. Local people mention these places as *punden*. There are three placed that was used as *punden* (something must be sanctified) by villagers namely old cemetery, temple of structure from the past and water spring. Most water spring located under a big trees for example in Balekambang, *Punden* Mbah Dempok and *Punden* Mbah Broyong. Mbah Broyong was believed by the villagers is the pioneer of Dusun Jinjing. He turned the jungle in to the settlement and rice fields. In order to pay honor to their merits, villagers held ritual in Mbah Broyong Tomb. It was predicted that the big number of immigrant came to this place in 1920 to 1930. Meanwhile Mbah Dempok was believed as the followers of Diponegara whose his soldier were defeated by Dutch-Javanese Coalition Troops in 1830 then scattered along the highly mountain if East Java. Another *punden* is *Punden* Mbah Kramat Panjang and Mbah Tunggul Wulung in Dusun Jinjing. Every Suro people from Dusun Biting held *Ruwat* Sumber or *Ruwat* Banyu in Patirtan Jolotundo. The founder

of Dusun Biting also related to the immigrant from Central Java. The six persons who lived in Dusun Biting such as Mbah Musirah, Mbah Tunggul Wulung, Tunggul Nogo, Tunggul Nokek, TUNGgul Sari Demang Alam and Tejo Kusuma were came from Yogyakarta and Surakarta after the end of Diponegoro War in 1830. They organized local villagers that have been stay in that placed many years before as refugees of Trunojoyo Revolt. Oftenly had of the Village (lurah) was chosed based on his ability to crush the robber and gangster that treat the villagers. After hundred years passed, the villager today always remembers their name in each ritual.

Its remote area made Seloliman “abandoned”. The only road to Mojosari is pathway with no electricity; the light just came from torch and burned dried leaves. Only a few people can eat rice, mostly consumed (*karak*) low quality rice, maize and cassava. Rarely did people transaction by money and get education even in the lowest grade. The only reason of backwardness is the distance of Seloliman from Capital City of Trawas is 90 km. Seloliman lies in the extreme north of Mojokerto Regency, with its difficulty condition and dangerous of topographical condition. Parents not allowed their children go to school for afraid their children get accident. In spite of this inhospitable and harsh condition, this obstacle has kept the tradition, custom and genuine value remain intact. (Buku Sejarah Dusun Biting, Dusun Sempur, Dusun Balekambang dan Dusun Janjing Desa Seloliman, Kecamatan Trawas, Kabupaten Mojokerto.)

Seloliman is not the only village located nearby this mount, but there are other village that became entrance of Penanggungan Hiking trail named Kedungngudi. For many years, guest came to this place and tried to observed archaeological remains in mount Penanggungan, but they were not being served as a tourist guest. They spend the night in UBAYA training Centre, cottage and hotel resort which has been build by Universitas Surabaya. Since the guest spend its night in this resort, the villagers did not get economic opportunity from this cultural activity.

We come to Kedungngudi village and present an example how to use “Archaeological Remains” to become income sources for people nearby these object as well. We showed the successful of Trowulan villagers in using the Cultural Heritage Area (Kawasan Cagar Budaya) Trowulan, as their sources of living. We proposed a new concept of Cultural Resources Management. What is the meaning of “cultural Resources”? This word usually taken to mean the beliefs, values and ways of life the people pass from generation to generation. Cultural resources should be understood as that aspect of environment, both physical and intangible, both natural and built-that have cultural value to group of people. The group can be a community, a neighborhood, a tribe, or any of scholarly and not so scholarly disciplines that value cultural things – archeologists, architectural historians, folklorist, and cultural anthropologist. The definitions should be include those non material human social institution that help make up the environment in our heads p our social institutions our beliefs, our accustomed practices and our perception of what makes the environment culturally comfortable. “Cultural resource management” (CRM) ought to mean: Managing all these sociocultural aspect of the environment and all the contemporary world’s impacts on them. (3) Cultural

resources can be elaborate in to historic places, spiritual places, cultural landscapes, rivers, mountain, ravine, culturally important plants and animal, culturally important water, wind and air pattern, archeological sites, shipwrecks, submerged aircraft, important person graves, religious practices, traditional subsistence practices, performance and its element and other social institution. [3] Ruin and remains of Temple in Penanggungan are categorized as cultural resources.

Then we turn to next important concept, historic preservation. Like cultural resources, the terms historic preservation has a range of meaning, but according to Congress and the National Historic Preservation Act, this concept means: "identification, evaluation, recordation, documentation, curation, acquisition, protection, management rehabilitation restoration, stabilization, maintenance, research, interpretation (and) conservation (of historic properties) and education and training regarding the foregoing activities or any combination of the foregoing activities". [3]

In the last definition, protection of historical landscape is far from complete. There is no protection for almost 5 ha square of heritage area. In some spots, those places were under the protection of State Wood Company (PERHUTANI). Despite all that fact, by this explanation, people began to understand that not only human and nature can provide economic opportunity, but also culture as well. But when we invite them to realize this plan, there are some obstacles. We find this information from one of outstanding figure in environment and cultural preservation movement community, Salamun.

Salamun is the leader of Special Interest Community of PAS LESTARI. Pas is abbreviation of Pawitra Airlangga Sapta. Pawitra means holy mount, Airlangga is the name of Greatest King of Kadiri at 11th century and sapta means seven. This community works on enhancing local people in protecting culture heritage and increasing economic productivity. In brief line, its community works for preserving nature and culture. At the beginning, this community has 13 members, leads by Mas Mulyono. Pas Lestari took some action by making water pipe net, mass planting coffee, and giving tutorial of using fertilizer. This community comprised person from different profession such as arts, traditional handicrafter, and NGO. As the other special interest community, this organization are self-finance. In recent times, Pas Lestary focused their works at preservation of water supplied, particularly on Patirtan Jalatunda (holy bathing place) and 5 acre area on the territories of PERHUTANI. As Agro-forestry organization, Pas Lestari accepts grant in form of 2 acre square land as reward of promoting social reforestation program.

One implementation of this program is empowering people by endorsing people to increase their coffee production. But they confront with PERHUTANI since most of this land belongs to this State Company. PERHUTANI not allowed using this "waste land" for coffee plantation. According to peasant standpoint, this land is unproductive, if it is not used for anything. In fact, until today most part of this "wasteland" were used by farmers to plant maize, and cassava that cannot prevent this from landslides. That caused landslides took place every years. Seloliman and

Kedunggudi are two villages in Trawas Sub Regency that scored high number of landslides. This prohibition has questioned by people. How could PERHUTANI issued this ban while there are many food court, villa and cottage keep their activity to serve consumers in the same time and place. [2] PERHUTANI only gave contribution to all programs as long as it contributes to forestation. Our informant said that all activity of "selling area for recreation place" in the territories of PERHUTANI must be financed by the initiator himself, not by PERHUTANI. But if this recreation place succeeds in gaining economic profit, the income from this activity must be share with PERHUTANI [2].

While conducting all preservation activity, PAS Lestari also helps local people to held the ritual of Turangga Mulya Sakti. It was a ritual holding to mark the coming of rainy seasons. The main obstacle of this cultural activity is accusation that all traditional practices they support is syirik. Syirik means believe there is other God but Allah. As the sub regency where Moslem is majority, this accusation makes them scared. Hence, the existence of the traditional ritual strongly relies on Lurah policy whether this practice will hold or not. In case of confronting the protest from Moslem community, Pas Lestari rely on Lurah (Head of Village) and his Prabot Desa (assistance). It was proved when Desa Seloliman holding a ritual Village Purification prior to Fasting month. At dawn women preparing ancak (food) to be send to Punden (Sacred Place) in the north part of this Village. These compelling offered foods were blessed by Kyai (Local Religious Leader) who prays in front of this offered food with Islamic way. After Kyai finished his pray, peoples brought back this ancak to their families. This is the difference between Islam and Hindu in the way offered the Food in the ritual. (Reza: 2017, 142) the ritual proceed by holding art of ujung (*Kesenian Ujung*). In this occasion, two man fighting by hit each other using half meter rattan with a "referee" stand in the middle of them. Fighter was chosen spontaneously, someone who wants to participate, just step to the front, asking to the referee to join the fight. This biggest event in this village could be held because of the supporting from Lurah Seloliman.



Fig. 1. Village Purification on Seloliman Village, Picture taken on June 2017

Preservation of nature and tradition were not the only program of this community but also preserving the heritages

sites. Though this temple complex no longer functioned as center of ritual, as it did in fourteenth century, Penanggungan complex still to be source of dispute between two different groups. One group came from Central Java, and the other from Bali. Both of them claimed as the descendant of Majapahit Royal Family and therefore it has right to take charge of Temple Complex. The Descendant from Bali claim that that temple complex belongs to Bali. Those claim must be asserted by making a Pura (Hindu Temple) on the top of Penanggungan. Idea of building Pura in the top of Penanggungan was protested by villagers lived nearby, as 100 percent of them as Moslem. The Regency of Mojokerto intervened and made decision to both sides that this area is not belong to anyone. So no one has claim to be the owner of Pananggungan [2]

By giving a material of special interest tourism, Pas Lestari has develops their activity to promoting cultural trips. In order to take an economic opportunity, they sponsored the making of Home Stay in Seloliman, complete with improving facilities such as wi-fi, food court and open plenary hall. But one missed is they lack of skill in guiding according to the concept of Special Interest Tourism. On last July 2018, we held and workshop with theme Special Interest Tourism by inviting chairman of Indonesian Archaeologist Association East Java. The aim of this workshop is to examine the importance of Special Interest Tourism in last 5 years. We informed the community how the transformation in communication, transportation and tourism has going faster than everyone assumed. This is the summaries of the workshop. [6]



Fig. 2. Pas Lestari Community (Picture by Author, July 2018)

Culture is important asset that able to attract million of tourist to visit new destination each year. Cultural routes which become cultural tourism product is able to strength many cultural resources on single and multi destination which contribute to cultural site preservation and also its living society nearby. (This kind of product has been developed in Europe with covers 33 Cultural Routes. Every year, about 100,000 pilgrims from 100 countries take this cultural route across 166 shire, and 1800 historical sites. The questioned is how to make the same package in East Java?

Trawas located in three angle Hindu-Buddha archeological in Java. This area comprises Mojokerto, Malang and Kediri where inscription, monument, statue and other remains often being found. Therefore this landscape

formed a cultural network and quite reasonable to be designed as cultural route for Special Interest Tourism as it found in Spanish. (Tety D S A, Kementrian Pariwisata; 2017) How to realized this plan? Today, we have internet that reach almost in the remotes area in Java. We have Google that make people to promote their cultural spot easier. This three regency was pass by main road, national road that connected there cultural places. The question is how is the competency and professionalism of tour guide in these three regencies? University plays important role in giving assistance to the “future tour guide”. This problem reveal when we have discussion with Pas Lestari di Pendapa Herlangga Joyo.



Fig. 3. Workshop on the theme Spesific Interest Tourism in Biting, Seloliman Village, Trawas Mojokerto (Picture taken by Author July 2018)

Three key elements word to bring to life traditions and arts tourism is Learn the Culture, Live with Heritage give Hope for Local Communities. Pas Lestari has support one of residence in Seloliman in bringing this concept into reality. In applied cultural heritage as resources, they made home stay and “convention rooms”, equipped with food court. This resort also provides a Cultural Torusim Gunung Bekel. It such a package tour whicg design to guide group of tourist who eager to hike and visit Candi bekel and Kendalisangan. Both Candi Bekel located near to the summit of Penanggungan. Local tale said that both temple have “supernatural power” because Hanuman (Monkey God) doing meditation on that place. That’s make local people – sometimes also from far away place and neighboring area, come to ngalap berkah (pray for bless) at special time such as Sura. Javanese tradition believed that Suro is the most sacred month among 12 month in a Islamic Calendar. While practicing ritual of ngalap berkah, they do the old-Javanese-traditional-fasting – called patigeni at the same time. The closing of this ritual is marked by offering roasting-totally black or white chicken. They often did this ritual in order to make their goal succeed. Many nominated legislator practiced this ritual when the time approached Local Legislator Election. Sometimes there is paradoxical fact

when our modern political system combined with the old traditional practice [2].

Despite all this mystical part, “Cultural Hiking Package” to Candi Kursi, Candi Buyung, Candi Kursi and Candi Mejo. Three of these located in the south ridge of Penanggungan. The path, where hiker must walk through - connected many temple such as Balekambang, Patung Singa, Watu gambar. After passing this temples, hiker continued their track to west ridge 200 meter to Candi kama, Candi Meja, Candi Watu Tulis and Candi Kendali Sodo. Distance between each spot more and less is 100 metres. The next object is Candi Balekambang, Patung Singa, Watu then walk to Gunung Bekel. The next 200 meter, Hikers going to Candi Kama, candi meja, candi Kendali, Candi Watu Tulis, candi Kendali Sodo. The distance of each spot less than 100 meter, but sometimes divided by deep ravine. This cultural hiking package is prototype model of Cultural Resources Management. Local people can earn the salaries from guiding the visitors. We have a list of travelling package that showing the economic opportunity made by this Community.

TABLE I. BROCHURES FROM ERLANGGA JOYO HOMESTAY, DUSUN BITING, DESA SELOLIMAN, TRAWAS, MOJOKERTO; 2018

No	Number of hikers	Cost for each hiker (IDR)	Destination	Appedix
1	1	250,000	Temple of Bayi	Duration
2	2-5	200,000	Temple of Putri	from
3	6-10	150,000	Temple of Genthong	post to summit
4	11-15	100,000	Temple of Shinto	is 1 day
5	16-20	80,000		

No	Number of hikers	Cost for each hiker (IDR))	Destination object	Additional information
1	1-2	350,000	Temple of Bayi	Spend one night in summit
2	2-5	300,000	Tempel of Putri	
3	6-10	250,000	Tempel of Genthong	
4	11-15	200,000	Temple of Shinto	
5	16-20	100,000		

In fact, there are two problems in boosting this Village to become a favorite tourist destination. Eventhough there are home stay, culinary resort, good condition streets, and reachable from Surabaya-Malang main roads, people the villages of this sub regency Trawas had not already provided other product than tourist service itself. There are no various kinds of traditional cloth, such as handicraft, *setagen* (long shawl tied on the waist in female costum) *selendang*, *sarong*, and towels offered, as we find in other tourist destination. Their production only reaches small number either in quality or quantities. Furthermore its production only limited on selling fruit, and sweet potatoes that easy to expired. The capital and technical assistance from the government and private is necessarily needs in order to stimulate some people to increase their level of productivity and to explore their local potent. The position of Trawas offered good opportunity since this sub district is the nearest cool weather area to Surabaya.

The second problem in promoting this Penanggungan Heritage as tourism destination lies on personal capacity. Since modern tourism service has to meet world standard of service, management of “Penanggungan Cultural Heritage” demands more competent and professional tour guide, particularly on specific interest tourism. While a person in charge must be proved by certificate of competency, all members of PS Lestari who involved in this sector do not have this requirement recently. They confess that certificate of competency make them unconfident to run their program. For example, not all members have the ability to explain the meaning of relief, structure and position attached to each temple. They need more assistancy from experts in order to give better service if they have to accompany foreign “consumers”. (Workshop July 2018) As close statement, implementing Cultural Resources Management demands professional skill, good management, adequate investment and good infrastructure. But it cannot realize by themselves. It should be done by cooperation between local people, University, community, PERHUTANI and Local Government of Mojokerto.

III. CONCLUSION

Development strategies in using cultural heritage as resources are constantly undergoing modification. The succession of development paradigms are built primarily dealing with dramatically change in the way men communicated and travelled. From the historical perspectives, relation between economic and culture has been largely exploitive. During periods of new order, economic interest which mainly consists of nature and social resources always placed in most priority, while culture and art always put behind. Ideology of resources exploitation for economic growth often ignored cultural issues such as preservation of historic monument, heritage area, vanishing local practice, local norm and many traditions as well. The notion of their former colonizer works on the assumption that traditional practice and agriculture system is irrational, non sense, superstitious, obstacle to modernization and progression. Each effort to reinvented traditional norms and practice means bring society in backwards.

As the globalization enters second millennium, this paradigm slowly reaches its turning point. Global warming, the increase of sea level that treats hundred cities in coast line, landslides, floods and forest fire has put many cultural heritage into a danger. Those phenomenons drove government back to places the issues of environment and cultural heritage as s priority as it occurred in Mojokerto. As the region where State of Majapahit placed their axis power, there are many culture heritages left. In other hand, these sites still give minimum benefit to the nearby people. Moreover, many of its remains were stolen or broken. The using of Culturel Heritage is useful in empowering, and educating nearby people in making the Cultural remains as for the sake of their own welfare. It cannot be done by every individual person in the village, but it will succeeds if the community act as a pioneer. The Pas Lestary community has paves the way for protecting the culture by using it as object for special interest tourism. Using cultural remains as a tourism object also make everyone to think that nature must be protected. So it has a benefit also to environment preservation. Most of all, a good competency as tourism

service provider demands assistancy from academic society, particularly archeolog and historian. The research program in such cultural heritage area will increase local people competency in conducting their role as good host.

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