

## Potentials and Problems of Tourism Village (Case Study: JuritBaru Tourism Village in East Lombok Regency)

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### Abstract

*Jurit baru tourism village in east lombok owns a variety of interesting tourism potentials. indeed, it has uniqueness and special characteristics of nature and culture. Nevertheless, jurit baru tourism village has not been popular yet when compared to other tourism villages. consequently, the benefits of tourism development have not been fully harvested by the local community. In addition, there are several obstacles acting as barriers to the development of jurit baru tourism village. Therefore, the investigation into the tourism potentials of the village needs to be taken into account which could be used as a reference in the development of jurit baru tourism village to the future. This research aims at exploring the potentials of jurit baru tourism village and identification of existing problems. the data were collected through observation techniques, documentation studies and interviews (purposive sampling). The technique of data analysis uses qualitative descriptive. the result shows that jurit baru village owns very rich natural potentials. In fact, the village has tourism potentials in both topography and aesthetic aspects of its local people's daily life. in terms of local products, jurit baru tourism village has abundant plantation crop commodities such as avocado, chocolate, coffee, vanilla. In addition to this, the village also has cultural attractions such as gaweh gawah, zikir zaman, nyongkolan, mandi kemanten, and the tradition of ngentongin preserved until now. Despite of these, there are still some problems encountered in the process of development of jurit baru tourism village such as low human resources, inadequate destination management, conflicts of interest and power hegemony.*

**Keywords:** tourism village, potentials, jurit baru, east lombok, rural tourism.

### INTRODUCTION

The existence of a tourism village within the popularity of conventional tourism appears to be vital as it is considered as a way out of mass tourism negative impacts. People who are marginalized and the degradation of social values are seen as serious problems faced in tourism destinations in the third world countries. This inevitably leads to a contradiction which considers tourism as exploitative industry. However, for the optimistic views, tourism is considered successful in supplying the financial benefits for locals inhabiting in tourism destination.

Basically, a tourism village is initiated to support pro-people framework in which the benefits of tourism should be also harvested for all levels of society. This is triggered by the

condition in which tourism has only benefited particular parties with abundant financial capital. Community Based Tourism (CBT) is a term that appears at the same time with the concept of pro-poor tourism (pro-poor tourism). However, the term pro-poor tourism is considered to have a negative connotation by positioning the community as an inferior class of society, whereas the term CBT has a more positive connotation implying the recognition of the community's right to participate in tourism development [1].

The practice of rural tourism in Lombok has been widely introduced and implemented. This is evident from the success of several tourism villages visited by foreign and domestic tourists. Tourism management activities in Lombok are also increasingly popular which is proven by the emergence of new tourism objects in several villages with natural and cultural potentials. The objects are also equipped by the spots for taking selfies with a background of original, green and beautiful natural scenery. One of the tourism villages that emerges at the initiation of the community is the tourism village of Jurit Baru. Jurit Baru Village is located in Pringgasela District, East Lombok Regency. Since its inauguration as a Tourism Village in 2017, Jurit Baru is getting more popular than before. This statement is supported by the evident of the infrastructure and facilities development as well as the establishment of tourism awareness groups (Pokdarwis) and Village-Owned Enterprises (BUMDES) to support tourism activities in the village.

However, Jurit Baru tourism village has not yet been as popular as other tourism villages in Lombok and as well-known destinations such as Gili Trawangan and Senggigi Beach. In addition, there are still several obstacles in the development of Jurit Baru tourism village such as conflicts of interest, hegemony of power, low human resources and inadequate management. With such potentials, it would be unfortunate when the village is not managed optimally. Hence, it requires commitment from all stakeholders to stimulate tourism in Jurit Baru in order to improve the community's economy and the promotion of local culture as an attraction of Jurit Baru tourism village. Thus, the researchers are interested in conducting a research entitled Potentials and Problems in Tourism Villages (Case Study of Jurit Baru Tourism Village in East Lombok Regency)

## LITERATURE REVIEW

This research will adopt the relevant theory in answering the problem statements that have been set. The theory used in this research is the theory of indigenous tourism (community-based tourism) introduced by Smith arguing that indigenous tourism is influenced by 4 (four) important elements that are interrelated each other namely 4H (Habitat, Heritage, History, Handicraft). The four elements are the geography condition of human habitation (habitat), cultural heritage and traditions (heritage), the current conditions related to history and events (history), and the work of arts (handicraft) [2]. The following are figures of the four elements.

### 1. Habitat

Habitat is a typical residence for a person or group of people who inhabit an area. Landform, topography, climate and life style are the focus of this section. The tourism village is able to show the uniqueness of existing physical geography and human geography, making it possible for tourists to see the authentic attraction found in the tourism village.

### 2. Heritage

Heritage is a cultural legacy consisting of a tradition and culture of the local community in the tourism village. Local culture is the main attraction of the tourism village such as the dress, architecture, language, and so forth.

3. History

History is events that occurred in tourism villages, such as past stories, religion, local wisdom acting as a tradition or belief for the people inhabiting the tourism village.

4. Handicraft

Handicraft is the cultural values of the local community as outlined in the form of physical and non-physical materials, such as souvenirs, carvings, handwriting and handicrafts which are symbols of regional territory.

## METHOD

This research method uses a qualitative approach several data collection techniques encompassing observation, literature study and interview. Field observations to JuritBaru as a first step of data collection technique. For secondary data collection, literature study from research journals and documents related to JuritBaru tourism village was conducted. Third, interviews (purposive sampling) to related parties ( local management and local community) having knowledge about JuritBaru tourism village was also carried out.

## RESULT AND DISCUSSION

In this chapter, the results of the research based on observations and interviews will be provided.

### Habitat

JuritBaru Tourism Village is located in East Lombok Regency, West Nusa Tenggara Province. This Tourism Village is located at an altitude of 336-499 MDPL with views of the carpet of forest and green rice fields. The weather in JuritBaru is quite cold, because it is located in the highlands. The main daily activities of the community are farming and gardening. Traditional community life makes this tourism village unique. In fact, in the midst of current technological advances, JuritBaru village people still use cows to plow the rice field. JuritBaru Village has abundant plantation commodities such as avocado, cocoa, coffee, Vanilla. The commodity of avocado and coffee have been the main commodities in the village.



Picture 1 : A village man is mashing coffee grounds  
(source: Asriadi 2017)

The beautiful landscape and abundant natural resources make this tourism village as a potential to be developed into a world-class tourism village. Indeed, qualified human resources required for this industry are needed, both for the purpose of promotion, packaging tour packages, as well as cooperation with various stakeholders. Based on the data from JuritBaru Village, it is stated that JuritBaru Tourism Village has a population of around 7,435 people. From the figure below, it indicates that the level of education of the community is still relatively low especially as the majority of the population have educational background of elementary school (SD), with a total of 1846 people or 24.8% of the total population.



Picture 2 : The visitors were watching the farming activities at JuritBaruvillage  
(source: Asriadi 2019)

However, beside the needs to have qualified human resources, another important factor is the commitment and support from the local community in developing tourism attractions. The role of the community is vital in the sustainability of tourism. Nugroho, in his writing stated that in managing the tourism potentials, collaborative cooperation which has symbiotic mutualism attitude is required. This is because the development is not opportunistic and short-term, but rather long-term and sustainable. This is relevant to the concept of sustainable tourism that supports tourism sustainability economically, ecologically, and socially [3]. In addition, the willingness to have mutual cooperation in maintaining cleanliness, safety and comfort in tourism destinations in order to provide a positive image of the village in the eyes of tourists could increase tourist' arrivals and be useful in improving the economy of the local community.

## Heritage

JuritBaru Tourism Village still preserves the customs of Lombok Sasak tribe. This is shown from the dialect of local people who use Sasak as a daily language. Furthermore, Sasak accent (accent) seems very strong when local people communicate with others, both when using Indonesian and foreign languages. The JuritBaru tourism village community still upholds the identity of the people of Lombok. Lombok in Sasak language means straight, it means to have a straight heart and soul [4]. Furthermore, in practice, JuritBaru villagers are very active in religious organizations such as "Teenage Mosque or Youth Mosque Association". This is one example of local culture found in the era of tourism development in Lombok Island in general, and JuritBaru Village in particular.

Religious activities such as holy book recitation are one way to avoid local people from cultural degradation that often makes local communities tend to imitate westernized behavior which is contrary to the local cultural identity. Therefore, JuritBaru tourism village is consistent in preserving cultures that have aesthetics and high sacred values such as the practice of *Zikir Zaman* of the era and *gawegawah*.

### **Zikir Zaman**

*Zikir Zaman* is a ritual activity performed by Lombok sasak community to commemorate events such as pilgrimage and *Maulid*. This ceremony is also a dance art which is influenced by Islam teachings at mentions the name of Allah and *sholawat* to the Messenger of Allāh SA. This dance is performed by men and two of them are acting as vocalist. This was also revealed by AmaqSahid as a religious figure in JuritBaru Village who stated that:

*Zikir zaman sino peninggalan budaye sik warisangne siq penyebar islam leq zaman laek. Zikir zaman niqi berisi pujian tipaq Allah Subahanahu Wata'ala. Dit teturut siq sholawat tipaq nabi. Eeselain sino kegiatan niqite gaweq, jeri ite gaweq ne no jeri ajang silaturahmi tipaq masyarakat* (interview, 9<sup>th</sup> of July 2019).

### **Gawe Gawah**

*Gawegawah* is a ritual activity performed by Lombok sasak communities, especially in the tourism village of JuritBaru. These activities are carried out annually in the framework of thanksgiving for the coming of the rainy season, The water can be used as water supply for farming purposes in the rice fields. Usually, this form of gratitude is carried out by slaughtering the chicken, then the chicken is washed away along the river, then raised again in the middle of the river. This was done as a form of gratitude for the abundance of water that was granted by Allah SWT. In addition, the activity was followed by giving compensation to orphans and *Zikir*. This was also stated by Saehun as Pekasih in JuritBaru Village who stated that:

*Gawegawah niki tegaweq jeri wujud syukurte tipak Allah ta'alasiq wah nurunang ujan ampoq temauq pade nenggale dit bateletan leq bangqet. Kegiatan niki tegaweq dengan cere nunuq manuq bareng-bareng, ngumpulang nesiq kaput kance ngumpulang kepeng siq tebeng tipaq anak yatim, siq te turut siq zikir kance bedo'e bareng-bareng* (interview, 9<sup>th</sup> of July 2019).

In addition to the special culture above, there are some other cultural traditions maintained by Sasak community in general, including in the tourism village of JuritBaru. This is a form of cultural preservation carried out by local people in order to foster a love of local wisdom for the next generation. One of cultural activities mentioned above is the performing arts of Jangger Dance and Rudat Dance which are rooted from Sasak ancestral heritage of Lombok. The second is Gendang Beleq, a traditional art played with traditional musical instruments. The third is Nyongkolan, the form of wedding procession carrying brides and grooms along the street symbolizing kings and queens. The fourth is Presean symbolizing the masculinity and courage of Lombok Sasakmen.



Picture 3 : Nyongkolan Care monyin Jurit Baru Village  
(source: Asriadi, 2019)

These potentials should be packaged in a cultural event or festival carried out in the JuritBaru Tourism Village like what has been carried out in Senggigi Festival located at Senggigi Beach and BauNyale Festival located at Mandalika Beach.

## History

JuritBaru Village community adheres to a strong Islamic belief especially as its location is in East Lombok Regency which is the center of the power of NahdatulWathan (NW) Islamic religion. JuritBaru community also still preserves traditions obeying local wisdom values such as *Mandi Kemanten*, a ritual activity for terune (men) dedare (women) who want to carry out marriage. During the practice, the bride and the groom were purified by the customary head of JuritBaru Village by being bathed using water that had been prayed for. The same thing was expressed by AmaqSohri as a customary figure in the tourism village of JuritBaru who said that:

*Maniq kemanten sinote niatang adeqne suci kemanten adeqne betah beseninaq besemamaq, sampe tepisah siq kubur. Ritual sine tegaweq leq taok-taok tertentu. Misalleggerung/kokokteiringisiq gamelan, dit tesebur siq aiq kembang (wawancara 13 mei 2019).*

The second tradition is *ngentongin*. It is a tradition passed down from SasakJuritBaru community in the context of gratitude for accomplishing the plowing activities in the field. This tradition has a unique practice by tying a roasted chicken to the neck of a cow that is used to plow a field, then the cow was paraded into the woods and grilled chicken should be eaten by the herdsman. The same thing was also expressed by AmaqSohri as a customary figure in the tourism village of JuritBaru who said that:

*Ngentongin niki biese tegaweq siq masyarakat sewahan selese pade nenggale leq selapuq bangket. Aclare niki tegaweq jari rue syukurte tipaq nenek kaji. Entan tegaweq kegiatan niqi, tepade nunuk manuq marak lueq sempi, ampoqte tondangan leqbelongne, sambite lalo ngarat joq kontak atau kebon sambal tedenden sempi, ampoq temangan bareng-bareng (wawancara 13 mei 2019).*

## Handicraft

JuritBaru tourism village has a variety of creative works and arts that have aesthetic and humanitarian values. One of them is a bag made from recycled plastic waste. The process of making the bag is also one of the tour package products that could be enjoyed by tourists who come to visit. This activity seems to contribute to the attractions of JuritBaru tourism village with

an offer of interesting experience, containing educational value. As a current phenomenon, the pattern of tourism has been shifted from leisure oriented to experience oriented. This means that tourists are no longer looking for hotels and luxury facilities, but rather emphasize what experiences he will get during a trip especially related to the uniqueness and diversity of culture which could be highly-valued attractions.

According to Plog, above type of travel pattern is a called Allotment-centric, the type of tourists who are fond of new things which could not be found in their original place and tend to interact with the community and spend time in a long period of time [5]. Furthermore, Jurit Baru tourism village has a commodity made from palm trees producing palm sugar products. Palm sugar is usually a souvenir which is highly demanded by tourists, because it tastes sweet and delicious. In addition, Jurit Baru tourism village provides compost from animal dung as souvenirs offered to tourists for farming.

## **PROBLEM IDENTIFICATION**

This chapter will reveal the findings on obstacles faced by tourism development in Jurit Baru Tourism Village.

### **Tourism Village Management**

According to Leiper as quoted by Pitana and Diarta states that management refers to a set of roles performed by a person or group of people or it can also refer to functions attached to that role [6]. So far, the tourism village management is still inadequate as there is no further follow-up on some planned programs.

The problem faced is due to the conflicts of interest between stakeholders. The hegemony of power (from the government officials) can be seen from act of taking over the retribution of Mount Rinjani climbing activities of tourism village of Jurit Baru without transparency. In fact, the development of a tourism village requires the participation of local communities in various stages of development. The goal is that the development management should be carried out by those who live and their lives are affected by the development [7]. Ideally, community-based tourism development (village tourism) should be bottom-up, not top-down. Hence, the development must be initiated from the bottom line which is from the community side not through the instructions or policy from the government.

In addition, the government and management seem do not maximize the effort in developing operational frameworks in which the public and private sectors are involved in tourism management. This means, the government must translate the tourism policy drawn up into concrete plans related to cooperation with the private sector for the development of tourism attractions. However, the development should encourage local investors and pro green tourism to participate which could result in long-term development not opportunistic.

### **Human Resources**

The community is a key element for the successful development of tourism. Basically one of the essential factors in developing tourism policy is the common will of the community to

develop tourism in their regions [8]. It is also argued by Pitana and Diarta who stated that almost every stage and element of tourism requires human resources. Human resource factor determines the existence of tourism. As one of the service industries, the attitude and the ability of staff will have a crucial impact on how tourism services are provided to tourists influencing the comfort, satisfaction and impressions of the tourism activities undertaken [6].

In fact, based on the data from JuritBaru Village indicates that most of villagers only have Elementary Schools (SD) qualification, with a total of 1846 people or 24.8% of the total population. Consequently, it is unsurprisingly that local people still believe in magic. As a result, the development of tourism is still classified as insignificantly developed; due to the belief considering tourism has more disadvantages than benefits. In fact, the earthquake disaster in 2018 is often associated with tourism activities in Lombok. Tourism is seen as a scapegoat and is considered as a trigger for natural disasters in which some people show rejection to tourism development. The attitude of the community towards tourism puts the community in an antagonist position. This means that people openly show their displeasure, and see tourists as a source of problems. Doxey revealed that in this phase, new planners should realize the importance of overall planning [9].

## CONCLUSION

Jurit Baru Village, located in East Lombok Regency, has a variety of natural, cultural and traditional daily life potentials. As it is viewed from the aspect of habitat, the JuritBaru tourism village has a natural beauty with views of green carpet of forests and green rice fields. The beauty of scenery is also supported by unique activities of people who do farming and gardening. JuritBaru tourism village has abundant plantation commodities such as avocados, cocoa, coffee, and vanilla. Up to now, the avocado and coffee commodities have been an excellent commodity. In addition, the tourism village of JuritBaru also continues to preserve Sasak tribal customs such as language, art and religious activities. Furthermore, the tourism village still performs various traditional ceremonies such as *mandiqkemanten*, a ritual activity for terune (men) dedare (women) who want to carry out marriage. The second tradition is ngentongin, a traditional hereditary Sasak community for gratitude of field plowing activity accomplishment.

There are several obstacles encountered in the development of JuritBaru Tourism Village. First is the lack of public tourism awareness. Second is the weak management of JuritBaru tourism village destination. Third is the lack of collaboration between stakeholders.

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