

Tourist Consumptive Culture At Tapaktuan Legend Tourist Attraction in South Aceh District

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ABSTRACT

This research is entitled "Tourist Consumptive Culture at Tapaktuan Legend Tourist Attraction in South Aceh District". This research is based on the fact that many tourists especially local tourists visit Tapaktuan Legend tourist attraction to enjoy its natural beauty as well as to know the historical values of the tourist attraction. Along with that, the South Aceh District government has also built facilities and infrastructure to reach the site. Usually, every tourist who visits a tourist attraction will bring special culture or characteristics, such as casual clothes, food, or just to enjoy the beauty of nature. However some tourists who visit this object tend to be consumptive, such as by carrying luxurious clothes, beautiful bags and wearing jewelry made of gold. The method used in this study is a qualitative research with a descriptive approach. Qualitative research methods collect, process, interpret and try to understand the meaning of an event of human behavior interaction in certain situations so that it can provide a systematic picture. The targeted outputs of this research are research reports, international proceedings and Intellectual Property Right (IPR).

Keywords: Culture, Consumer, Tourist, Attraction

1. INTRODUCTION

Aceh is a province that has many tourist destinations (*Daerah Tujuan Wisata* -DTW) that can bring in both local and foreign tourists including South Aceh District with its capital city Tapaktuan. Tapaktuan, is also known as "Dragon City", "City of Nutmeg" and the "City of the Youngest Princess". These titles are given considering that the area is rich in cultural and historical values.

South Aceh is located on the southern coast of Aceh province which is known to have attractive tourist destinations which are always crowded with visitors from the West and South Aceh regions such as Meulaboh, Nagan Raya, Calang, Subulussalam, Blang Pidie and others.

In addition to its beautiful natural potential, South Aceh is also known to be rich in artistic and cultural works of its people to be used as superior products for DTW at the national level. The region, especially Tapak Tuan is also popular with its marine tourism objects along Tapaktuan City such as waterfalls, cultural sites and historical attractions such as the Legend of Tapaktuan (Tuan Tapa) and the Dragon Princess bathing place.

People of South Aceh District are very open to visitors, as respecting guests has become one of customs in Aceh society as the result of the teachings of Islam. Almost one hundred percent of the population of South Aceh is Muslim. Then, in Tapaktuan City, conflicts rarely occur. Since the conflict period between Indonesian Government and Free Aceh Movement until present time, Tapaktuan is classified as a safe and peaceful area, so that tourist attractions in Tapaktuan are always filled with tourists.

In addition to tourist destinations in Tapaktuan, South Aceh District also has several destinations that can be visited, such as waterfalls in Samadua Subdistrict, Seventh Level Waterfalls in Tapaktuan, Ports in Labuhan Haji Subdistrict, marine tourism, mountains, parks and conservation areas, the grave of the hero Teuku Cut Ali, the coast in Trumon Subdistrict and others. From this potential, it is possible for tourists to visit not only the attractions in Tapaktuan, but also to other areas in South Aceh. In this case, according to [1], the attractiveness of tourist destinations is the main motivation for tourists to visit. The attractiveness of all destinations, including natural attractions, is highly dependent on attractions, amenities and accessibility.

With these various types of attractions, of course, it will also increase the number of tourist visits. Besides that the motivation for tourist visits to a tourist attraction also varies, depending on the tourists. Tourists visiting a place of course bring the cultural values of their area of origin, such as appearance, dress, jewelry, social patterns and others, so that consumptive culture is possible to form because it comes from their respective cultures as consumptive culture is one of the hereditary culture and unconsciously still exist in the society.

The tourism program cannot run alone, but is connected to other fields so that careful planning is needed. Nationally, the planning for the development of the national tourism industry must incorporate the relationship between tourism and other sectors such as the environment, health, agriculture, and culture. This linkage needs to be maintained and cannot be left to one party, but must be firmly included in the framework of institutional coordination and interfunctional planning [2].

With the advancement of information technology today, it is very easy for the local community of an area to absorb consumptive behavior from outside cultures. The process of absorbing consumptive behavior is supported by many existing global media such as films, books, magazines, television shows, internet, social media and so on. Consumptive culture that is ingrained, especially in Indonesia, can be called the long-term impact of hedonistic habits. The Indonesian Consumers Foundation said that consumptive behavior is a human tendency to use/consume without limits and is more concerned with the desire factor than the need.

Consumptive culture also arises from the existence of adherents of hedonism both from internal factors, from within oneself or externally from outside. This consumptive culture can influence a person's behavior in determining what choices they want to consume. Consumptive culture can be said as a pattern of life that concerns how people use their time and money. This not only has a negative impact, but also has a positive impact on certain parties according to the objectives to be achieved. In addition to consumptive cultural habits such as unlimited shopping which is not a necessity, there are other consumptive habits such as inner enjoyment and the need for health by seeking pleasure, breadth, satisfaction and entertainment for oneself by one way which is traveling to tourism places.

Based on the description above, the authors feel interested in conducting this research about the consumptive culture of tourists visiting the Tapaktuan Legend tourism object, South Aceh District.

2. LITERATURE REVIEW

2.1 *Consumptive Culture*

According to Chumidatus Sa'dyah (Yuniarti, 2015: 31), consumption is a human activity that spends the use of goods and services that are shown directly to meet their needs. Buying something to meet needs is actually not a problem, in fact it has become common practice in everyday life as long as the activity is really to meet primary needs. For example, buying a device as a communication tool. However, the problem is when in an effort to meet these needs someone or more specifically students develop behaviors that lead to consumptive patterns.

Consumerism or consumptive culture is a socio-cultural, economic and understanding order that encourages the purchase and acquisition of goods and services in excess, and in continuously increasing quantities. Consumptive culture can also be interpreted as behavior that is oriented to the use process or the process of consuming everything that is on their needs regardless of the classification of primary, secondary and tertiary needs. This is in line with Sumartono's opinion that a person will perform consumptive behavior by referring to what is determined by his/her reference group. This statement is also clarified by Schiffmann and Kanuk that the reference group is a place for individuals to compare, give value and information. Reference groups can be in the form of peers such as fellow students who should give each other input about the world of education and other knowledge. However, in reality they are competing with each other to show new things from them and trying to catch up from the lag [3].

2.2 *Consumptive Culture Characteristics*

The research on Less Cash Society presents the findings in the form of the consumption pattern of the Indonesian middle class experiencing a transition from fulfilling the necessities of life to being a symbolic need. It is the pursuit of identity and lifestyle that makes the consumption of the Indonesian middle class more secondary. Consumption can be considered as conscious strategic lifestyle choices made by consumers against the background of unconscious tastes that characterize a class habitat [4].

In the same vein, Gabriel and Lang state that there are various types of consumers, such as victims, voters, communicators, experimenters, identity seekers, hedonists, artists, rebels, activists, or citizens. This list manages to convey the fact that there is diversity among consumers. Consumption processes are linked to the real and ideal social

relationships that make up the world of the shopper. In this stage in particular, the typical consumer associated with one gender buys a certain brand or taste in relation to his/her understanding of not just a matter of mere need, but his/her thoughts about what will improve his quality as an individual [5].

Several characteristics of consumptive culture according to Sumartono [3], are as follows:

1. Buying the product because the product packaging looks more attractive.
2. Buying a product because of a gift offer.
3. Buying products only prestige
4. Buying products on price considerations.
5. Buy a product just because it maintains a social status symbol.
6. The emergence of an assessment that buying products at high prices and imitating trending fashion will increase self-confidence.
7. Using the product because of the element of conformity to the advertising model, idol figures.
8. Trying more than two types of products with different brands.
9. Buyers want to be different from others so that they can attract the attention of others.

Consumptive culture tends to lead to a glamorous (luxurious) lifestyle, extravagant, prioritizing their own pleasure and satisfaction and so on. This is often experienced by teenagers, especially because teenagers tend to be very happy that may lead to consumptive and hedonic behavior.

3. METHOD

The method used in this research is a qualitative research with a descriptive approach. Qualitative research method is the research method that collects, processes, interprets and attempts to understand the meaning of an event of human behavior interaction in certain situations so that it can provide a systematic picture [6].

Qualitative data was collected with a descriptive approach in the form of spoken words or pictures where the data was obtained from the results of interviews, documentation and observations of the behavior of the object under study. This is always used by researchers so that researchers do not see that something is already the case [7].

3.1 Informants

Research informants are research subjects who can provide information or data related to the problem and focus of the research being studied. Informants in this study were selected using a purposive sampling technique, which data source informants were selected with certain considerations.

Research informants include people who are selected on the basis of certain criteria and considerations that have been determined based on the research objectives [6]. Below is a table of several criteria for research informants:

Table 3.1 Informant Criteria
Source: Initial observation

3.2 Data Collection Techniques

Data collection techniques are used by the researchers to obtain and collect data. In qualitative

No	Informant Criteria	Number of Informant
1	Tourists who visit a number of attractions in Tapaktuan Legend	9
2	Domestic tourists	
3	Tourists with consumptive values	

research, several data collection techniques are used as a guide [6] such as:

3.2.1. Observation

Researchers play an active role in activities carried out by data sources, while conducting systematic observations and recordings related to the construction of social identity for tourists in a consumptive culture that is relevant to the focus and research problem [6].

3.2.2. Interview

An interview is a conversation with a specific purpose carried out by two parties, namely the interviewer who asks the question and the one who gives the answer to the question is the interviewee. The purpose of conducting interviews is to construct about people, events, organizations, feelings, as well as to verify, change and expand the construction developed by the author as a member check [7].

In this study, researchers used structured interviews by asking a set of predetermined questions. This allowed the researcher to have a guide in asking questions related to the thing being studied. Interviews were conducted on informants who had been determined by the previous researcher.

3.2.3 Documentation

In this study, the technique of collecting data with documentation is data retrieval through documents with the aim of obtaining information that supports analysis and interpretation. Documents in a broad sense can be in the form of photos or pictures, personal letters, diaries, conversations on social media, reports, and so on [6].

4. RESULTS AND DISCUSSIONS

From the results of the study, it can be explained that in an effort to understand the construction of the social identity of the Tapaktuan Legend tourist attraction in a consumptive culture, the researcher uses the social construction theory proposed by Peter L. Berger and Thomas Luckmann. As explained in the previous chapter, the theory of social construction is a social process through actions and interactions where individuals create continuously a reality that is shared and experienced subjectively.

Berger and Luckmann understand that social construction begins with defining reality and knowledge. In social reality, it is interpreted as something that is implied in social interaction which is expressed socially through communication through language, cooperation through forms of social organization and so on. While knowledge of social reality is interpreted as all things related to the appreciation of people's lives with all its aspects including cognitive, psychomotor, emotional and intuitive.

According to Berger and Luckmann, 1990 [8] the knowledge in question is the social reality of society. The social reality is knowledge that is daily in nature that lives and develops in society, such as concepts, general awareness, public discourse, as a result of social construction. In fact, social reality does not stand alone without the presence of the individual. Social reality has meaning, when social reality is constructed and interpreted subjectively by other individuals so as to stabilize its reality objectively.

Meanwhile, subjective reality is the reality that is formed as a process of re-absorption of objective reality into the individual through the internalization process. It is through internalization or socialization that people become members of a society. Berger and Luckmann stated that subjective reality can be directly translated into objective reality. According to them, these two realities are compatible with each other, but there is always a more objective reality that can be internalized by an individual alone.

Then, according to Berger and Luckman, the objective process is the actual reality that the existence of the Tapaktuan Legend tourist attraction is an objective reality. In general, the majority of tourists when visiting this ecotourism only aim to have fun and there is no other purpose or advantage to know the history of Tapaktuan Legend. Tourists who became informants in this study were tourists who ultimately make their social identity as tourists to be constructed for their respective purposes and

benefits such as tourists who construct self-image, personality existence, and others that can be seen from symbols such as fashion, ideology as a representation that becomes a pseudo reality.

Tourists (especially local tourists) who visit the Tapaktuan Legend tourist attraction consciously or unconsciously constructing social identity due to one of the influences of external and internal factors, which are the influence on people's lifestyles in terms of appearance, dress and way of thinking of people in an area that becomes a the tourist destination. In the daily environment, the community, either directly or indirectly, of course makes contact/interaction with other communities which also have a major influence on the occurrence of the social identity construction process carried out by tourists on the attitudes and culture adopted. As it gets a direct stimulus so that there is an urge to carry out the construction.



Figure 1. The sole of Tuan Tapa

Indirectly, these tourist objects make objective reality the real reality that when visiting these places, of course, it cannot be separated from what is called fashion - the way tourists dress. In objective reality, the main purpose of fashion is to protect the body, to keep the wearer comfortable. Fashion is also one of the characteristics of consumptive culture which is one of the sources of the construction process in this study which is the objective product.

Knowledge of today's society that has a modern and consumptive way of thinking states that a person will be recognized and called a cool contemporary society if he/she follows current trends so as not to be out of date by doing one of the follow-up actions that most people do, such as by have appearances to be more visible today and recognized by changing the way of thinking that is far more practical by leading to a consumptive culture for the goals to be achieved.

In carrying out their activities, fashion is one of the priority for the tourists. It's no longer just choosing clothes that match the tourist destinations visited and also not just to beautify the appearance, fashion can also describe the character. For example,

a tourist who wears mountain clothes and other mountain accessories when traveling to mangrove forest ecotourism will indicate that he/she is a person who has a special traveling hobby of climbing mountains and likes to do nature tourism activities. Tourists with female gender who visit ecotourism also say that fashion is a priority. Basically, women who change their clothes every day when they go out of the house show that the woman follows the existing fashion trends and no longer makes fashion a staple as can be seen in some photos of local tourists who visited Tapaktuan Legend tourist attraction:



Photo 2: Tourists who visit Tapaktuan Legend tourist attraction wear bags and watch (consumptive culture).



Photo 3: Tourists who visit the Tapaktuan Legend tourist attraction wearing gold jewelry (consumptive culture).

Fashion is an objective reality that develops in the community, including in tourist attractions, because it is considered an identity. When receiving messages related to these social products, tourists understand and accept these products by balancing fashion trends, consumptive culture, social class and identity when they are tourists. So that tourists can construct a pseudo reality that occurs in the intersubjective process and adapt to the community environment.

5. CONCLUSION

From the results of research, it can be concluded that Tapaktuan Legend tourist attraction is not a tourist place for identity formation because the place cannot be a place for construction because identity has been formed from the outside before tourists come to the site. It is the reality outside the tourist attractions that is able to make the construction process happen, namely social media and the kinship system.

The consumptive nature already exists and has been polarized before tourists come to the place because the place cannot create any reality, it's just that tourists who are in that location come with consumptive fashion and culture that have no relevance to the atmosphere around the attraction. However, Tapaktuan Legend tourist attraction can be a means for tourists to construct a social identity which is stimulated by external and internal factors as a driving force for construction.

This habit has been created in each tourist before they visit the Tapaktuan Legend tourist attraction. It turns out that the construction of social identity that is carried out is not built by the atmosphere of the Tapaktuan Legend tourist attraction but the environment of friends and family. It can even be explained that the environmental situation is tourism that has not been able to change or create a tourist identity, in contrast to large tourism. There are several factors that cause this, such as the attraction is still not widely known among tourists because it has not been widely promoted, and facilities and infrastructure have not been completed..

It can be stated that the results obtained in this study show that Tapaktuan Legend tourist attraction has not been able to become a tourist area or a stimulant in forming and building a new reality as a pseudo reality and has not been able to form the image of tourists themselves, because the image of tourists is already formed before they visit the place.

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