

Residents' Attitudes on The Contribution of Cultural Tourism in Sasak Sade Village Lombok, Indonesia

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Abstract—The purpose of this research is to get the responses from Sasak Sade people towards cultural tourism to increase the social welfare of the community whom involve in tourism activities that has been done in Sasak Sade. Based on the research that is conducted in Sade Village, Central Lombok, West Nusa Tenggara Province, Indonesia, researchers use interview technic to determine how far the participation of the people in tourism activity. Research results show that in the beginning, most of the people reject the arrival of tourists because they are considered as foreign. Within the recent era, tourism activity in Sasak Sade has been increased by tourists who visit and give impacts to the tourist acceptance is a usual matter and the relationship between the people and the tourists are bounded only on commercialization. With tourism activity, Sade people will have more income and the money that has been left by the tourist to be used by Sade community.

I. INTRODUCTION

In this moment Indonesia tourism has been developing as indicated by the increasing number of tourists every year and Indonesia tourism has become the fifth income contributor for this country in 2010 [1]. Indonesia is an archipelagic country that consists of many islands that have beauty and uniqueness that have become attracting factors for tourists.

One of the factors is the beauty of the island of Lombok. Tourism in Lombok has something unique and worth visiting, beauty, architecture, festivals, works of art, as a tourist attraction [2]. One of the destinations in Lombok is the tourist village of Sasak Sade. The uniqueness found in the hamlet of Sade is a building made of wood and a roof made from palm fiber grass material, the most interesting is the floor of the house made of clay covered with buffalo manure but does not emit odor. In addition to the traditional population activities, there are still other activities that can be enjoyed in the Sasak Sade Hamlet, which is a very cultured Sasak art and cultural party. The socio-cultural life of the Sade community is characteristic of the Sasak Sade Tourism Village because the people live there. Tourism makes the economy wheel run well because the community is fully involved in managing tourism villages, so that the people have income from tourism activities.

The number of tourists visiting the Sasak Sade Tourism Village from every year is increasing, but this problem arises because the Sasak Sade Tourism Village inhabited by people is directly in contact with tourists visiting the tourist village of Sasak Sade, so that this study will focus on the interaction between Sasak Sade tribes and tourists when visiting the Sasak Sade tourist village and find out the response of the Sasak Sade community to the tourism contribution on the social welfare of the Sasak Sade community.

II. METHODOLOGY

The approach that has been used in this research is qualitative approach with the research type as descriptive research method. Data collection technic in this research is observation, interview, and documentation. In this research, the informants are four elements in community, such as Village Head, Sade Village tourism organization manager, community, and Government.

III. FINDING AND DISCUSSION

Sade Tourism Village is a community-based tourism village. In the activity that has been done by Sade Tourism Village, every persons in the community are involved in tourism activity, start from child, teenager, mothers, even the men. Every Sade people works in Sade Tourism Village.

Tourist relationship based on behavior and perception that shown by local people towards the visitors or tourist can be change linearly, can be analysed with irrindex (irritation indeks) theory that has been stated by [3]. Phases of local people behavior towards the tourists are Euphoria which means the arrival of the tourists are accepted more enthusiastically, Apathy which means the people accept the tourists as an usual and relation within locals and tourists are dominated by commercialization relationship. Annoyance which is a point that local people are so bored and feel annoyed by the arrival of tourists, Antagonism which means the people are openly shown their unhappiness, and saw the tourists as a problem source.

Relationship between tourists and locals create commodization and commercialization process from local

people hospitality. In the beginning the tourists are considered as "guest" and then approached with hospitality without economy motive. When the tourist visit is increased, the relationship is change and become economy motive which based on transaction, which is an commercialization process [4].

Main idea of Irrindex Theory or Doxey Irritation Indeks is the locals will change their behavior towards the tourists for one time to another time [5], which has been happened on Sade community when they received first tourist visit, Sade people seems introverted with the arrival of the tourist but with the changes of the time, Sade people can accept tourists.

There are four steps of society acceptance towards the tourists, one of them is Apathy. If categorized Sade people is categorized in Apathy category because people consider the tourists as an usual matter and activities that has been done by the tourists and locals are dominated only in commercialization activities.

Findings that has been found from the field is the locals especially that become a trader very hoping the arrival of the tourists to buy the products thats has been sold by the locals. Sade people is accustomed to accept the tourist who arrive and until now Sade people do not feel annoyed with tourist arrival.

Locals reactionary level depends on the locals involvement to get the benefit of tourism, One of example in Thailand, there is tourism village that has been developed by private company and the people can feel the benefit from tourism so the society behavior is proactive [5].

The large number of Sade people who are not fluent in using Indonesian has an impact on interactions with tourists. In the nature of the interaction of relations between tourists and society is characterized by four things [4], first, tourism relations with local communities are transitory relationships so that there is no deep relationship. Second, there are space and time constraints that hinder tourist relations by only interacting with some members of the community that are directly related to service to tourists in this case the local guide. Third, in mass-tourism there is no spontaneous relationship between tourists and local communities, but most are arranged in tour packages. Tourism activity is an economic activity, which means that local people work in tourism for economic purposes or to earn a living. the four relationships or interactions are generally unequal and unbalanced (unequal), and in general the local community feels inferior.

Local people think that the tourists is more richer, more educated, and on holiday situation, and then the locals are on the situation of doing a job, have more obligation, and hope for money from tourists. This unbalanced position caused exploitative relationship or inferior-superior.

In tourism activities the interaction between locals and vistors are happened. There are three tourist interaction with the locals. Most common interaction that happens is when two parties do the tourism transaction. First form is when the tourist interact when they use local products. Second form is when tourist meet in the same tourist attraction and the third interaction form is an interactions that happened when two

parties exchange their information, from tourism, culture, or even private matters in tourism place [6].

Tourist can get the cultural experience and cultural comprehension with interaction to the locals. Interaction also influence the tourist experience, satisfaction, and evaluation. Local people will get the economic benefit that will create more job opportunities and have more higher living standard [7].

Tourist interaction from different background give the chances for the locals to earn more language abilities, such as local guide in Sade Tourism Village they learn English and Bahasa Indonesia more better.

Tourist interaction with the people are categorized in five type with intensity and interaction level that increase from first to fifth, which has been show by the arrow.

The first type is the presence of tourists and local communities without active interaction in this type, namely when tourists with local communities are in the same place, namely in Sade Tourism Village, in this case there is no active interaction but interactions that occur only with symbols such as smiles . The second type is achieving assistance or information, this second type of interaction occurs between tourists and local guides, for example when tourists ask for help to be shown the direction of looking for a mosque in addition to local guides in charge of giving information about the history and traditions of the Sasak Sade Tribe.

The third type refers to business relationships, which is when local people sell products to tourists. The fourth type occurs when both actors (tourists and local communities) actively understand each other. The definition here is the tourists comes from different cultures with the Sade community, so that one another can respect each other's culture. The fifth type occurs where both actors consider this interaction as a way to meet social needs that are deeper or longer term. In the findings, the local guide who had brought the guest relations was uninterrupted when tourists left Sade Tourism Village and continued communication so they were friends. In cultural tourism the interaction between tourists and local communities is the most important thing in building tourism.

IV. CONCLUSION

Interactions carried out by the Sasak Sade tribe and tourists while visiting Sasak Sade Village, which was initially closed and fearful when tourists arrived, but because of the government's role in socializing the government, the Sade community began to accept tourists. Most Sade people cannot use Bahasa Indonesia so that not all elements of society can interact with tourists. Sade community has 3 attitudes as social capital as a capital of social interaction so that guest relations with local communities run well, including that there are three attitudes of social value as capital of social interaction so that guests with local communities can run well, among others, the first "Gerasaq" as a Sade community must be polite, then the second "Reme" attitude harmonious and peaceful in highlighting mutual cooperation, modest that must be highlighted and the third "Lome" attitude always wants to do

good to anyone means not to disappoint. So, this is the main capital of the community as a capital of interaction that takes place in the environment of Sade Tourism Village. Interaction activities are carried out by local communities with tourists includes transaction activities such as buying and selling, interaction between local guides and tourists.

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