



Cultural Preservation of Tenun Ikat in Sustainable Tourism Perspective for iGeneration in Tourism Department of Politeknik Negeri Kupang

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Abstract— The purposes of this study are to know the benefits of cultural preserving of the tenun ikat for I-Generation in the perspective of sustainable tourism and the efforts to preserve the cultural of tenun ikat for I-Generation. This study uses a descriptive method with a qualitative approach. The results of the study show that the cultural preservation of tenun ikat for iGeneration in the perspective of sustainable tourism can provide economic benefits, introduce and preserve regional culture, and utilize natural materials in tenun ikat production. Efforts are being made to preserve cultural of tenun ikat for I-Generation through education on cultural of tenun ikat, collaboration with the government and industry, and the wearing of tenun ikat.

Keywords—Sustainable tourism; preservation; culture; I-generation

I. INTRODUCTION

Culture represents the identity of a community. Society and culture become a harmonious whole so that every community activity reflects the culture of the community itself. Therefore, culture is passed down from generation to generation. However, it is possible that culture can be lost if it is not maintained and preserved. The next generation is expected to be able to maintain and preserve regional culture. Not only as a community identity, culture can be packaged into an attraction that brings outsiders to visit the area to learn and enjoy cultural values because of its unique and interesting nature [1]

The culture of the people of East Nusa Tenggara (NTT), which is an archipelagic province, has a variety of cultures. Cultural diversity consisting of folklore, art, dance, chicken carving, and other forms of traditional culture [2]. The city of Kupang, which is the capital of the province of NTT, has several craft centers that promote cultural values, be it weaving, weaving, local culinary, and other craft products. The city of Kupang also has several cultural tourism destinations for local and even foreign tourists. During the New Normal Life Pandemic COVID-19, this place is still visited by local tourists. Handicrafts such as woven, woven fabrics, and traditional musical instruments have been exported abroad. Handcraft products are in great demand and

purchased by tourists so as to provide the main income for craftsmen [3].

I-Generation is a generation that was born when technology is developing rapidly. They are always connected to the internet and do something with the sophistication of existing technology. This makes the younger generation focus more on technology than their interest in culture and local wisdom. If they are introduced and involved in cultural preservation, it will result in good collaboration with the technology they master. The city of Kupang, which is one of the entrances to NTT Province, has several creative industries that maintain and preserve regional culture. As partners in this research, collaboration is carried out in introducing and preserving culture for I-Generation so that they can be interested in learning regional culture.

Many benefits are obtained both in terms of economy, socio-culture, and also the environment if the local culture is preserved. However, the problem that occurs is the lack of human resources to maintain and preserve culture. In the era of globalization with technological advances, the next generation, especially the millennial generation, focuses more on modern things. Not many millennials are found who are interested in learning or interested in pursuing the profession of chicken craftsmen, ikat weaving, or traditional musical instrument makers. They consider the profession as a cultural craftsman is something ancient and outdated. Therefore, it is necessary to embrace the millennial generation to learn and increase their abilities as a form of cultural preservation with the concept of activities that are able to accommodate the interests of conservation without ignoring the interests of tourism and vice versa.

For this reason, the problems raised in this study are (1) how are the benefits of cultural preservation from a sustainable tourism perspective for I-Generation in the Tourism Department of the Kupang State Polytechnic? (2) what are the efforts to maintain and preserve culture for I-Generation at the Kupang State Polytechnic Tourism Department? The objectives to be achieved through this research are (1) to describe the benefits of cultural preservation in the perspective of sustainable tourism for the I-

Generation, (2) to describe the efforts that the Kupang State Polytechnic Tourism Department can take for the I-Generation in preserving culture in accordance with the concept sustainable tourism.

II. REVIEW OF LITERATURE

A. Sustainable Tourism

The concept of sustainable tourism stems from the application of the environment and sustainable development for the future [4]. Referring to the application of sustainable development, UNWTO argues that sustainable tourism takes into account the current and future benefits of economic, social and environmental impacts [5]. The objectives of sustainable tourism in general are to improve the tourist experience of tourists, and improve the quality of life of local communities, as well as support the environmental resources that form the basis of the tourism system.

Furthermore, the Charter for Sustainable Tourism explains that tourism must be based on sustainable criteria, the essence of which is that tourism development must be supported in the long term ecologically and tourism must be economically feasible and ethically and socially fair to local communities [6]. In relation to cultural products which are one of the important elements of the tourism industry, it is necessary to have a balance between using and maintaining these cultural products. By applying the concept of sustainability to cultural tourism, it can bring sustainable benefits to the culture itself, local communities, government, and the private sector [7].

Ministerial Regulation Number 14 of 2016 confirms that sustainable tourism development focuses on three components that are interconnected with one another, as follows: first, Ecological Sustainability means that tourism development is not caused by irreversible changes in an existing ecosystem and becomes a dimension that is generally accepted since there is a need to protect natural resources from the negative impacts of tourism activities. Second, Social Adaptability which means in accordance with the group's ability to absorb tourists without causing disharmony in social relations, either between members of the community group and tourists, or between members of the community group. Third, Cultural Sustainability, in this context assumes that the impact of the presence of tourists to a tourist destination does not have a negative impact on the development of local culture, but the existence of this culture must be maintained for future generations [8].

B. Cultural Preservation

Culture includes what humans acquire or learn as members of society. Humans will behave according to what they get while interacting with the people around them for a long time [9]. Taylor suggests that culture is a complex knowledge that includes knowledge, belief, art, morals, law, customs, and abilities. abilities and habits acquired by humans as members of society [10]. Culture is reflected in knowledge of the values contained in human ideas, tastes, and works. All ideas and human works that must be familiarized with learning, along

with the overall results of human mind and work are defined as culture [11].

Sendjaja suggests that preserving and preserving culture can be done by the community, especially the younger generation in two ways to support cultural preservation and participate in preserving local culture [12], namely:

- Culture Experience. Culture Experience is a cultural preservation that is carried out by going directly into a cultural experience. For example, if the culture is in the form of a dance, then people are encouraged to learn and practice in mastering the dance, and it can be performed every year in certain events or holding festivals. Thus local culture can always be preserved.
- Culture Knowledge. Culture Knowledge is a cultural preservation that is carried out by creating an information center about culture that can be functionalized into many forms. The goal is for education or for the sake of developing the culture itself and the potential for regional tourism. Thus the younger generation can enrich their knowledge of their own culture. Besides being preserved in the two forms above, local culture can also be preserved by knowing the culture itself. Thus, at least it can be anticipated cultural piracy carried out by other countries. The problem that often occurs in society is that sometimes they do not feel proud of their own products or culture. We are more proud of imported cultures which are not in accordance with the personality of the nation as an Easterner. Local culture is starting to disappear and eroded by time, because people, especially the younger generation, lack the awareness to preserve it.

C. I-Generation

I-Generation are people born between 1995 and 2010. The characteristic of I-Generation is their high understanding of technology. This is because since birth they have been in contact with gadgets [13]. I-Generation currently occupies the highest population in the 21st century. The influence of I-Generation's proximity to digital technology and the internet raises a high level of curiosity. This has an impact on the dissemination, circulation of information, and the desire to experience new experiences more quickly [14].

III. RESEARCH METHOD

This study uses qualitative research methods with a descriptive study approach to obtain in-depth data, a data that contains meaning [15]. The descriptive method is to analyze, describe, and obtain a clear and objective picture related to the problem being studied and ends with drawing conclusions. The data obtained were also tested for the validity of the data using a data triangulation model. The research subjects who became resource persons related to this research were the Tenun Ikat Craftswomen, the Head of the Department of Tourism, and students of the tourism department. Data collection techniques will be carried out using observation, in-depth interviews, and documentation.

IV. RESULT AND DISCUSSION

NTT ikat weaving with various motifs is a cultural asset that must be preserved throughout the ages through the various works of weavers. Ikat is a fabric made by inserting the weft horizontally into the warp threads, which are usually dyed and tied first. Ikat cloth is one of the wealth of NTT whose manufacturing techniques have been passed down from generation to generation. If in the past the use of ikat cloth was limited to scarves, blankets, and clothing, nowadays the use is more varied. In addition to being used as clothing, such as shirts, jackets, dresses, or clothes, ikat fabrics are also used as various accessories such as wallets, shoes, bracelets, rings, pencil cases, and so on [16]. The price is quite high. A sheet of ikat cloth has a price from hundreds of thousands to hundreds of millions. The high price is proportional to the quality of the fabric, the motifs, and the intricate manufacture. The process of making a piece of cloth can even take up to months, because of the several stages that must be passed.

A. Preservation of ikat weaving for I-Generation:

1) *Ikat weaving culture education.* In an effort to preserve NTT woven fabrics for I-Generation, several cultural arts performances were held where they demonstrated NTT traditional clothing, cultural arts performances combined in a fashion show competition featuring ikat fabrics from all regencies and cities in NTT that are designed to be fashionable and charming. In addition, they were asked to explain the types and motifs of the regional clothing. However, it is unfortunate that learning from the process of making ikat weaving has not been developed for I-Generation due to limited human resources and facilities in supporting the learning process of ikat weaving culture.

2) *Cooperation with industry.* On several occasions, students were sent to several weaving businesses to learn firsthand the process of making ikat by weavers to marketing woven products. This usually takes place during the 4-month Field Work Practice process.

The use of ikat weaving. The use of uniforms with ikat motifs is also applied to students, employees, and lecturers on certain days, namely Thursdays. For state civil servants, the use of regional clothing is every Tuesday and Thursday. The use of woven cloth as work clothes also pays attention to the shape and model of the clothes so that they do not leave the meaning and cultural value of the woven cloth itself.

B. Ikat Weaving in the perspective of sustainable tourism

1) *To provide economic benefits.* The weaving business has positive economic prospects in the future because consumer demand for ikat weaving continues to increase. Ikat from East Nusa Tenggara has become increasingly popular in the last four years after many figures around the world often wear NTT woven patterned clothing in important moments. Even the NTT Government requires all local regional apparatus organizations (OPD) to use NTT weaving once a week. With the increasing demand for ikat which was previously only used for traditional affairs, now it is bearing

fruit because the ikat weaving in NTT has economic value and has become a source of economic income for the people of NTT.

2) *Introducing and preserving regional culture.* Currently NTT has beauties that can attract tourists, namely natural and cultural beauty. The natural beauty can be sold as a tourist attraction, while culture can be used properly to improve the community's economy so that prosperity can be achieved. I-Generation as the successor to the preservation of ikat weaving as a culture by studying the manufacture of ikat to using and promoting ikat weaving can maintain and preserve cultural values.

3) *Utilization of natural materials.* The For generations, the dyeing of woven fabric threads uses natural dyes because they are easy to obtain and there is no need to buy dyes. Meanwhile, if you use chemical dyes, you have to buy the coloring materials where these chemical dyes can also damage the environment. Ikat weavers use chemical-based dyes, the impact of environmental pollution is caused and can eliminate the value of local wisdom to use natural dyes. The effect is also not good for the health of the weavers, starting from the hands getting a little itchy, as well as coughing. using natural dyes is proven to be more profitable, and also healthier for the weavers.

V. CONCLUSION

After Ikat weaving is a hereditary culture carried out by the people of East Nusa Tenggara where its management has exceeded more than one generation. Therefore, the craftsmen must regenerate to continue their efforts. Regeneration is done by transferring their knowledge and skills from the older generation to the younger generation, especially I-Generation. However, some craftsmen have difficulty regenerating because the younger generation is no longer interested in this type of craft and chooses to work in other sectors that are considered more profitable.

To overcome these difficulties, the role of the government, educational institutions and other stakeholders is needed to increase people's love for ikat weaving, especially I-Generation. This love for ikat weaving will have an impact on the increasing demand for ikat by the community to craftsmen. Thus, the I-Generation is re-engagement the ikat industry because it is considered a promising industry.

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