

How Culture Resources Developed as A New Tourism Destination in Buleleng Regency

Putu Bimantara,
Hotelier Department,
Universitas Pendidikan Ganesha
putubimantara01@gmail.com

Putu Dio Artha Pratama,
Management Department,
Universitas Pendidikan Ganesha,
dioarthap@gmail.com

Komang Agem Wismanjaya
Accounting Department,
Universitas Pendidikan Ganesha,
agemava@gmail.com

Abstract-- Buleleng Regency is located in North Bali. The area is about 1366 km² wide which is the widest regency compare to others. There are 624.125 people live in Buleleng Regency based on the data from Badan Pusat Statistika Provinsi Bali. It has the biggest number of population among regencies in Bali. Buleleng is unique in every different perspective. It is a good place for culinary exploration and tourist destination. This potention is supported by the high population of people and their own peculiarity. This study has a purpose to explain how culture diversity in buleleng could be a new potential aspect to develop tourism. Culture diversity relates to traditional attraction from different vilages. We have found out that Buleleng culture is appealed for the new tourism destination in Buleleng Regency with high cultural motivation on it.

Keywords-Culture, Resources Development, Tourism Destination.

I. INTRODUCTION

Tourism is one of the important sectors in Indonesia which involves several elements in it such as culture, tradition, art, food, and several other things. The tourism sector is also a field that can help the economy of a region if it is developed and put to good use by the government and surrounding communities. The tourism sector has the potential to be developed as one of the sources of regional revenue by utilizing resources that can contribute to multidimensional economic development. This is in accordance with Merlinda's statement (2016). Tourism is can be describe as an experience of near-universal proportions in today's world (Kallen, 2008). And then Cultural tourism is a genre of special interest tourism based on the search for and participation in new and deep cultural experiences, whether aesthetic, intellectual, emotional, or psychological. Several cultural forms such as museums, galleries, festivals, architecture, historic ruins, artistic performances, and heritage sites routinely draw tourists (Stebbins, 1998).

Tourism in Indonesia, especially in Bali, utilizes many cultural concepts in the development of tourism. This is because the people of Bali have a cultural sociology that is the foundation of the strength of tourism. Almost all aspects of Balinese life can be an inspiration to be an attraction for tourists, not even a

few domestic and foreign tourists finally settled and made Bali as an inspiration. Religious and cultural forces are united in every aspect of the lives of the people and inspire tourist attractions, both of that statement are in accordance with the opinion of Malik (2016).

In addition, of course several factors that can support tourism activities are certainly needed.

There are 4 supporting factors of tourism, according to Khotimah statements (2017:59) is:

a. Attraction

According to Suwena (2010: 88), attractions or tourist attraction objects are a significant component in attracting tourist arrivals. Things that can be developed into tourist attractions are called capital or tourism sources. Capital attractions that attract tourist arrivals three, namely 1) Natural Resources such as mountains, lakes, beaches and hills; 2) cultural tourism attractions such as traditional village architecture in the village, archeological sites, arts and crafts, rituals, festivals, daily community life, hospitality, food; and 3) artificial attractions such as sports events, shopping, exhibitions, conferences and others. Tourism capital according to Suwena (2010: 89) can be developed into tourist attractions where tourist capital is found (in situ) and outside the original place (ex there). Tourist attractions are further differentiated into tourist attractions and tourist catching attractions.

b. Accessibility

According to Sunaryo (2013: 173), the accessibility of visits is "all access that provides for tourists to reach a destination or related tourist destination". According to the French in Sunaryo (2013: 173) which discusses the factors that are important and related to the accessibility of instructions directions, airports, terminals, time needed, travel costs, frequency of transportation to tourist sites and other devices.

c. Amenities

Sugiama (2011) explains that amenities include "a series of facilities to meet the needs of accommodation (accommodation), food and beverage supply, entertainment

venues, retailing and other services". Frenchdalam Sunaryo (2013: 173) provides a limitation that amenities are not an attraction for tourists, but a lack of amenities will make tourists avoid certain destinations.

d. Ancillary Service

Sunaryo (2013: 159) explains ancillary service more to the availability of public facilities and facilities used by tourists who also support the implementation of tourism activities such as banks, ATMs, telecommunications, hospitals and so on. Whereas Sugiama (2011) explained that ancillary service includes the existence of various organizations to facilitate and encourage the development and marketing of tourism in the destination.

These four elements are very important for tourism activities in an area. For example, if in a village there are no distinctive or interesting attractions, that village cannot be used as a tourism destination. It's same with accessibility. A tourist destination must have adequate access so that it can support the tourist activities in traveling. Some facilities are also needed to support tourism activities in an area such as the availability of accommodation, restaurants, entertainment, retailing, as well as several organizations as providers of tourism services or providers of information on tour packages.

For example in Sangsit Village, there is a Raksasa cave as a heritage cave from the era of the Kingdom of Buleleng which has good potential to be developed as a tourist destination. However, access roads to this cave do not yet supporting this cave to be a new tourist destination. Another problem is, in this cave area there are no other supporting facilities for tourism activities. Needs special attention from the government and the community to make this cave worthy to be a new tourist destination in Buleleng Regency. If the communities and the government are aware of the importance of these elements in developing existing tourism potential, a new tourist destinations will be born and can give a positive impact on regional economic growth.

Not only Raksasa cave which need more attention, Buleleng Regency have some potentials that also need attention in terms of developing tourist destinations such as in terms of tradition, art, architecture, traditional food, people's way of life, and history / place. Between of them are the tradition of megebeg-gebegan, megoak-goakan, bukakak beji, meboros kidang, mekering endut, kayeh di tukad, mategen-tegenan, sanghyang dance, gandrung dance, beji temple, tradition of nyakan diwang, bubuk mengguh, ngejot tradition, and yeh kapas waterfall.

All of us already know that Buleleng Regency is already famous for its stunning natural scenery like hills and beaches. This unique places are actually supported by the concept of "nyegara gunung" so tourist could enjoy 2 types of vacation with different situation such as warm weather at the beaches and cool weather at the hills. Buleleng is an area with lots of

cultural and tradition too which could be a good target for tourism development by taking advantages of new tourist destinations specifically in terms of tourists interest in cultural understanding. Buleleng Regency has traditions exist in each village as diverse as its natural resources. If we are aware of these potentials, we can improve tourism aspects in Buleleng by using the formation of unique cultural-based tourist attraction. This strategy could draw attention of local and foreign tourists and improve the quality of tourism in Buleleng Regency. Therefore, on this occasion, the author agreed to explain some of the cultural potential that exists in Buleleng Regency.

II. METHOD

This research was carried out through a survey and observation techniques in some villages in Buleleng Regency. Through the survey, a variety of unique traditions are develop and packed as new tourist attractions that are attempted to adapt with cultural motivation market segment. Collected data is analyzed with a qualitative descriptive approachment and will be presented in narrative form.

III. RESULT & DISCUSSION

There are 10 cultural elements as an attraction for tourists such as: (1) crafts; (2) tradition; (3) history and a place / region; (4) architecture; (5) local / traditional food; (6) dance and music; (7) the way of life of a community; (8) religion; (9) languages; and (10) local / traditional clothing. Among these 10 elements, some of them are found in Buleleng and many of them are not yet exposed to the worldwide through the internet so the cultures with good tourism potential are not widely known by the community. This makes the tourism sector in Buleleng Regency is only focusing on tourist destination with good natural scenery. Having these cultural potentials, we have to be able to explore and develop these cultural potentials so that later they can be a new tourist destination with cultural motivation.

As explained above, the region of Buleleng Regency has several cultural elements as an attraction for tourists. These includes :

1. Elements of Tradition

Simanjuntak (2016: 145) stated tradition is a part of the society. It can also be interpreted as an intangible cultural heritage from our ancestors, which has passed hundreds of years and has been obeyed by their heirs. This tradition is inherited by the ancestors to be followed to provide as guidance of life. This tradition cannot be changed or left by those who have it.

The PPPB Dictionary Drafting Team (1995: 1069) stated that tradition is ancestor's heritage that is still well practiced. Aliya (2008) also stated that tradition is a noun which has two meanings: 1. Vogue (from ancestors) that are still practiced in the society. 2. The assessment or assumption of the way of life which already exist is the best guidance.

It can be concluded that tradition is a habit and belief carried out by a group of people based on the habits that already existed since ancient times and they believe it to be true and will bring them good impacts in their life.

As it has a wide area, Buleleng Regency with its diversity certainly has many traditions throughout its area. Traditions are found in various villages in Buleleng Regency with their own uniqueness.

Buleleng has megebeg-gebegan tradition in Tukadmungga Village. This tradition is carried out the day before Nyepi specifically on Pengerupukan. This tradition is performed in the Catus Pata Agung / crossroad in the village of Pakraman Dharma Jati, Tukadmungga after Pecaruan Taur Agung. In Pecaruan Taur Agung, people sacrifice a calf. The calf is skinned first, leaving the head, skin and legs. After Pecaruan Tawur Agung is done, the villagers will start fighting over the calf's head. Surely there is a history behind the implementation of this tradition. It was told that there was an outbreak in the village of tukadmungga that made the village community restless. The community decided to ask the ancestors to solve this problem. They said to the community to do Pecaruan Taur Agung and sacrifice the calf during the ceremony. After the community performed the ritual, the village condition gradually improved. That is the history behind this tradition which is still maintained by the people of Tukadmungga Village right now.

There is also another unique tradition in Buleleng Regency. It came from Panji Village. This village is already famous with megoak-goakan tradition. This tradition is a game that is held once a year after the celebration of Nyepi or Ngembak Geni which is an expression of respect for the struggle of King Ki Barak Panji who used to play this game with his soldiers before fighting with the kingdom of Blambangan. This game is derived from the word goak which means crow in Bali and describes a crow looking for an egg from its prey. It same with this megoak-goakan tradition. The community will form a long line and one of the community will act as a goak and try to get the "tail" or the person who are in the back row. This tradition still maintained by the people of the villagers of Panji Village and becomes a habit of ourselves for us to always be close and willing to work together with fellow villagers for the betterment of the village.

Then in the Sangsit Village, there is a unique tradition called Bukakak Beji. This tradition performed by the community Beji sub-village every first full moon in the Hindu Balinese calendar calculation. This tradition is carried out by making a boat shape using coconut shells and paraded around the temple area by the community. This tradition is carried out as a form of gratitude for the dominant members of the Sangsit Village community who look for farmers as thanks to the abundant rice harvest.

And in Busungbiu Village there is a meboros kidang tradition. This tradition has been going on since 1500 when the village of Busungbiu built a Puseh Temple for the first time. This tradition is carried out by the entire community of Busungbiu Village before piodalan at Puseh Temple, where all of the men in the village will gather and go to hunt deer in the forest for 2 days and the other community will wait at home. When the deer has been obtained, then the deer will be taken to the village square and will be greeted with a unique dance called the deer dance. After that, the deer will be used as traditional ceremonial material for the piodalan in the puseh temple by being skinned by leaving the head, legs and skin. Then the deer meat will be processed to be a food that will be distributed to all residents of the Busungbiu Village. This tradition still continues routinely, that is for 5 years and is maintained by the people of Busungbiu Village as a form of respect for the ancestors in Busungbiu Village.

In Banyuning Village there is also a unique tradition called "making endut". This tradition is carried out as a part of Piodalan Agung in Pura Gede Pemayun once every year, especially at Buda Kliwon Ugu in the calculation of the Balinese calendar. This tradition is carried out in the area of Pura Gede Pemayun as a form of gratitude for the people of Banyuning Village for successfully carrying out the Piodalan Agung ceremony. This tradition is carried out by all community of the village by covering their bodies with "endut" or mud in the area of Pura Gede Pemayun. This tradition is carried out by the Banyuning Village community as a form of gratitude and devotion to the motherland for its abundant blessings and gifts.

In other village called Jagaraga, there is a unique tradition in a part of community weddings in the village. This tradition is carried out after the procession of the Metanjung Sambuk or a procession of welcoming the bride and groom by the family at home. After this greeting is carried out, it continues with this unique tradition, where the bride and groom will be directed to the river and they will take a bath together in the river, witnessed by family and community in the river. This tradition is carried out so that families and the community know that they are a newlywed who have been legally married and no one can fall in love with them anymore.

Then, in the village of Sidetapa there is also a unique tradition called Metegen-tegenan tradition which is carried out as the last procession of Nyomya Bhuta ceremony or neutralizing evil forces. This tradition is carried out with the aim to express gratitude to God for giving abundant harvests to the village community. This tradition is carried out by the entire community of Sidetapa Village by bringing a piece of wood to the ends of which is hung some agricultural products such as tubers, fruits, seeds, and other agricultural products. After that, this Tegen-Tegenan will be collected into the form of a mountain. Then a collective prayer will be held by the entire village community, and after the collective prayer held, the

Tegen-Tegenan that have been arranged are mountainous, will be contested by all the community of Sidetapa Village.

2. Elements of Dance & Music

According to Achdial (in Herlina, 2009) art is a human spiritual activity that reflects reality in a work that form and contents has the power to evoke certain experiences in the spiritual nature of the recipient. And Music Art according to Safrina (1998: 1) is a work of sound art in the form of songs or musical compositions, which express the thoughts and feelings of the creator through the elements of music, namely rhythm, melody, harmony, structure, and expression. And Dance according to Harini (1998: 2) is a creative expression that aims to develop aesthetic appreciation of sensitivity, shape personality, both physically and mentally, virtuous in accordance with the Indonesian cultural environment.

It can be concluded that art is a form of expression of the individual in a form of work of art whether it is fine art, motion art, sound art, and other art forms.

Buleleng Regency doesn't only consist of a wide area and a large population. But, there are also various unique traditions that can captivate the tourists who will visit Buleleng Regency. Buleleng Regency is also famous for its distinctive arts such as gong kebyar, Teruna Jaya dance, Palawakya dance, and etc. However, that is not all. Buleleng Regency also has a variety of sacred arts that may are not widely known by the community..

One of the sacred art in Buleleng Regency is located in the Village of the Selat. In this village there is an sacred dance or Wali Dance called Sanghyang Dedari Dance and Baris Dabdab Dance. This dance is believed by the people of the Selat Village as a dance that can ward off and neutralize the forces of evil and plague in the Selat Village. It is believed that in the past in the Selat Village there had been an outbreak that caused the entire Selat Village community to contract a smallpox due to a widow with powerful powers whose her children did not get a partner. Then, the ancestors at that time asked for guidance to God and finally created the Sanghyang Dedari dance and Dabdab dance. This dance is performed routinely on the piodalan in the Dalem Temple in the sixth full moon according to the Balinese calendar. The dancers who perform this sacred dance are youths who are still pure and stil not married. The dancers, will begin this sacred dance with a state of unconsciousness. And the unique thing, in Selat Village is not allowed to perform the Calon Arang dance, and only allowed to perform the Sanghyang Dedari and Baris Dabdab dance.



Figure 1. Sanghyang Dedari Dance

In the Village of Sidetapa there is also a sacred dance that is Gandrung dance. This dance is performed concurrently with the tradition of metegen-tegenan which is also performed as a form of gratitude for the village community over an abundant harvest.

3. Architectural Elements

Ching (1996) states that architecture is a morphological study of the basic elements of form and space as well as the principles that influence the organization of these elements in our artificial environment. Meanwhile Kahn (in Ven 1995) states that architecture is a process of creating space in a way that is truly planned and thought out. And according to Heath (1981: 1) architecture is a good building.

So, it can be concluded that architecture is a field that discusses the elements of form, space, and artificial environment that had previously been well planned.

Architecture has also become an interesting part for tourism in Buleleng regency. There is many places with unique architectural forms exist in Buleleng Regency.

For example of the unique architecture in Buleleng Regency is located in Sangsit Village, on the Beji Temple. Beji Temple is a temple located in Beji sub-village, Sangsit Village. This temple has a unique form of architecture which is a typical architecture of Sangsit Village. In this temple building there are also 2 pieces of Dutch soldiers who were carrying weapons. This statue is located in the gate in the middle of the temple.



Figure 2. Beji Temple

4. Elements of Community Lifestyle

According to Wirawan (2012) the way of life of the community is a reality that is can't be understood based on personal characteristics of individuals. Meanwhile, Pratiwi (2012: 1) states that the way of community life is an interaction between various aspects of life that we often experience in everyday life that will form a pattern of relationships that affect each other so that, it will form a social system in society. And according to Maswida (2014: 14) the way of life of the community is a daily concept that is used to designate something and which is generally understood in society.

So, it can be concluded that the way of life of the community is a technique of interaction between individuals in area to express something that is understood by the general public and can form a social system in society.

The population distribution in Buleleng Regency is one of the interesting things that makes Buleleng Regency is an area with diverse cultures and traditions. With a population of around 624,125 people, and with a wide area, make Buleleng regency has many different culture from another regency. It can be seen from the difference in the way of life of the community starting from the way it interacts, and the habits that are carried out by the community between regions in Buleleng Regency.

For example, in Sangsit Village, there is a uniqueness in communicating and interacting between the communities. The people in Sangsit Village are accustomed to using distinctive Balinese language and every -sentence is ended with a suffix e. for example "meli estoke" which means "buy the ice cube, please" then the second example is "dije seh ne?" which means "where is this anyway?". For some people who do not know this accent, it will certainly sound very funny and very strange. However, for the people of Sangsit Village, this is a common thing.

Then in Alasangker Village, there is a unique tradition called Ngejot. It should be noted that in Alangsangker Village there are 2 religion held by the community members. That belief is Hinduism and Buddhism. However, this is not a big problem for them. They are able to live side by side with mutual tolerance. This tradition is also a form of tolerance and care among fellow religious communities in this village. This tradition is carried out by giving each other objects and food between Hindus and Buddhists. For example, during the celebration of the Galungan, Hindus will give fruits and cakes to Buddhists, and also during the celebrations of the Vesak, Buddhists will give fruits and cakes to Hindus. This tradition is still maintained because it has a good moral value for people's lives in tolerance between religious communities.

In other villages, there is also a uniqueness in community life.

In Temukus village there is a uniqueness in the way the community maintains a balance of relations between the community and the ecosystem. This is reflected in the subak

organization in this village. This organization was formed to design and maintain a rice field irrigation system in an area with adult men as members. This tradition is carried down from generation to generation by the people of Temukus Village because most of the livelihoods of the people of Temukus Village are as farmers. However, now this tradition is only carried out by a few people. This is because rice fields have been sold and new business buildings have been erected. We need to be aware together for the sake of the preservation of our natural ecosystem.

5. Historical Elements / Places / Regions

According to Ali (2002) history is a nuanced field of study its importance are very thick. And according to Maharom (1998) history is a subject that can stimulate thought processes critically and analytically. It was during studying History that it was said to be historical thought. Whereas, according to Kustiawan (2014: 1.5), a place or region is a space which is a geographical unit and all elements related to it, whose boundaries and systems are determined based on administrative aspects.

So, it can be concluded that History is an important theory in life that can train thought processes critically and analytically. And the area is a space that is part of the geographical unity with all the elements within it with certain boundaries.

History is not less interesting to explore in Buleleng Regency. Formerly Buleleng was also known as the capital of the small Sundanese, and is also known for several historical stories of warfare against the Dutch which have now been commemorated by the construction of monuments such as the Puputan Jagaraga Monument, the Bhuana Kerta monument, and several other struggle monuments. In addition, Buleleng with its stunning Nyegara Gunung natural concept also holds many beautiful and stunning places, but not many people know about it.

There are several locations that are no less interesting to discuss and serve as new tourist destinations in the Buleleng Regency in terms of history and nature. The first came from Sangsit Village, where in Sangsit Village there is a Cave of royal historical heritage from ancient times. This cave is called the Raksasa Cave or the Giant Cave. Historically, in ancient times this cave was made as a means of irrigating rice fields or royal land in his time. In addition to having a historical background, this cave is also supported by conditions that are still natural and maintained until now.

In Bontihing Village there is a waterfall that is named by the local residents as Yeh Kapas Waterfall. This waterfall is named so, because when viewed from a distance it will look like falling cotton. This waterfall has a very beautiful view. But unfortunately this waterfall has not been supported by adequate road access, so to reach this waterfall we have to explore the dense forest and through steep roads. However, around the area of this waterfall also has provided attractive

spots for tourists to take pictures with a beautiful backdrop of waterfalls.



Figure 3. Yeh Kapas Waterfall

6. Traditional Food Elements

According to Tyas (2017: 2) traditional food or local food is one of the identities of a group of people that is very easy to find and easy to recognize. Meanwhile, according to Sastroamidjojo, S. (1995) traditional food can also be defined as general food that is commonly consumed for generations, consisting of dishes that are in accordance with human tastes, do not conflict with the religious beliefs of local communities, and are made from ingredients and spices.

So, it can be concluded that traditional food is processed food that reflects the characteristics of an area that originated from the culture of previous ancestors and is preserved until now.

Each region certainly has its own differences and uniqueness. Include in terms of food and how to maintain these food offerings. Buleleng Regency also has a uniqueness that can be seen in terms of traditional food as well as in the way the community maintains of the food serving. This can be seen through some unique traditions carried out by several villages in Buleleng Regency.

The first is the Nyakan Diwang Tradition, which means cooking rice in the outside. This tradition is carried out by the community in several villages such as Pelapuan Village and Munduk Village. In these villages, the community will cook rice using firewood or with a traditional stove in their yard. This tradition is carried out once a year which is the day after Nyepi celebrations or more commonly called Ngembak Geni. The community will start cooking rice in their yard from 03.00 to 07.00 AM. They will also spread mats in their yard and greet each other among neighbors. This reflects the harmony in society in a village. Of course it also becomes interesting when we visit and participate in carrying out this tradition.



Figure 4. Nyakan Diwang Tradition

In addition to the tradition of Nyakan Diwang, there is also a unique tradition called Megibung. Megibung means eating together in one large container. This tradition may already exist and be carried out in every village. Megibung is done by serving food on a banana leaf and arranged according to the size of a long and wide banana leaf. Food can be in the form of rice, and complete side dishes such as chicken, eggs, tempeh, and others. After that, people will start sitting around the banana leaf and start eating together.

Perhaps many people already know the typical foods of the Regency of Buleleng which include Siobak, belayag, and its distinctive dodol. In the Penuktukan Village, Tejakula District, there is also a special food called Bubuh Mengguh. Bubuh Mengguh is a porridge which in its processing process uses a lot of spices, vegetables and chicken meat. This porridge is served with a complement of crackers and beans. The combination of the flavor of spices and soft porridge, as well as the crispy crackers and nuts, make this porridge become rich in flavor.

The above traditions have good potential to be developed into a new tourist destination in Buleleng Regency. This is because the uniqueness and nature are different and cannot be found in other regions. Then how to package these traditions and make it a new tourist destination in Buleleng Regency? This can be started with the provision of socialization to the community in areas that have a source of new tourism potential regarding the benefits and importance of developing the quality of the existing tourism potential. With the development of the tourism sector in an area with their respective potentials, the community's economy will also get a good impact.

For example, in Bontihing Village there is a beautiful waterfall but there are no means to support tourism activities in it, and lack of attention from the surrounding community. This can be improved by increasing and empowering the potential that exists in the area. Such as improving access to the waterfall, the establishment of a resting place for a moment, interesting places to take pictures, and so forth. With good management, this waterfall can become a new tourist destination that is in demand by tourists and can also have a positive impact on the economic development of the community in the village.

The government also has an important role in developing this new tourist destination. The government must also be aware that by improving the quality of tourism, it can help support the quality of the economy of the community in an area. This can be done by holding festivals related to existing traditions or it can also be done by involving tourists in the implementation of these traditions both as participants, and as spectators of the tradition. So that through the implementation of this activity, besides aiming to introduce the existing culture, it can also become a new business area for the surrounding community so that it can increase the economic value in a region.

Besides that, documentation and publication are important things that must be done as a means of disseminating information to the wider community that this unique tradition is indeed true, so that it can attract tourists to come and feel the atmosphere of the implementation of the tradition.

IV. CONCLUSION & SUGGESTION

A. Conclusion

Buleleng is one of the regency in Bali Province that has areas with high potential to be developed into new tourist destinations based on cultural motivation. This is supported by the existence of a variety of unique cultures in Buleleng Regency which may not have been widely known by the wider community. Collaboration between the government and the community is needed to change the tradition and culture into a new tourist destination that can attract tourists to visit Buleleng Regency. If this can be done well, the government and the community will also have a good impact both in terms of the economy and in terms of development.

B. Suggestion

The Government and the community must be able to collaborate together to make a good quality of the tourism potential in the Buleleng Regency. It can support the quality of the economy of the community in the area. This can be done by holding festivals related to existing traditions or it can also be done by involving tourists in the implementation of these traditions both as participants, and as spectators of the tradition. So that through the implementation of this activity, besides aiming to introduce the existing culture, it can also become a new business area for the surrounding community so that it can increase the economic value in a region. Documentation and publication are important things that must be done as a means of disseminating information to the wider community that this unique tradition is indeed true, so that it can attract tourists to come and feel the atmosphere of the implementation of the tradition.

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