



Analysis of "The Tradition of Ruwatan Wayang" in Culture Preservation as an Effort to Form a Tourist Village in Sukoanyar Lamongan Village

Nurus Safa'atillah¹, Iva Milatul Chanifah²

^{1,2}Universitas Islam Lamongan

ARTICLE INFO

ABSTRACT

Keywords:

wayang ruwatan tradition, cultural preservation, tourism village

One of the cultures that we want to promote in this study is the tradition of ruwatan wayang which is held by the community and members of the village of Sukoanyar. The tradition that is held every year always gets enthusiasm from the community, because in addition to this tradition which is only carried out once a year, this tradition also brings many positive things that will be accepted by the community. Ruwatan wayang is a tradition passed down from generation to generation from ancestors who believe in mystical things. The results of the questionnaire for residents focused on the understanding of tourism villages and exploring the village's potential according to the respondents directly, namely (1) the meaning of tourism villages, (2) the purpose of developing a tourist village, (3) village conditions, (4) village community responses to tourism villages, (5) the type of tourism that the community wants, (6) the form of community participation in the development of a tourism village, and (7) the development of facilities needed by the village as well as a critique and suggestion rubric if the community wants to add ideas and ideas that are not yet in the questionnaire choice. The people basically agree with the formation of a tourist village that has a distinctive village nuance, the aim of developing a tourist village is to provide a community forum to play a role and participate in tourism development in their area because people have various opinions regarding the condition of Sukoanyar village, some say it is cool and quite beautiful, but there are some who say normal so that it can be saved. In fact, the condition of Sukoanyar village is actually normal so that to form a Sukoanyar tourism village through agricultural, plantation and cultural tourism through educational tours with the form of local community participation to organize and manage tours and facilities that need to be developed in Sukoanyar village are facilities for trading, parking, culinary, souvenirs and places of worship.

E-mail:

nurussafaatillah@gmail.com,
iva.m.chanifah@gmail.com

Copyright © 2021 Enrichment : Journal of Management.
All rights reserved.

1. Introduction

Lamongan City is a city that has a marine tourism attraction, namely WBL (Lamongan Marine Tourism) which was formerly known as Tanjung Kodok. Besides that, the city of Lamongan also still has many more tours including. Maharani Zoo, Sunan Drajat religious tourism, Brumbun hot spring, Gondang Reservoir and most recently WEGO. From these tours it proves that the city of Lamongan has enormous tourism potential, most of the tourism in the city of Lamongan is natural tourism, because it is a lowland and coastal area, where most of the people are fishermen (fishermen), agriculture and plantations, plantations. Bamboo is very much in the city of Lamongan but there has been no development into tourism even though plantation-based tourism is starting to develop rapidly. In addition, the city of Lamongan also has a unique culture which is always carried out at certain moments from generation to generation which has a certain meaning in it.

One of the villages in Lamongan that has a unique culture is the village of Suko Anyar. Sukoanyar Village is a village that is rich in natural products, the majority of the people of Sukoanyar Village work as farmers. Obtained agriculture includes cassava, banana, gadung, rice, corn, and so on. With the natural products obtained, the community uses these natural products to become economically valuable products. In Sukoanyar Village, a special group has been formed to deal with agricultural problems, namely farmer groups owned by each RT and a combination of farmer groups at the village level.

Based on the data we obtained from interviews with village officials and local residents, it was explained that not a few villagers also ventured overseas. At first glance, Sukoanyar Village is a prosperous village with many habitable houses. Besides that, in this village there are also many houses that have welfare criteria.

One of the cultures that we want to promote in this study is the tradition of ruwatan wayang which is held by the community and members of the village of Sukoanyar. The tradition that is held every year always gets enthusiasm from the community, because in addition to this tradition which is only carried out once a year, this tradition also brings many positive things that will be accepted by the community. Ruwatan wayang is a tradition passed down from generation to generation from ancestors who believe in mystical things. This is a village cleaning or cleaning the village from negative things or bad luck in Sukoanyar Village.

Before the ruwatan puppet is held, usually the day before, there will be an earth almsgiving which will be held together with the whole village community. Earth alms also have many purposes, namely to express gratitude to God Almighty for the sustenance that is bestowed through the bountiful harvest of the village community. In this earth alms community will bring blessings or food which will later be distributed to all people who take part in the earth alms. Sharing the food also has a deep philosophy, that is, if we get a sustenance, we better share it with fellow humans.

After the implementation of alms on earth, usually the ruwatan puppet will be held on the following day. The puppet show usually starts after the evening prayer until all night until early morning. In the puppet show, it can be believed that it can eliminate bad luck or negative things that exist in the village. Apart from the mystical aspect, it can also educate the public through wayang art performances which are now being eroded by the times.



Based on some of the descriptions above, a study was conducted to analyze the tradition of "Ruwatan Wayang" in preserving culture as an effort to form a Tourism Village with the title: "Analysis of the Ruwatan Wayang Tradition in cultural preservation as an effort to form a tourist village in the village of Sukoanyar Lamongan".

2. Preservation of Culture

2.1 Barriers to Cultural Preservation

Cultural diversity is a matter of pride as well as a challenge to maintain and bequeathed to the next generation. Indonesian local culture is very proud because it has very varied diversity and has its own uniqueness. Along with the development of the times, causing changes in the lifestyle of a more modern society. As a result, people prefer a new culture which may be considered more practical than local culture. There are so many factors that cause local culture to be forgotten in today's times, for example the entry of foreign cultures. The entry of foreign culture is a natural thing because a country will certainly need input in the form of foreign culture provided that the culture is in line with our culture, one of the factors that also plays an important role is the awareness of humans themselves. Because if there is a lack of awareness in society, of course it can be fatal because the preservation of that culture will gradually disappear over time.

Currently, so many of our cultures have been forgotten, one example is the Sasando musical instrument. This Sasando musical instrument is a simple musical instrument originating from Rote Island, usually played by picking. However, due to the influence of foreign cultures, more people or younger generations prefer to play the guitar than the Sasando. Another example is. How to dress, in general, our eastern culture has always taught us to always dress modestly and cover up. However, due to the influence of foreign cultures, nowadays so many individuals dress openly in public places without the slightest shame. Therefore, it is imperative that we raise public awareness that our culture is still much better than any other culture. The question is how do we maintain, preserve, protect and inherit local culture as well as possible in order to strengthen the nation's culture that will make Indonesia proud. And also so that the original culture of our country is not recognized by other countries. The following are examples of barriers to cultural preservation in our beloved country:

a. Lack of Cultural Communication

Lack of communication about the culture of the Indonesian nation is an obstacle that must be resolved, as an Indonesian nation we should be more proactive in promoting our nation's culture that the Indonesian nation is rich in cultural diversity. As for the lack of communication, inter-ethnic disputes often occur which can impact national cultural resilience because many occur: misconceptions about what to hold.

b. Lack of Cultural Learning

The role of the community, especially parents and the government, is very important here, as it is possible to provide knowledge of local cultural insights to children so that they usually love their own culture compared to foreign cultures, so that local culture can last forever and remain intact.

c. Community Awareness

Public awareness to maintain and preserve local culture is still very minimal, because maybe people prefer foreign cultures that are more trendy or practical so that external cultures are in accordance with current developments. But that many foreign cultures that come are not in accordance with the personality of a country and can damage the young generation today.

d. The Effects of Globalization

The influence of globalization can result in an unsuitable foreign culture that can become a culture that can enter into the Indonesian nation's culture and it has a very negative impact on local culture as today many generations - young people have started to leave local culture because they think local culture is still ancient and inappropriate. with the development of modern times as at this time.

2.2 Village Tour

A tourism village is the development of an area (village) by utilizing elements in the village community that function as attributes of tourism products, into a series of integrated and themed tourism activities. Tourism Village Elements, namely:

- Has the potential for tourism, arts, and culture typical of the local area.
- The village location is included in the scope of tourism development areas or tour package routes.
- Prioritized availability of management staff, trainers, tourism, arts and culture actors.
- Accessibility and supporting infrastructure.
- Guaranteed security, order and cleanliness.

Sukoanyar Village is a village in Lamongan that has a variety of tourism potentials that can be developed, so that it will become a tourist attraction and in the future it can develop well. For this reason, a Management Body is needed so that it can plan and develop and evaluate various tourism activities with the various tourism potentials it has, so that it can empower all of these potentials properly and on target. Moreover, from the understanding of Tourism Village and Tourism Village Elements, Sukoanyar Village is very close to these criteria. For this reason, an important aspect needed to plan and manage all of this potential is the Village Manager.

Apart from the Tourism Village Manager, an instrument that is no less important in planning and developing a Tourism Village is the Tourism Awareness Group or abbreviated as PokDarWis. This Tourism Awareness Group is an extension of the Tourism Village Manager in implementing programs related to the Development of Tourism Villages in Sukoanyar Village. This group is tasked with providing understanding and understanding to the people of Sukoanyar Village for how to collectively have an understanding and understanding of Sukoanyar Tourism Village properly and completely, so that in its development there are no obstacles due to problems of different perceptions or differences in understanding about the implementation and management of Sukoanyar Village. as a Tourism Village.

This is important because in tourism development what is needed is security and if there is a difference in understanding, it will cause various unnecessary problems. This Tourism Awareness Group is filled with people who have experience in the Tourism Sector who have high motivation to dedicate themselves to developing tourism in Sukoanyar Village through the Tourism Village. Formation of the Sukoanyar Village Tourism Awareness Group.

Sapta Pesona is a Tourism Village Apparatus which has a very important role in the Management of a Tourism Village.



Enrichment: Journal of Management

journal homepage: www.enrichment.iocspublisher.org



There are 7 (seven) components in Sapta Pesona which are very important in tourism, namely:

- a. Security,
- b. Order,
- c. Cleanliness,
- d. Coolness,
- e. Beauty,
- f. Friendliness, and
- g. Memories.

Of the seven components in the Sapta Pesona Organizational Structure, each coordinator is required to be responsible in their respective fields, so that work effectiveness can be achieved.

The management also plans to report various activities and progress that has been achieved in developing Sukoanyar Village as a Tourism Village, so that the Regional Government in this case is the Culture and Tourism Office of Lamongan Regency can register and recommend that Sukoanyar Village be made as one of the Tourism Villages in Lamongan Regency, so that along the way also get assistance from the Lamongan Regency Government, both in terms of tourism facilities, accessibility, and development of local Human Resources (HR), as well as periodic coaching. and Activation of the Sukoanyar Village Tourism Village Web

The tourism potentials of Sukoanyar Village, both natural potential, cultural potential, spiritual potential, culinary potential, artificial potential, local souvenirs continue to be explored and created to inform tourists with various attractive displays, so that tourists will be interested in coming directly to Sukoanyar Village. see firsthand the potential and power of this dance. Support for facilities and infrastructure is needed to provide satisfaction and comfort for tourists who come and the readiness of the Tista Village community to receive tourist arrivals with good hospitality and always maintaining the authenticity and uniqueness of Sukoanyar Village.

3. Research Methods

3.1 Types and Research Design

This research is a qualitative field research using a descriptive approach.

This research uses a descriptive approach, according to Arikunto in Irkhamiyati (2017), this descriptive approach aims to collect information about the status of a symptom that is carried out, not intended to measure certain hypotheses, but only describes what it is about variables, symptoms, and circumstances.

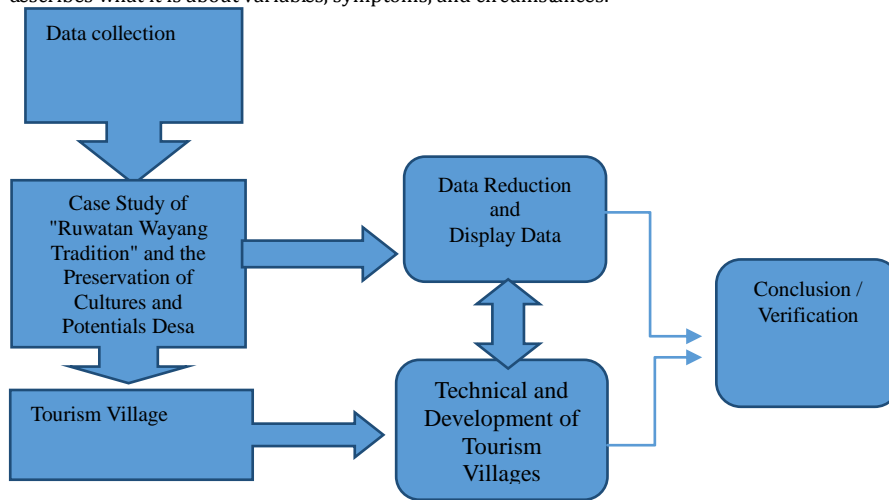


Fig 1 Research Design

The process of collecting questionnaire data for residents of Sukoanyar Village was carried out on September 7, 2020. This activity was carried out with the aim of obtaining initial data from villagers in the form of arguments and answer options as well as criticism and suggestions given directly by residents. In addition, this is also useful for proving the truth of the initial findings from the results of direct interviews with village officials regarding the preservation of village culture and efforts to form a tourist village in Sukoanyar Lamongan Village.

The results of the questionnaire obtained by the researcher regarding the implementation of traditional analysis in cultural preservation as an effort to form a tourist village in Sukoanyar Village for respondents who were in the 15-20 years age range, there were 16 respondents who filled out the questionnaire sheet according to the technicalities that the researchers had prepared. The results of the questionnaire for residents focused on the understanding of tourism villages and exploring the village's potential according to respondents directly, namely (1) the meaning of tourism villages, (2) the purpose of developing a tourist village, (3) village conditions, (4) village community responses about tourism villages, (5) the type of tourism that the community wants, (6) the form of community participation in the development of a tourism village, and (7) the development of facilities needed by the village as well as a critique and suggestion rubric if the community wants to add ideas and ideas that are not yet in the questionnaire choice.



4. Results and Discussion

Table 1
Conclusion and data verification

AGE	TOTAL RESPONDENTS	CONCLUSION ON AVERAGE OF RESPONDENTS
15 – 20 th	16	1. The meaning of tourism village is more dominant in village nuances.
21 - 30 th	41	2. The purpose of developing a tourist village is to increase the understanding of the village community about tourism and can provide a forum for the community to play a role and participate in tourism development in their area.
31 – 40 th	11	3. Respondents' response to the conditions in Sukoanyar Village is normal, which means not hot and arid but also not so cool and quite beautiful
41 – 50 th	23	4. If Sukoayar Village becomes a tourist village, residents or respondents hope that agricultural and plantation tourism can become an icon of Sukoanyar Tourism Village.
51 – 78 th	9	5. If Sukoayar Village becomes a tourism village, residents or respondents hope that educational tours can become an icon of Sukoanyar Tourism Village.
		6. Forms of citizen participation in the development of tourist villages in tourism management and management.
		7. Development of facilities in Sukoanyar Village, such as the development of facilities for trade, culinary, souvenirs, parking and worship facilities

5. Conclusion

- a. **The research we took was ethnographic research design. Ethnography is generally participatory observation and interviews. Her research agenda focuses on inter-departmental dynamics, gender issues, marketing ethics or consumption of green products.**

The results of the questionnaire for residents focused on the understanding of tourism villages and exploring the village's potential according to respondents directly, namely (1) the meaning of tourism villages, (2) the purpose of developing a tourist village, (3) village conditions, (4) village community responses about tourism villages, (5) the type of tourism that the community wants, (6) the form of community participation in the development of a tourism village, and (7) the development of facilities needed by the village as well as a critique and suggestion rubric if the community wants to add ideas and ideas that are not yet in the questionnaire choice.

The people basically agree with the formation of a tourist village that has a distinctive village nuance, the aim of developing a tourist village is to provide a community forum to play a role and participate in tourism development in their area because people have various opinions regarding the condition of Sukoanyar village, some say it is cool and quite beautiful, but some are said it is normal so that it can be concluded that the condition of Sukoanyar village is actually normal so that to form a Sukoanyar tourism village through agricultural, plantation and cultural tourism through educational tours with the form of local community participation to organize and manage tourism and facilities that need to be developed in Sukoanyar village are facilities places of commerce, parking, culinary, souvenirs and places of worship.

His suggestion is that all residents should try to participate in building tourism villages, especially youths through Karangtaruna and work together in preserving culture and protecting places that will be tourist sites and supporting facilities are needed to form agricultural and plantation education tourism villages as icons supported by the preservation of traditional culture. ruwatan puppet and alms earth in the graves of elders and village founders to attract tourists to the village of Sukoanyar.

6. References

- [1] Ardika, I Wayan, 2003. *Pariwisata Budaya Berkelanjutan*. Denpasar: Program Studi Magister Kajian Pariwisata, Universitas Udayana.
- [2] *berdesa.com*. (n.d). Retrieved Agustus 3, 2020, from <https://www.berdesa.com/cara-meningkatkan-perekonomian-pedesaan-agar-semakin-maju/>
- [3] Deni, S. (2014, Desember 4). *HORIZON BUDAYA*. Retrieved Agustus 5, 2020, from <https://denmasdeni.blogspot.com/2014/12/ruwatan-asal-usunya-dan-akulturasi.html#:~:text=Dari%20berbagai%20literatur%2C%20tradisi%20ruwatan,Guru%20berkeingin an%20untuk%20bersatu%20rasa>
- [4] Kasiram, Moh. 2008. *Metodologi Penelitian Kualitatif-Kuantitatif*. UIN:Malang Perss.
- [5] *Pemkab Lamongan*. (2013, November 13). Retrieved Agustus 5, 2020, from <https://lamongankab.go.id/turi/2013/10/16/289/#respond>
- [6] Pratama, D. (2011, November 19). *Wordpress*. Retrieved Agustus 5, 2020, from <https://dimaspratama11.wordpress.com/2011/11/19/analisis-upaya-melestarikan-budaya-bangsa/>
- [7] Putra, Agus Muriawan. 2006. "Konsep Desa Wisata (Jurnal Manajemen Pariwisata, ISSN No. 1412 – 1263)". Denpasar: STIE.
- [8] Retno, D. (2020, Januari 8). *SejarahLengkap.com*. Retrieved Agustus 13, 2020, from Sejarah Terbentuknya



Enrichment: Journal of Management

journal homepage: www.enrichment.iocspublisher.org



- Desa Di Indonesia: <https://sejarahlengkap.com/lembaga-pemerintah/sejarah-terbentuknya-desa>
- [9] Sangadji, Etta Mamang dan Sopiya. 2010. *Metodologi Penelitian Pendekatan Praktis dalam Penelitian*. Yogyakarta: Andi Publisher.
- [10] Suyitno, 2001. *Perencanaan Wisata*, Yogyakarta: Kanisius
- [11] Syairozi, M. I. (2017). Percepatan Pengurangan Kemiskinan Sektor Pertanian di Kabupaten Malang. In *Seminar Nasional & Call For Paper, FEB Unikama* (pp. 145-155).
- [12] Syairozi, M. I. (2017). Prospek Pengembangan Ilmu Ekonomi Islam di Indonesia dalam Prespektif Filsafat Ilmu (Sebuah Kajian Epistemik). *JPIM (Jurnal Penelitian Ilmu Manajemen)*, 2(1), 16-Halaman.
- [13] Widodo. 2017. *Metodologi Penelitian Propuler dan Praktis*. Jakarta: Rajawali pers.
- [14] WIKIPEDIA. (2020, Maret 12). Retrieved Agusuts 3, 2020, from https://id.wikipedia.org/wiki/Sukoanyar,_Turi,_Lamongan