

## ***Inventing a Tourist Village with Responsibility of Local Culture Potential***

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**Abstracts**—Toyomarto Village is one of many villages located in Singosari, Malang regency, with an area of ±905 Ha. This village is geographically located on Arjuna slopes, which is 5 km from the nearest capital sub-district and 40 km from the capital district of Malang regency. Not only the place is strategic for a tourist destination, but it also has diverse and eminent potential in natural wealth and culture. However, this potential has not been optimally taken advantage of for the development of tourist villages. With a literary tourism approach, this study seeks to examine the potential of local narration to create a tourist spot. In this study, the story used for narrative reconstruction and visualization is Pantès block. Despite the literary tourism approach, this research utilizes the study of oral tradition and applied arts. The integration of oral tradition, literature, tourism, and applied arts approaches become a supporting instrument in developing a visual design of a tourist spot rich in local culture and identity. For data collection, the researcher used two techniques including interview and observation. The data was taken from informants chosen based on several criteria. The data of this study were in the

form of oral speech, gestures, expression, and cultural behavior which contain narrative stories and local histories. Besides creating the icon of folklore, the research also creates a planning design of a tourist spot named 'Pantes Block Spot' which is expected to provide an alternative choice for visitors.

**Keywords**—*Folklore, Literary Tourism, Story Visualization, Tourist Spot*

### **INTRODUCTION**

Indonesia is one of many countries with a large number of islands and population. A survey by *Penduduk Antar Sensus* (SUPAS 2015: nasional.kompas.com) showed there are about 269,9 million population lives in Indonesia. This island country is also known for the identical cultural wealth and one of them is the tradition. It is an object

that has a similarity between the past and present situation that cannot be destroyed nor broken by itself. Tradition is a heritage coming from the past time. A tradition is done repeatedly on purpose (Piotrz Sztompka : 69). Tradition is something that must be done simultaneously. Based on the form, tradition is divided into three which are religious ceremony, ritual, and oral tradition. Oral tradition is one of the world cultures. It usually deals with folklore. Danandjaja (1997) defines folklore as a part of local culture that is bequeathed orally and has a hereditary character.

Folklore is a kind of story with a hereditary process done orally. Most folklores usually talks about the origin of a region based on its historical story in the society. Toyomarto village is an area in which people continue to conserve the tradition of telling folklore. The people are very protective and still believing in their folklore. Many folklores in Toyomarto village have unique values due to the historical background. It means that the story does not only come from the places related to the story, but it also deals with the cultural behavior and social characteristics. The uniqueness of the background history can give a positive impact on developing a traditional village if it is managed maximally. In this study, the *Pantes block* folklore is used as the

narration with a huge potential to develop and inspire people.

*Pantes block* tells the origin of a small area in Dukuh Petung Wulung, Toyomarto village. The folklore describes the phenomenon of past life that still remains up to now. A certain characteristics portrayed as the identity of the society living on this block become an interesting and exciting story to tell both in written and visual form.

Some development of tourist spot based on local culture or folklore has been done previously. One of the stories is about a resort from Bali named Putri Mandalika. It is a folklore coming from Sasak ethnic group beliefs. Its name comes from one figure in that society. Furthermore, Banten also has a tourist spot developed from local culture named Tanjung Lesung coming from the origin of Tanjung Lesung story. In addition to conserving the folklore, it is also used to increase the income for people around this place. The location developed based on the local culture will be known for the uniqueness and the local product that continues to progress better.

## RESEARCH METHOD

### A. Research Design

The qualitative approach is one of the research approaches with a descriptive

design. A descriptive qualitative is a research procedure that results in descriptive narration taken from oral speech or text. According to Bogdan and Taylor (Moloeng :2005), it stated that a qualitative descriptive is a research design producing data in the form of verbal or non-verbal text from the people observed. From a qualitative perspective, subjectivity is more prominent. In research, the theoretical background is an important part. The theoretical background displays an overview of research and is a supporting theory in research's findings.

A qualitative approach is definitely different from a quantitative approach. A quantitative study is a research done to confirm a theory by analyzing the data. Meanwhile, a qualitative study is a research generating a theory to support the ideas of research. In a quantitative study, it feels more objective compared to qualitative. It is because a qualitative study uses a unique method for data collection, especially taken from a person as the informant. Whitney (Moeloeng : 2010) stated that a descriptive study is a research design to find the result between fact and interpretation.

#### **B. Place and Time**

This study was done at Dukuh Petuh Wulung, Toyomarto village, Singosari district, Malang regency. It was

held in March-August 2020. The data was collected directly and precisely from the informant's home located at Pantès block at Dukuh Petung Wulung.

#### **C. Informants**

This descriptive qualitative study had some informants taken with random sampling techniques which were chosen by the researcher's criteria. In choosing the recommended informants, the researcher was helped by the local government from Toyomarto village that meets the criteria. The recommendation was needed to get valid information. The informants of this study were:

- Informant 1: Mr. Salim as the living witness and the neighbor of Mbok Ali and Mbok Tamini
- Informant 2: Mr. Hartono as the village head of Dukuh Petung Wulung
- Informant 3: Mr. Anas as the administrative coordinator of the village government

#### **D. Data Collection**

For data collection, the researcher used two techniques including interview and observation. An interview is a technique done by asking the interviewee some questions related to the research (Moeloeng, 2005: 186). In this study, the researcher interviewed the local public figure that well understands the Pantès block story. Then, observation is also an

important technique used regarding some reasons (Moeloeng, 2010 : 242). This study used observation to observe and draw the real condition of Pantes block story.

#### **E. Data Analysis**

This study has several steps to analyze the data. In general, this step starts with collecting the data from the field in the form of oral speech, non-verbal expression, gesture, and local industrial activities. After that, the data was being recorded and written in data transcription. The data were then categorized based on the use and get a reduction. This was done to maintain the focus of the study. After that, the data was delivered with information in detail, concluded, and taken an action. The data interpretation gives meaning to the result and correlates to the related study. Verification and conclusion are done analytically to extend and sharpen the previous study and make an action and conclusion (Idrus : 2009).

### **FINDING AND DISCUSSION**

#### **A. Literary Tourism Approach for Pantes Block Folklore**

This approach becomes a famous study recently due to its large scope of the study. It includes the literature work through a tourism process, literature work

for a tourism object, and literature work that makes a popular place (Watson : 2006). In its understanding, the scope of literature and tourism has a massive area and gives an excellent contribution to tourism development. However, this approach is not well understood by the public, even for some people, it is merely a tourism spot that has many literature works as a tourist object. This approach focuses on the cultural activities related to tourism that make it a branch of touristic paths. In reality, it is shown with literary works in text or poems about history or myth that can promote the tourist spot.

Hoppen et al. (2014) stated that literature is an object to promote and help to brand a tourism place. There are many examples of literature as promotion and branding. Literature can increase the popularity of a place as well as festivals, film, or historical background. Data from Ubud Writers and Readers Festival (UWRF) shows that the location for the movie 'Laskar Pelangi' (2008) and novel 'Eat Pray Love' by Elizabeth Gilbert (2010) made a huge impact to increase the popularity and visitors to those places (Hitchcock and Putra : 2007). Other than that, it is also found that there are many myths gaining people attention to visit a tourism place, for example, 'Putri Naga' at Komodo island, 'Legenda Tanjung Lesung' in Banten, and 'Raja Ampat' in Papua.

Pantes Block is a small area located in the village of Toyomarto, Singosari District, Malang Regency. That said, this block has a traditional heritage in the form of folklore. The name Pantes Block itself is taken from the Javanese language, namely *pantes* or 'appropriate'. When combined into one, namely the Pantes Block, it forms one meaning, namely the appropriate block. Behind the name of the pantes block, of course, there is a philosophy or cause. It is said that before independence there lived two women in the Pantes Block. At that time, the Pantes Block did not have many residents, only about 10-15 houses were there. The Pantes block itself is very famous for its *gegeran*. *Gegeran* is a Javanese term that means a fight. Previously, this small area did not have any name, only a small block in the Petung Wulung hamlet. In the period before independence, precisely in 1972, two women had a place to live and hang out in a crowd. They have many similarities both physically and in terms of household conditions. Both have a height of approximately 160 cm with olive skin color and in that year have an age of about 20-30 years. The two women were named Mbok Ali and Mbok Tamini.

Mbok Ali lives on the north side while Mbok Tamini lives on the south side. Besides having the same physical

form and age. Mbok Ali and Mbok Tamini have a child who is almost the same age. Both also have a husband with great patience. However, unlike the split betel nut, the two have differences in economic terms. Mbok Ali had a husband who was a mortar boss at that time, while Mbok Tamini had a husband who was only a farmer. Mbok Ali has a lot of lands that stretch out. At that time the mortar owner was one of the wealthiest people in the block, so it is not surprising that Mbok Ali owned a lot of lands. Meanwhile, Mbok Tamini only has a small portion of land and not as much as Mbok Ali.

Mbok Ali and Mbok Tamini fight almost every day and keep fighting. they often argue about small things like a show on whose menu is the most delicious, whose house is the cleanest, and it's not uncommon for Mbok Ali and Mbok Tamini to argue while hitting cooking utensils or whatever in front of them. In a fight, harsh words always come out of their mouths like your eyes are closed (blind eyes) and even the name of the animal comes out of the mouths of both. When the two were arguing some children saw them and laughed at them. Even the children joined in hitting the tools made of iron to make sounds. Mbok Ali and Mbok Tamini never get along and have a friendly conversation. They both only saw and heard his voice when fighting. Neither

Mbok Ali nor Mbok Tamini wants to give in to this problem. The two of them even challenge each other and want to show which one is stronger and will be the winner in the quarrel. Even though their husbands remind each other to be patient and not start fighting again. In family harmony, the two of them are very harmonious and love each other. Even their husbands are understanding and quiet.

The argument between the two always continues and happens every day. Even the people of the Pantès Block became witnesses to the quarrels they had. The quarrel continued for several years and reached the point where Mbok Tamini decided to move from the area. Mbok Tamini wants to stay away and doesn't want to see Mbok Ali again. So that Mbok Tamini and her husband decided to go and live in the village next door. Meanwhile, Mbok Ali and his family remained in the Pantès Block area. In addition to fighting, Mbok Ali and Mbok Tamini like to curse small children. For example, when a child was playing with a kite and the kite fell on the roof of the second house, both of them would scold and scold the children. With harsh words and animal names.

Is Mbok Ali going to fight with the new people who lived in Mbok Tamini's previous house? Apparently not,

Mbok Ali was fine with the neighbors in front of his house. Even Mbok Ali has never fought with anyone. That said, he would only fight with Mbok Tamini. Unfortunately, Mbok Tamini doesn't live there anymore. The Pantès Block equation occurs at the time of shifting or if during this period it is called the data collection carried out by the government. There was a figure who was influential at that time and said "Ancèn pantès exchange" or it was perfect for quarreling. The naming of the Pantès Block, which originates from the fighting process of Mbok Ali and Mbok Tamini, has been immortalized to this day. Even though both of them died in the 1990s, until now the residents of the Pantès Block, Petung Wulung hamlet, quarrel almost every day and it is very difficult to organize or give directions. This was conveyed directly by the head of the Petung Wulung hamlet. So, the Pantès Block is the recording location of the story of Mbok Ali and Mbok Tamini

The folklore of Pantès block arisen from Toyomarto village would be a traditional tourist icon. This story becomes the name of this tourism place because it is from the local people and has not been changed by any other story that makes it unique and helps to increase the income for people around that place. After that, literature can contribute to promoting and branding a tourist place. The approach can

largely affect the process of breaking down the folklore of Pantes block and it would then be developed to be the name of the tourism spot. This approach is not only about naming the tourism spot, but it also has some focuses. First is thematic which deals with the way we choose a literature work. Second is the literary figure and place which focus on analyzing the literature and place of the literary works. Lastly, it is a literary activity which is about the activities and festivals related to artworks and literature works.

The folklore of Pantes block must be reviewed deeply about the story origin of Pantes block, a small area in Toyomarto village, specifically in Dukuh Petung Wulung. As mentioned before, this study used transform literature to promote the tourism spot which was originally from the fight between Mbok Ali and Mbok Tamini, and can be developed maximally to be a new tourism spot for visitors. It is also expected to increase tourism activity and people's interest in Toyomarto village considering the small number of tourism places there. Pantes block will be the new and the first tourist spot with a traditional background there.

## **B. Planning on Pantes Block Location**

The planning of this tourism location is one of the important keys to develop the place. There are many considerations in

detail, especially in the essence of the folklore which are the foundation of the tourism spot. It also deals with people's interests and makes people pay attention to it. People nowadays do not like things with historical or traditional values. There is also a motivation that can affect someone to travel a place (Suwantoro : 2014). Motivations that influence people to travel are:

1. Motivation for holiday
2. The motivation for educational or research purposes
3. The motivation for needs in religion
4. The motivation for needs in health
5. The motivation for cultural interest
6. The motivation for a safety place
7. The motivation for political purposes

Based on the list above, Pantes block must have an interesting design that can attract people to visit and travel this place. It can be a motivation for a holiday or cultural interest. The visual design of Pantes block still has a whole value from the original story. It begins with the gate which is made from bamboo with the text "*Blok Pantes*"





(Figure 1. Welcome gate for Pantès block spot)

After the gate, two houses are facing each other as the duplication of Mbok Ali and Mbok Tamini houses in the past. These houses are designed as precisely as possible such as having a bamboo hut, a fishpond in front of the house, and the statue of Mbok Ali and Mbok Tamini



(Figure 2. Replicas of Mbok Ali and Mbok Tamini houses)

This tourism spot has a refreshing environment because it is located in highland. This block can also be a spot for a gift shop due to the location near the main road. Thus, visitors can easily travel to the place and enjoy the landscape there. To conclude, the overview of this place is

visitors enter the place to see the houses and then they can pay a visit in the gift shop nearby.



(Figure 3. The gift shop)

When visiting this place, visitors can get information about the icon of Pantès block which is the replica houses. Not only that, but visitors can also get many unique things as gifts from this place. Because it is based on tradition, the environment must be created along with real history. As stated that Mbok Ali and Mbok Tamini lived before the independence day, it can be imagined about the buildings and the traditions for that era. Furthermore, the houses from people around there can be utilized for the food stall that sells traditional food (i.e: *tiwul*, *gethuk*, and *sego jagung*). This area can also provide gifts with its characteristics like *cobek*, keychain, or paintings of this location. It also has the potential of the modern era by having a photo spot to be posted on social media, so it also helps the promotion of this location. Lastly, there is a park for the family spot



that also has nice scenery located at the end of the gift shop.

literary background. In this study, the literary tourism approach is the main key. The previous study has found that a place with folklore or historical background can be a tourism place. It can also be applied to Pantes block. Besides the concept of inventing a tourism place with cultural background potential, a new tourism place must have well-done planning. By explaining the layout of Pantes block spot, hopefully inventing this tourism place will be a reality in the future.

## CONCLUSION

There are still a number of tourism places development with a literary background. On the other hand, this opens a high and beneficial chance for an area that has culture and literature products to develop a tourism spot. Pantes blok, located at Dukuh Petung Wulung, Singosari is an example of a small area that has folklore as the local culture. This product can be formed and be the fundamental of tourism place development based on literary background. In this study, the literary tourism approach is the main key. The previous study has found that a place with folklore or historical background can be a tourism place. It can also be applied to Pantes block. Besides

the concept of inventing a tourism place with cultural background potential, a new tourism place must have well-done planning. By explaining the layout of Pantes block spot, hopefully inventing this tourism place will be a reality in the future.

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