



Preserving the Duarato Traditional Village as a Cultural Tourism Attraction Based on Local Wisdom in the Modern Era

(Case Study: Duarato Village, Lamaknen District, Belu Regency)

Syul Rosli Sanam, I Wayan Adi Putra Ariawan, Set Daud
Tuan

Travel Management : Hospitality Department, Politeknik
Negeri Kupang, Kupang City, East Nusa Tenggara,
Indonesia
syulrosli-sanam@gmail.com

Abstract— Duarato Traditional Village is located in Duarato Village, Lamaknen District, Belu Regency, East Nusa Tenggara. The Duarato Traditional Village, in terms of the architecture of its traditional house construction, is still traditional and its traditional structures and traditional traditions are still very much in line with the ancient royal system. This research focuses on efforts to preserve the Duarato Traditional Village as a tourist attraction based on local wisdom in the modern era.

The approach used to analyze this problem is using a qualitative descriptive analysis method. Meanwhile, data collection consists of direct observation, in-depth interviews, as well as literature and documentation studies. The results of the research show that the efforts made by the community in maintaining and preserving local wisdom culture in this modern era are providing understanding and awareness to local communities in order to maintain local wisdom as a noble cultural value, the existence of collective planning in integrating various cultural communities by creating work programs, as well as generating cultural creativity through various tourism activities.

Keywords—*Cultural Preservation, Tourist Attraction, Local Wisdom*

I. INTRODUCTION

Traditional villages or customary villages are villages that implement religious laws or traditions or customs that apply in their respective areas. A traditional village is a customary legal community unit that historically has territorial boundaries and a cultural identity formed on a territorial basis with the authority to regulate and manage the interests of village communities based on their original rights. From this statement, a traditional village is an area where the community still maintains traditions, cultural dimensions and customs systems that have been passed down from generation to generation [3].

In this modern era, many villages have turned into industrial villages and slowly the people in these villages are following modern cultural changes, so that the existing local wisdom values are increasingly being eroded. However, this is different from the Duarato Traditional Village which is in Duarato Village, Lamaknen District, Belu Regency, where the residents of this traditional village still have a civilization from their ancestors that has survived to this day, in fact every year traditional rituals are always held as proof of respect for the ancestors.

Duarato Traditional Village was originally a small village on the Tae Bere Hol Saq hill, BC. The new residents of the Duarato Traditional Village consist of two heads of families and three brothers. So the number of novice residents in the Duarato Traditional Village is seven people. With intermarriage over time the population increases. Traditional government structures were formed from lineages and new tribes began to form, all descended from the two heads of families and three brothers. The government structure formed in the Duarato and Lamaknen Traditional Villages is generally; Nai Petor, Rato, Kabu/Merenu and Renu/Commoners.

There are several potentials that exist in the Duarato Traditional Village, including beautiful and cool natural potential, traditional ceremonies, the arrangement of tribal houses from the top of the rocky hill to the bottom, the architecture of the traditional houses still uses natural materials (alang-alang, wood, bamboo and natural stone structures around it). tribal houses), tombs of kings using natural stone. There are also other supporting potentials, such as woven crafts, performances of the Likurai and Tebe dance arts typical of Belu Regency culture, welcoming guests or tourists using the traditional tradition of draping Bunak ethnic shawls or ikat woven cloth native to Duarato Village and serving betel nut, while in everyday language there is Lalok Dato which means serving betel nut to guests. There are also foods and drinks typical of Duarato Village, such as bosc corn, katemak corn, sambal luat and what is currently popular is Duarato ginger coffee which is already familiar among the local community.

On the other hand, there are several unique things in the Durato Traditional Village which include the community's lifestyle, agricultural systems, animal husbandry and weaving. Duarato Traditional Village, according to the name of the village, Dua

means Two, while Rato means this unique hamlet that is not found in other communities in Indonesia. Because of its uniqueness, this research was conducted to find out how efforts are being made to preserve the Duarato Traditional Village as a Cultural Tourism Area based on local wisdom in the modern era.

II. LITERATURE REVIEW

A. Cultural Preservation

Preservation is an effort to protect, develop and utilize dynamic culture [10].

Preservation is an effort to manage heritage through research, planning, protection, maintenance, selective use of supervision and/or development to maintain balance, harmony and supporting capacity in responding to the dynamics of the times to build a higher quality national life [4].

Judging from its form, heritage is divided into two, namely tangible (tangible) and intangible (intangible) heritage. Tangible heritage is the result of past activities in the form of artifacts, sites and structures, which include buildings and cultural ecoregions. Meanwhile, intangible heritage includes traditions and oral expressions, performing arts, social practices, rituals and festivals, practices related to nature and the universe as well as traditional works [13].

Regarding the preservation of local culture, it is argued that preserving the nation's old norms (local culture) is maintaining artistic and cultural values, traditional values by developing dynamic manifestations, and adapting to situations and conditions that are always changing and developing [9].

One of the aims of holding cultural preservation is to carry out cultural revitalization (strengthening).

Regarding cultural revitalization, Chaedar (Paat, 2020: 7) states that there are three steps: (a) Understanding to raise awareness, namely activities to raise awareness among the public about the importance of cultural preservation, carried out through socialization and cultural development (b) Collective planning, namely efforts Integrating various cultural groups/communities in the Duarato Traditional Village is carried out by creating a work program on cultural preservation. (c) Generating cultural creativity, namely an activity to stimulate the community's desire to continue using the culture they have, so that it will create pride in their culture, carried out by holding cultural arts festivals, traditional dance competitions, regional language speech competitions, or local food competitions.

On the basis of local culture, it is necessary to maintain it so that all cultural wealth owned by the community is not claimed by other countries. It can be seen that currently the increasing number of cases of violations of traditional knowledge of indigenous peoples has given rise to communal awareness of the existence and recognition of the intellectual rights of indigenous peoples as inherited from generation to generation.

B. Cultural Tourism

Cultural tourism is a type of activity that uses culture as its object. From this activity, tourists will experience and learn about various specific cultures. Cultural tourism is a type of tourism that makes culture the main attraction. Cultural tourism is a type of tourism that makes culture the main attraction. On the other hand, tourists will directly experience local wisdom which has become the daily habits of local people regarding culture or life habits. stated that cultural tourism covers all aspects of traveling to learn about each other's lifestyles and thoughts [8].

Some aspects included in cultural tourism objects include: birth ceremonies, traditional dances, traditional wedding music, traditional clothing (traditional clothing), historical, cultural heritage, several traditional relics, cultural festival exhibitions and traditional performances, local textile products, historical museums and other local culture and traditions [1].

There are also cultural elements that Koenjaraningrat explained, namely in the form of language, knowledge, social organization, economics, religion and art. These cultural elements emphasize that culture is a shared pattern of behavior and interaction, cognitive construction and understanding learned by socialization.

C. Local Wisdom

The local wisdom of each tourist destination often cannot maintain the authenticity and uniqueness of the culture and social life of the community. This happens because the social structure of society experiences changes or additional products in accordance with the development of tourism businesses.

This is very influential because new tourism products will eliminate the noble values of society which should not be disturbed and must be preserved. Local wisdom can be defined as a living idea. An idea based on a clear mind, noble character and contains positivity. Local wisdom can be explored by tracing the learning process from one generation to the next [7].

Various forms of local cultural heritage provide opportunities to learn local wisdom in overcoming problems faced in the past. Seeing the current situation, local wisdom is often ignored, considered to have no relevance to the present, let alone the future. Based on the views above, the researcher took up the problems currently occurring in society in maintaining local wisdom in the modern era. The local wisdom that exists in society today is an asset that cannot be replaced because these local products

are sourced from the natural riches that exist around the community itself. Local wisdom regulations regarding environmental protection and management are noble values that apply in community life which aim to protect and manage the environment sustainably [5].

III. METHOD

The method used in this study uses a qualitative descriptive approach, which in its completion uses the Research and Development procedure developed by Borg and Gall, namely conducting exploration and implementation as well as dissemination. Without reducing the validity of the process and the findings of this study, Research and Development [2]. The approach used to analyze this problem is to use a qualitative descriptive analysis method, namely to analyze, describe, and obtain a clear and objective picture related to the problems studied. While data collection consists of direct observation, interviews, literature study and documentation.

A. Location and Research duration

This research was located in the Duarato Traditional Village, Duarato Village, Lamaknen District, Belu Regency.

B. Research Subject

Research subjects are people or sources who can provide actual information regarding the condition and existence of the object being studied, so that precise and accurate research results can be obtained. There are several techniques used in collecting data, namely through direct observation in the field, interviews, literature study and documentation. The sources considered important to be interviewed regarding this research were the Duarato Traditional Leader and the Village Head.

C. Research Instruments

In order to collect and obtain valid data, an instrument is needed. In qualitative research, the findings or data can be declared valid, if there is no difference between what was reported by the researcher and the circumstances that occurred in the object under study [5]. In this study, the researcher acts as a data collector and as an active instrument in an effort to collect data in the field. While other data collection instruments besides humans are various forms of aids, other documents that can be used to support the validity of research results that function as supporting instruments. Therefore, the presence of researchers directly in the field as a measure of success so that the direct involvement of researchers is absolutely necessary. The instruments used in this study were interview guides, cameras, recording devices and writing instruments.

D. Data Analysis Techniques

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation, by organizing the data into categories, breaking them down into units, synthesizing them, arranging them into patterns, choosing what is important and what is not. will be studied, and make conclusions so that they are easily understood by themselves and others [11].

The data analysis technique used in this study is an interactive data analysis technique using the Miles and Huberman model which includes data collection, data reduction, data display, and conclusion drawing/verification.

IV. RESULTS AND DISCUSSION

Duarato Traditional Village is located on Jln. Red Belt, Duarato Village, Lamaknen District, Belu Regency, East Nusa Tenggara. In the architecture of the traditional house construction, the Duarato Traditional Village is still traditional, its traditional structures and traditional traditions are still very strong with the ancestral kingdom system.

Belu Regency is one of the regencies known for its traditional traditional system which still adheres to the kingdom from generation to generation, including in the Duarato Traditional Village which still maintains local wisdom to this day.

A. Tourist Attraction of the Duarato Traditional Village

There are several potentials that exist in the Duarato Traditional Village, including beautiful and cool natural potential, traditional ceremonies, the arrangement of tribal houses from the top of the rocky hill to the bottom, the architecture of the traditional houses still uses natural materials (alang-alang, wood, bamboo and natural stone structures around it). tribal houses), tombs of kings using natural stone. There are also other supporting potentials, such as woven crafts, performances of the Likurai and Tebe dance arts typical of Belu Regency culture, welcoming guests or tourists using the traditional tradition of draping Bunak ethnic shawls or ikat woven cloth native to Duarato Village and serving betel nut, while in everyday language there is Lalok Dato which means serving betel nut to guests. There are also foods and drinks typical of Duarato Village, such as bosc corn, katemak corn, luat sambal and what is currently popular is duarato ginger coffee which is already familiar among the local community.

B. Efforts to Preserve the Duarato Traditional Village as a Cultural Tourism Attraction Based on Local Wisdom.

The efforts that need to be made to maintain, protect and preserve the Duarato Traditional Village as a cultural tourism attraction based on local wisdom in this modern era, are as follows:

1. Understanding to create awareness.

Understanding to convey to the public the importance of cultural preservation is carried out through socialization and cultural development. Meanwhile, from a tourism perspective, starting from the existing facilities, the Tourism Office encourages and promotes it to a wide audience so that there are tourists who want to visit. Promotional efforts are carried out through social media applications and mass media as well as the Tourism Service website. There are also efforts by the Tourism Department to manage the cultural tourism of the Duarato Traditional Village, such as helping to organize so that the potential of existing traditional buildings is maintained.

2. Collective planning.

Efforts to integrate various cultural groups/communities in the Duarato Traditional Village were carried out by creating a work program on cultural preservation. Utilizing local wisdom, especially woven cloth in the Duarato Traditional Village, has its own motifs there, so the Belu Regency Tourism Office hopes that the motifs in Duarato Village will be maintained and that they will become intellectual property that the community must maintain.

3. Generating cultural creativity.

To awaken cultural creativity in the Duarato Traditional Village as it is currently, the process for the tourism master plan for Belu Regency is underway. All existing potential has been identified by the tourism office through a team that has gone out to identify all the potential that exists in Belu Regency, including natural tourism, spiritual tourism, cultural tourism and so on. Currently, while planning for tourist routes, three tourist routes will be determined, namely; from Motaain/PLBN to the coast then to the central area, after that to Raimanuk and heading north. These things will be mapped and made into one tour package.

V. CONCLUSION

The results of the research show that the efforts that need to be made to preserve the cultural tourism attraction of the Duarato Traditional Village based on local wisdom in this modern era is to provide understanding and awareness to local communities so that they maintain local wisdom as a noble cultural value, there is collective planning in integrating various cultural community by creating work programs, as well as generating cultural creativity through various tourism activities.

VI. SUGGESTION

Some of the recommended suggestions include:

- 1) The Duarato Village Government needs to provide support and training for the local community of the Duarato Traditional Village so that they continue to maintain and preserve local wisdom in the modern era.
- 2) For local communities, synergize with the government in maintaining and preserving culture through various tourism activities.

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