

Development of Cultural Tourism Policy Based on Local Wisdom in Central Java, Indonesia

By

M. Soebiantoro

Universitas Jenderal Soedirman, Indonesia

Email: m.soebiantoro@unsoed.ac.id

<https://orcid.org/0000-003-3864-3477>

Triana Ahdiati

Universitas Jenderal Soedirman, Indonesia

Email: Triana.ahdiati@unsoed.ac.id

<https://orcid.org/0000-0001-5439-3864>

Solahuddin Kusumanegara

Universitas Jenderal Soedirman, Indonesia

Syah Firdaus

Universitas Jenderal Soedirman, Indonesia

Email: syah.firdaus@unsoed.ac.id

<https://orcid.org/0000-0002-4194-5575>

Abstract

This study aims at: 1) identifying and describing the values of local wisdom in Banyumas Regency, Central Java, Indonesia so that the cultural identity of Banyumas can be known; 2) understanding the sustainability of local wisdom values with current cultural tourism policies as well as identifying the contextual factors. By using a qualitative approach, the research result shows that Bawor is a symbol of local wisdom in Banyumas Regency. Bawor is one of the Banyumas gagrag puppet characters who reflect the values: openness, directness, honesty and naivety (as it is), friendship, kinship and populist. These values become the cultural identity of Banyumas called Cablaka. These values have not been fully reflected in the development of cultural tourism in Banyumas Regency. The contextual factors that influence cultural tourism policy in Banyumas Regency are: first, the era of regional autonomy in Banyumas Regency was responded by seeking the largest source of regional income for regional development. The local government is more oriented towards increasing the source of regional original income. This causes tourism development in Banyumas Regency to be pragmatic, namely prioritizing natural tourism over cultural tourism. Cultural tourism is then perceived as not being able to immediately provide benefits to the region. Second, the socialization of local wisdom values which are only symbolic, without touching the substance.

Keywords: local wisdom, cablaka, cultural tourism.

Introduction

The study of cultural tourism based on local wisdom has been very developed in the last two decades. Local wisdom contains values which are the substance of the culture of the local people. These values are reflected in various cultural activities of the local people such as arts, traditions, religious ceremonies, buildings and so on. In its development, local wisdom

becomes an integral part when local people's culture/heritage becomes a form of alternative tourism besides tourism in general, namely nature tourism. In Indonesia there is still little research that has been done on cultural tourism by highlighting the existence of local wisdom in it. Even according to Richard (2018) most research on cultural tourism is still oriented towards economic aspects so that research that leads to local wisdom-based cultural tourism and its policies are still very limited. In Indonesia, research concerning to the theme has been carried out. For example, research on the people of Bali, Gorontalo, Demak, Kudus, Jepara, Toraja, Batak, Bogor, and the Bedouins of Banten as well as the people of other areas where local wisdom is still daily practiced in the era of globalization. (Laluas, 2022; Sumiati, 2017; Nofiyanti et.al., 2021; Suardana, I. W., et.al., 2022; Siagian et.al., 2017; Sawir, 2021; Sugiyarto & Rabith Jihan Amaruli, 2018) The studies that have been carried out by various groups show that the development of tourism, including local wisdom-based cultural tourism, aims at gaining economic benefits and increasing people's income as well as cultural preservation. (Bertacchini & Chiara Dalle Nogare, 2021; OECD, 2009; Richards, 2018; Andari. Et.al., 2020; Robins, 2016) To achieve this goal, the government's role is needed by making a series of policies that can promote the development and sustainability of cultural tourism based on local wisdom. (János Csapó, 2012; Khaerunissa et.al, 2021; UNESCO, 2015; Office of The Vice-President Ministry of State for National Heritage and Culture Republic of Kenya, 2009).

The policy is not only formulated, but also has to be implemented consistently in order to achieve its goals. In the economic context, effective policies in tourism development are very urgent to respond to the very rapid development of tourism at this time. (UNESCO, 2015; Richards, 2018) As stated by the experts, tourism is a social and economic activity in the realm of the service sector and industry that has developed rapidly, particularly since this century. This rapid development has pushed tourism to become a global trend whose growth is relatively fast. (Fiatiano 2007, Hampton & Jeyachea 2015) Tourism has become a global trend indicated by the recognition of each country's tourism sector as a driving factor for economic growth. (Brida et al. 2014, Balaguer & Cantavella-Jorda 2002, Khalil et al. 2007) Tourism has had a positive impact in increasing consumption, promoting trade, and improving international communication. (Qian et.al, 2018) Meanwhile, from the point of view of preserving culture and local wisdom, government policy is a manifestation of the government's role as a facilitator in order to awaken the people to be able to stem the negative effects so that local culture and wisdom are not eroded by the currents of modernization and globalization. (UNESCO, 2015; Suardana et.al., 2022).

In Indonesia, policies that relate to culture, local wisdom and tourism, are regulated in Law Number 10 of 2009 concerning Tourism and Government Regulation Number 50 of 2011 concerning the National Tourism Development Master Plan for 2010-2025. In Banyumas Regency, this policy is followed up by Banyumas Regency Regional Regulation Number 8 of 2008 concerning the Banyumas Regency Regional Tourism Development Master Plan and Banyumas Regency Regional Regulation Number 10 of 2018 concerning Tourism. Like other regions in Indonesia, Banyumas Regency is an area that has a variety of cultures and local cultural uniqueness as reflected in dances, music, puppet, traditions and so on, showing the existence of a people with its own characteristics. Hence, Banyumas Regency is one of the cultural tourism destinations in Central Java. (Hermawati & Yusye Milawaty, 2016) However, as similar with many other regions in Indonesia, these various cultures are underdeveloped and are becoming blurred along with the growing influence of modernization and globalization. In this case, even though the cultural stakeholders have the enthusiasm to develop and based on district government policies, it shows that there have been efforts to preserve and "sell" culture, but it is still not as developed as the development of natural tourism in reality. (Ahdiati, 2019).

After the 1998 reform, Indonesia has entered an era of decentralization followed by the emergence of autonomous regions. In the current era of regional autonomy, local governments are given the authority, opportunity and freedom to improvise appropriate public policies in accordance with the needs and aspirations of the people. So far, the implementation of tourism development in Banyumas Regency is still oriented towards nature tourism. In this case, tourism development in this region still relies on natural tourism objects which are indeed one of the wealth of Banyumas Regency. Meanwhile, cultural tourism which is part of tourism in general has not been developed optimally on the grounds that the facilities and facilities displayed do not have a high attractiveness.

The urgency of developing a cultural tourism policy based on local wisdom in an area lies in how the policy itself reflects the alignment of the local culture. This happens because culture is understood as a blueprint for the people that owns the culture (Suparlan, 1994). Therefore, culture is a guide for people's lives. The values summarized in the culture of the local people reflect the values of wisdom used by the people to solve life's problems. In this case, the development of cultural tourism is a means of preserving certain regional cultures for the benefit of the people's lives.

In connection with the importance of tourism for strengthening regional autonomy at this time, it is quite urgent to study further the development of cultural tourism policies based on local wisdom in Banyumas Regency. In this case, the policy of developing cultural tourism based on local values is very important because the impact of this policy is not only able to increase the regional original income (Pendapatan Asli Daerah/ PAD) of Banyumas Regency and improve the standard of living and participation of the people, but also preserve regional culture.

Objectives

To fulfill the urgency of the study, the analysis will focus on identifying and describing the values of Banyumas local wisdom and the relevance of local wisdom to the current cultural tourism policy and identifying contextual factors

Methods

The method used in the research is a qualitative approach, with the form and strategy of action research, namely the application of scientific research to find facts and experimentation with practical problems that require solutions and involve collaboration and collaboration of scientists, practitioners, and other interested parties (Bakri, 2003). The data collection techniques used in the research are in-depth interviews, observation, documentation and Focus Group Discussion (FGD). The data are analyzed with an interactive analysis model as developed by Miles and Huberman (1994).

Results

Banyumas Local Identity

Banyumas culture is formed from a combination of elements of Mataram culture and West Java. Based on its history, the Banyumas area is also known as a foreign area or the "adoh ratu cedhek watu" (away from the leader, close to the rock) area. The naive Banyumas language reflects the naive character of the Banyumas people or better known as "cablaka". In this case, the naivety of the Banyumas can be seen from their characteristics, such as: cowag (loud voice),

mbloak (serious speaking style, candid, humorous), dablongan (joking excessively, criticizing arbitrarily), ndobos (scrambled to talk to each other), mbanyol (sarcasm with jokes), kluyuran (entertaining oneself by traveling outside the house), and ndopok (speaking to get rid of anxiety (Herusatoto, 2008). With such characteristics, in the context of the development of Javanese culture, Banyumas is often seen as a marginal area that has a rough connotation, left behind and no more civilized than the culture that developed in the negarigung area (the center of palace power) which was imbued with the concept of noble (Koentjaraningrat, 1984).

The symbol of Banyumas local wisdom is Bawor. Bawor is one of the clown figures in the world of Banyumas gagrag puppet. In the pakeliran puppets, apart from the Banyumas gagrag, the Bawor character is unknown. In the Yogyanese and Sundanese tradition, the clown-like figures of Bawor are Bagong and Cepot. It is said that Bawor is created from the shadow of Semar by Sang Hyang Tunggal (Semar's father) to accompany Semar to carry out his duties in the world so that he would not be lonely. Bawor is the dark side of Semar and Semar is the bright side of Bawor, so in making decisions Semar must ask for Bawor's consideration. Bawor has the following characteristics: patient and narima (accepting fate) knight, cancundan (diligent and agile) and cablaka (transparent) (Herusatoto, 2008).

Bawor is a representation of the original character of the Banyumas people. His character is considered to represent the condition of the Banyumas rural people which is famous for being cablaka (transparent), honest, and accepting of pandum or what it is. The attitude of the cablaka often seems "rude" according to the opinion of the palace culture. The attitude of cablaka as stated by the resource persons is as follows:

"The local identity of the Banyumas people is Cablaka. Cablaka means what it is, what it should be; identical or aligned with the so-called transparency. For the people of Banyumas, like the Javanese in general, names have meaning. For example, there is a name called Monday because someone is born on Monday. Daldiri means medal sendiri, because at that time there were no midwives, so giving birth alone. The name of Slamet is meant to be safe. Meanwhile, Bawor, which has been the icon of Banyumas so far, means arriving awor, which means easy adaptation (easy to adapt to changes). Bawor also means Blakasuta (as it is, open, transparent), Antep (like a steady tone of voice), Wanteg (not easily polluted with any language), Omber (able to imitate other languages), Rageg or Reang (when speaking loudly). In the puppet world, the Bawor character gives the impression of being cablaka, i.e.: populist (people who can communicate up and down) and not self-centered. The Bawor puppet only exists in the Banyumas gagrag puppet."

Thus, the Bawor symbol reflects the values of openness, candor, honesty and innocence (as it is), friendship, kinship, and populist. These values become the cultural identity of Banyumas called Cablaka.

Tourism Policy and Cultural Tourism

Tourism can be defined as a temporary journey from one place to another which is usually done by people who want to refresh their minds after working continuously and take advantage of vacation time by spending time with family for recreation (Sugiyarto, et al, 2018). The tourism policy contains the rules of the game, provisions, general directions and guidelines for stakeholders in carrying out their respective roles and functions to achieve tourism development goals. (Subhadra, 2021). Policy development in the field of tourism, especially cultural tourism, is needed to improve and perfect the policies that have been implemented so that the policy direction is in line with the goals that have been set.

Various tourism policies and tourism supporters implemented by Banyumas Regency are Law Number 5 of 1990 concerning Tourism, Regional Regulation Number 9 of 1993 concerning Promotion of Regional Tourism, Regional Regulation Number 3 of 2008 concerning Recreational and General Entertainment Businesses, Regional Regulation Number 3 of 2009 concerning Hotel and Lodging Businesses, Regional Regulation Number 1 of 2009 concerning Retribution for Recreational and Sports Places, Regional Regulation Number 2 of 2009 concerning Restaurant Business, Regent Regulation Number 103 of 2008 concerning Regional Mid-Term Development Plan 2008-2013, Regional Regulation Number 8 of 2008 concerning the Master Plan for Regional Tourism Development of Banyumas Regency 2005-2015 (Rencana Induk Pengembangan Pariwisata Daerah/ RIPPDA 2005-2015) and Regional Regulation Number 5 of 2018 concerning the Master Plan for Regional Tourism Development of Banyumas Regency 2018-2033. (RIPPDA 2018-2033)

The Master Plan for Regional Tourism Development of Banyumas Regency 2005-2015 and the Master Plan for Regional Tourism Development of Banyumas Regency 2018 – 2033 are the operational references for the implementation of tourism, including cultural tourism. In connection with the growing belief, need and hope of gaining economic benefits from the tourism sector, the Local Government of Banyumas Regency has conducted a study since 2007 to provide input for tourism development policies. The result of the study has published in the Regional Tourism Satellite Account (Neraca Satelit Pariwisata Daerah/ Nesparda). Nesparda is a tool that is expected by the government to provide a comprehensive and accurate study content and analysis of the tourism contribution and its impact on the regional economy.

Nesparda provides a reference on how tourism development policies are made effectively to provide optimal economic benefits. Based on the analysis, the development of tourist attraction objects (obyek daya tarik wisata/ ODTW) in the Baturaden area is seen as a "rational choice" policy that must be taken by the government if it wants to obtain optimal economic benefits. Nesparda does not specifically discuss Baturaden Lokawisata, but places Baturaden within the tourism framework of Banyumas Regency. At least, Nesparda provides a basis for legitimacy to the government in its efforts to develop the Baturaden Tourism Area for the benefit of the regional economy. This happens because one of the results of the Nesparda is data on natural tourism as a recommended object on account of being demanded mostly by tourists visiting Banyumas Regency (79.13%), while cultural tourism is only in the second place (13.04%), and the others in the next places consecutively: tourism events (4.35 %), other (2.61%), and non-response (0.87%).

In line with the existence of RIPPDA and Nesparda, the local government of Banyumas Regency places Baturaden as one, and most importantly, the point of tourism growth in Banyumas Regency. Considering its natural potential wealth, Baturaden is grouped into the first Tourism Development Sub Region (Sub Wilayah Pengembangan Pariwisata/ SWPP). To develop tourism, policies that lead to investment policy, infrastructure development, human resources development, and related cross-sector coordination are adopted. These policies aim at increasing the competitive advantage of the tourism sector, which includes: cost advantages, differentiation, business linkage, services, infrastructures, technology, and human resources.

Thus, tourism development in Banyumas Regency is prioritized on the development of natural tourism, especially the Baturaden area and not on cultural tourism. The development of natural tourism is more guaranteed to provide economic benefits to the region than developing cultural tourism. The development of cultural tourism is still not considered urgent because cultural tourism is considered good to be developed in the future. Cultural tourism for the short term is still a potential and an

early stage of development. However, the development of cultural tourism in the future has good prospects because the unique cultural identity of Banyumas, and the diversity of cultural attributes offered to tourists are factors that support the development of cultural tourism in the future.

The implementation of policies that do not pay attention to cultural tourism is shown by the following indications. First, in the practice of tourism implementation, the field of tourism promotion is used as the spearhead and therefore must carry out its duties intensively. According to the understanding of the Culture and Tourism Office (Dinas Budaya dan Pariwisata/ Dinbudpar) tourism promotion activities are those in charge of "selling" tourism and because of that it is considered the most important to obtain economic benefits and support the increase of PAD. Marketing activities have been carried out in the form of annual programs and activities. The forms of these programs and activities include product development, marketing communications, marketing information systems, cooperation with tourism business actors, and cooperation with other districts. Various efforts to develop tourism products are to create a variety of tourist attractions and activities. However, until now the marketing tasks are still not running properly. So far, tourism promotion activities in Banyumas Regency are still focused on the Baturaden Tourism Area. Meanwhile, the development of objects outside the Baturaden Tourism Area is still relatively limited.

The government--in this case, the Dinbudpar--carries out marketing communications by developing promotions for imaging tourist destinations. But in this case, only the Baturaden Tourism Area becomes the main message in imaging. As for the aspects of cultural tourism, a marketing information system which is very important in developing marketing communication has not been developed. In fact, there has been an awareness among the government that the development of a marketing information system is necessary to raise the cultural image of Banyumas. Banyumas culture, especially its arts and traditions, can be sold to earn PAD as in the case of the Bali Province. Currently, however, the appreciation for the value of art and culture in Banyumas is still low. Therefore, there needs to be a commitment from tourism leaders and stakeholders to develop Banyumas culture through the development of a marketing information system.

Second, the development of tourism that has been focused on Baturaden so far--which has become a leading tourist attraction in Banyumas Regency--is essentially intended for business purposes even though these activities involve the people such as public transport drivers, shop owners, traders and others. Guidance for stall entrepreneurs, for example, is focused on asking customers to clearly state prices, menu rates must be posted in every stall. This is intended so that tourists do not "run" from Baturaden. Here, it can be seen that the emphasis on the business aspect only has implications for short-term interests, namely economic benefits, while long-term interests can only be met by focusing tourism development on the development of cultural values. In this case, the development of local identity becomes significant in tourism development.

Furthermore, ODTW are generally focused on nature tourism where the cultural aspect is only complementary because it only functions as entertainment or just a complementary spectacle, not something that must be held. The complementary nature appears from the absence of admission tickets for spectators at cultural arts performances. In addition, there is a paradox between the development of cultural

tourism and the desire to earn income from admission tickets by following the tastes of visitors. For example, on the one hand, lengger and ebeg performances are rarely held. If they are held, then that will be on quiet days. But on the other hand, especially on Sundays, dangdut concerts are often held to attract visitors to these attractions. This gives the impression that there is no nuance of Banyumas culture in Baturaden or, in general, in other ODTW of nature tourism.

The next indication is in various tourism supporting facilities, such as: hotels in Baturaden or even other Banyumas Tourism Area presenting foreign songs such as "Only You", "Welcome to My Paradise" or Indonesian songs. These songs are usually sung to welcome tourists instead of playing Banyumas songs. Even the dance performances that were held are not Banyumas dances, but foreign dances such as striptease. In addition, the special facilities provided by the hotels in the tourist area are more modern than traditional. So far, it seems that promotion and socialization efforts have not focused on the development of cultural tourism in both ODTW and tourism supporting facilities.

Third, the institution in charge of tourism in the past was the Tourism Office. In line with the era of regional autonomy, however, the cultural section which was originally part of the Education Office (vertical agency) later became the part of the Tourism Office. Normatively and logically, organizational activities in a local government have also changed to respond to the existence of the cultural division. In this case, it is necessary to change the way of thinking that Culture and Tourism Office (Dinbudpar) is no longer just a producing institution, but also a cultural investor. As a cultural investor, in the early stages, the office needed large funds to build culture for the benefit of tourism, with possible benefits in the long term. But in reality, the view on Dinbudpar up to now has still been as a producing institution. This is because the government is always being chased by targets that have been set by the Banyumas Regional People's Representative Council (Dewan Perwakilan Rakyat Daerah Kabupaten Banyumas/ DPRD Kabupaten Banyumas). As a result, there are doubts in developing local wisdom and cultural tourism among the government officials because the development of cultural tourism means only "wasting money" in the sense that there is no certainty of obtaining profits.

Fourth, the orientation of the implementation of tourism which is very pragmatic by embracing natural tourism objects and attractions and seems to subordinate cultural tourism is reflected in the weakness of efforts to foster and empower artists. Cultural circles assess the need for leadership commitment to develop cultural tourism. This commitment needs to be shown, among others, by providing an injection of funds for artist activities that can elevate the cultural image of Banyumas. According to cultural circles, current leadership has a weaker commitment to cultural development than previous leaders. An example of the lack of leadership commitment in developing cultural tourism is the disbandment of a large number of musical art studios in Banyumas Regency. Now there are only 48 karawitan musical art studio groups from 100 groups throughout Banyumas Regency. So, it can be explicitly stated that the Banyumas culture will gradually experience extinction without the government's commitment. Culturalists view that various aspects of culture that grow and develop in the Banyumas area are currently being gradually eroded by the swift currents of modernization and globalization that have penetrated various fields of life. The nuances of Banyumas culture are getting weaker. This situation is very unfavorable for the development of Banyumas. If such conditions continue, it is not impossible that one day the people of Banyumas will experience alienation in their own regency. Such conditions can be used as the basis for efforts to save Banyumas culture through the forms of excavation, preservation, development, and empowerment of various cultural aspects that exist in the local people. Through this effort, steps for

revitalization, redefinition, repositioning, and re-actualization of existing cultural aspects will be able to grow and develop in a conducive climate. Cultivation of the tourism sector has a strategic position to simultaneously preserve the culture of Banyumas (local culture preservation). Thus, the target of developing cultural tourism is continuity between the past and the future.

Contextual Factors

During the New Order era, the bureaucracy became the main political tool for the success of the development strategy implemented by emphasizing political stability. The role of the state was strengthened and local values are within the framework of development values. Political repression permeated to curb local cultural values. As a result, local identity was only symbolic. Cultural values that form the basis of local identity were not reflected in the life of a monolithic government.

During the reformation period, social and political life changes. In addition to giving freedom to the people to make their political choices, the reforms have also changed the order of political life of existing government institutions both horizontally and vertically. Vertically, in particular, political reform resulted in the principle of political decentralization which gave the opportunity for the emergence of a new term which was later referred to as local wisdom. The values hidden in the life of government institutions and communities are excavated and considered as local identities or regional peculiarities which are considered to be the basis for solving problems faced.

The picture above shows that an authoritarian political system can repress the emergence of local wisdom. Bureaucrats in Banyumas Regency are more loyal to carry out the values developed by leaders who are located in a higher government structure than to practice local values that are considered to be able to solve problems in the region. On the contrary, a more open and democratic political system provides opportunities for the development of local values. However, this constellation is more normative in meaning and more in line with the rules of logic rather than empirical reality. In Banyumas Regency, local wisdom is not reflected in the development of cultural tourism in particular or the development of the tourism sector in general.

Regional autonomy shall provide opportunities for people's initiatives to emerge. The emergence of people's initiatives is usually accompanied by the emergence of identity politics. In the context of decentralization in Indonesia, local wisdom and local people are the most prominent issues that show the rise of identity politics in the regions. Before the emergence of identity politics, however, the problem that has not been resolved in line with the development of democracy and regional autonomy in Indonesia is the economic problem. It is in this economic context that local governments are faced with two classical dilemmas, namely politics vis a vis economy. Meanwhile, the Banyumas Regency Government seems to tend to make a more pragmatic choice, namely the economy. Economic choices that appear in several concentrations of government activities, such as increasing PAD, developing investment, and the accompanying obstacles such as corruption, and so on, shift the issue of local wisdom in tourism development.

It is recognized that regional autonomy requires the requirements of regional financial capacity as the main requirement which can at the same time complement other requirements such as: the existence of regional authority, regional apparatus, and regional initiatives. Government officials have the perception that regional finance is an aspect that drives those three aspects. Therefore, regional autonomy is ultimately very much oriented towards PAD

and other financial sources. This factor causes tourism development to be pragmatic. This pragmatic nature is shown by the priority of nature tourism in Dinbudpar activities compared to cultural tourism. Cultural tourism is perceived as not being able to immediately provide benefits to the region so that it is not a major concern.

Another factor that hinders the development of local wisdom in Banyumas Regency in this decentralization era is the government's actions which are only symbolic in exploring and disseminating cultural values which are the local identity of Banyumas to the people. So far, the local government of Banyumas Regency has only symbolized Bawor in the excavation and socialization process. Bawor which has become a symbol of Banyumas culture is only installed in stalls, restaurants, tourist sites, hotels, and so on. During the leadership of the Regent Joko Sudantoko, the Bawor symbol has begun to be disseminated to the public as a symbol of the local values of the Banyumas people.

The next factor is the Banyumas people itself, which is culturally open so that it provides opportunities for cultural acculturation that develops due to the development of science and technology in today's era of globalization. This can be shown by the lack of socialization of Bawor values in society. It is common when someone asks government officials or the public about the meaning of the Bawor symbol, the answer is a shake of their head or an answer that shows they do not understand it.

Another structural problem is that the law that has been the guideline for regional policies in developing tourism so far is Law Number 5 of 1990 concerning Tourism. Normatively, this law has stated the need for tourism development based on local culture and values, but because of the tendency of the law to make the tourism sector a business sector, it has resulted in a tendency for tourism activities both at the center and the regions to only focus on tourism objects and from tourism businesses it is expected contribute to regional income in various forms, such as taxes, levies and so on. Regions cannot resist this tendency because according to the provisions of constitutional law, regional policies must be based on higher legal provisions.

Discussion

Local peoples in Indonesia have unique symbols that reflect certain values. For example, the Samosir people (Batak Toba) has ancestral heritage values that characterize the local people in their daily lives and become a potential for the development of cultural tourism in Samosir Regency. These values become moral guidelines so that people's lives are peaceful and happy. For example, Hatopan contains values of decency, friendship, adaptability to the environment, and hospitality. (Siagian et.al., 2017). Another example is the people of Bali, as one of the areas in Indonesia having a lot of local wisdom that are still preserved today, has the philosophical principles of Tri Hita Karana. The substance of Tri Hita Karana is an emphasis on three human relationships in this life. The three relationships include relationships with fellow human beings, relationships with the natural surroundings, and relationships with God. All three are related to one another. The relationship between the three aspects is harmonious and their implementation must be balanced and in harmony with one another. If harmony is achieved in the relationship between these three aspects, humans will live by restraining themselves from taking actions that have bad and harmful consequences so that human life will be peaceful, peaceful and harmonious. (Wiana, 2007) Whereas other experiences in the people of Demak, Kudus, and Jepara--which are thick with Javanese religious and cultural nuances--recognize the value of harmony between humans and each

other and relationships between humans which are symbolized by various traditional ceremonies. These traditional ceremonies include Grebeg Besar, Grebeg Syawal, Sea Alms, Buffalo Head Larungan, Earth Alms, Buka Luwur, and so on. The values contained in these symbols are gratitude to God and respect for ancestors and fellow human beings to achieve happiness in life. (Sugiyarto & Rabit Jihan Amaruli, 2018).

Bawor is a symbol of local wisdom in Banyumas Regency. Bawor is one of the Banyumas gagrag puppet characters who reflects the values as follows: openness, directness, honesty and innocence (as is), friendship, kinship, and populist. These values become the cultural identity of Banyumas called Cablaka. Cablaka describes the character or core model of the Banyumas/ Panginyongan people which is aimed at achieving harmony, togetherness, simplicity and happiness in life as the ultimate goal. (Priyadi, 2007; Ramadhan & Masykur, 2018) Basically, Banyumas culture as well as other people's culture is a form of adjustment to business which includes mental responses and individual behavior, i.e.: individuals trying hard to be able to overcome conflicts and frustrations due to obstacles in their needs. himself, so as to achieve harmony and harmony with himself or his environment. Cablaka, which is based on equality, makes the Panginyongan people easy to merge into society. In general, harmony is the content of the main values and goals contained in local wisdom in the peoples as mentioned earlier.

In general, the government's response to people's expressions about local wisdom and cultural tourism is manifested in the form of policies that facilitate the development and preservation of culture based on local wisdom. (Murni et.al., 2018) In practice, these policies include several policy actions such as conducting outreach to local communities, conducting mediation, assisting with national and international promotions, providing funding assistance for local cultural activities, and increasing people's capacity. (Unesco, 2015; Monika, 2011) This symptom indicates that the government's role is inevitable in the development of cultural tourism based on local wisdom. (Pratiwi & Wikantiyoso, 2022) The United Nations-World Tourism Organization (UNWTO) (in Richard, 2018) conducted online surveys covering 43% of UNWTO Member States and 61 international experts and academics in the field confirming the importance of the cultural tourism, with 89% of national tourism administrations indicating that cultural tourism was part of their tourism policy. The respondents also indicated that they expected further growth in cultural tourism in the following five years. The research also for the first time provided empirical support for the original estimates of the size of the cultural tourism market. The many academics who responded to the UNWTO survey not only underlined the growth of cultural tourism over the five years previous to the survey, but almost overwhelmingly concluded that cultural tourism would continue to grow in the future. The main objective of implementing this facilitating policy is so that in the future it will produce local community-based cultural tourism so that local wisdom will color local culture in a sustainable manner. (Ariyani & Fauzi, 2022) Community-Based Tourism (CBT) is a tourism activity carried out and owned by the community and the community itself who manages or coordinates it at the local people level. The goals of CBT are to contribute to local communities through guaranteeing sustainable livelihoods and protecting traditional socio-cultural values as well as natural and cultural resources passed down from previous generations. (The ASEAN Secretariat, 2016).

However, the policy of developing cultural tourism in Banyumas Regency does not give a touch to cablaka values, besides that its implementation has not been in accordance with what was expected. The orientation of tourism policy in Banyumas Regency is still oriented towards natural ODTW, which instantly provides economic benefits. Meanwhile, cultural tourism is still considered potential and has not been developed seriously even though

the potential is very large. The dominant contextual factors are: 1) to meet the demands of regional autonomy, the Banyumas Regency Government is more oriented towards regional original income, causing tourism development to be pragmatic. Cultural tourism is perceived as not being able to immediately provide benefits for local revenue, because it is not a priority; 2) the government's low commitment to developing cablaka values is shown by the local government's actions which are only symbolic in exploring and disseminating cultural values which are the local identity of Banyumas.

Conclusions

The policy of developing cultural tourism in Banyumas Regency does not give a touch to cablaka values, besides its implementation has not been in accordance with what was expected. The orientation of tourism policy in Banyumas Regency is still oriented towards natural ODTW, which instantly provides economic benefits. Meanwhile, cultural tourism is still considered potential and has not been developed seriously even though the potential is very large. Thus, government policies have not supported the development of cultural tourism based on local wisdom and have not been oriented towards protecting the socio-cultural values of traditions as well as natural and cultural heritage resources. The dominant contextual factors are: (1) to meet the demands of regional autonomy, the Banyumas Regency Government is more oriented towards regional original income, causing tourism development to be pragmatic. Cultural tourism is perceived as not being able to immediately provide benefits for local revenue, because it is not a priority; 2) the government's low commitment to developing cablaka values is shown by the local government's actions which are only symbolic in exploring and disseminating cultural values which are the local identity of Banyumas.

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