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POTENTIAL DEVELOPMENT OF BAU NYALE TRADITION AS CULTURAL TOURISM IN LOMBOK

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Abstract

The development of tourism potential is not only in nature tourism but culture tourism, the community protects cultural tourism in Lombok by carrying out the routine customs of Bau Nyale (re: Bau is catching, Nyale is sea worms). Traditional customs traditions are carried out as an effort to preserve culture in the form of entertainment and ritual processions. This is done as a dynamic in the recovery of the economic sector while developing the potential for cultural tourism in the Mandalika SEZ. This research is qualitative research with an exploratory approach, the phenomenon is analyzed with the theory of Symbolic Interactionism by George Herbert Mead, with a component of community social action in developing the potential of cultural tourism in Lombok. The result of the research is the Bau Nyale tradition with the adaptation of new habits carried out with wisdom to be an innovation in introducing the Sasak tradition to the wider community. Although in its implementation there is a reduction in activities, the potential of tradition is still manifested in a series of ceremonial events, so that it still exists as an attraction for the surrounding community and tourists, in addition, the historical site of the Princess Mandalika Statue is a priority area to visit. The involvement of human resources is important in the process of developing cultural tourism as an implementer of cultural socialization and promotion, implementers of cultural values and norms, with the synergy of local governments and traditional figures who contribute to the implementation.

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A. INTRODUCTION

The development of tourism potential in Lombok is not only natural tourism (nature tourism) but cultural tourism (culture tourism). Natural tourism potential in Lombok such as beaches, waterfalls, mangroves, hills and mountains. Besides that, transportation developments are starting to appear and tend to be strategic, especially for the tourism sector, this is indicated by good road infrastructure with public transportation (Hartono and Listifada, 2017). However, this potential has not been maximized in the last five years due to the emergence of social restriction policies, especially for domestic and foreign tourists (Yasti et al, 2022).

According to Amir et al (2020), the readiness of the community and tourism management institutions is still relatively low, Village-Owned Enterprises (BUMDES) and Tourism Awareness Groups (POKDARWIS) are not optimal in managing tourism villages even though they are located in a strategic area, namely in the KEK Mandalika area. Thus, the full involvement of the community and government is needed to develop tourism through collective/institutional participation, so that it can achieve the target of tourism development and can have an impact especially on the surrounding community.

Another tourism potential is cultural tourism in the form of traditions, customs, traditional arts, legends, etc. This is proof that Indonesia is a multicultural country with cultural heterogeneity which is united in the motto *Bhinneka Tunggal Ika* (Pratiknjo, 2012). Lombok has cultural heritage such as the *Bau Nyale* tradition, the *Timbung War* tradition, the *Gendang Beleg* art, the legend of Princess Mandalika (*Bau Nyale*), and so on. This culture becomes a local identity that reflects the character of the local community so that it becomes a basis for thinking and acting.

The community maintains and protects cultural tourism in Lombok, one of which is by carrying out customary routines. Customary traditions carried out by the community continuously, unconsciously, the community is instilling cultural preservation behaviors and introducing or socializing culture to other individuals (Pradipta, 2021). In this case, tradition is not only as a routine but as a celebration/entertainment of the people, rituals, on the other hand to give thanks for blessings and interpret legends reflected in tradition.

Customary traditions are carried out as an effort to preserve culture, with the hope of increasing the quality of culture in an area. Besides that, tradition as one of the cultural tourism can be utilized properly. Thus, the development of traditions can have an impact on society which is in line with preservation efforts and the process of passing on culture to future generations. Cultural heritage contains aspects or cultural values that are transmitted to other individuals until

the next generation, these are valued, protected and maintained by society with a sustainable process (Drishti The Vision Foundation in 2018).

The Bau Nyale tradition (re: Bau is catching, Nyale is sea worms) is one of the cultural heritages as well as cultural tourism in Central Lombok Regency. This tradition is routinely carried out every year with a series of events that are manifested in the form of festivals. However, due to social restrictions, the implementation of the festival experienced a reduction in activities and restrictions on guests attending the festival. Local tradition/wisdom supports an area in the development process through its potential (Sugiyarto and Amaruli, 2018). Therefore, even though there are conditions that hinder the implementation of customs traditions/rituals,

Traditions that are celebratory in nature have an economic function for the wider community, because this activity involves a large crowd that combines elements of production and consumption (Widati, 2011). Changes in the function of tradition can play an important role for the survival of the community, while this will cause a decline or economic stagnation in the community if it is stopped or postponed for a certain period of time, because there are traditions and customs that transform to the role and function of the communal economy. Therefore, community efforts are needed to improve the quality of culture as a dynamic in recovering the economic sector while at the same time developing the potential for cultural tourism in the Mandalika SEZ in the practice of the Bau Nyale traditional ritual. This can be accomplished if all actors and cultural elites in society are involved.

The theory of symbolic interactionism by George Herbert Mead explains that verbal and non-verbal symbols can be used to understand human actions in social life (Mead, 1932). These symbols display everything that is conveyed by individuals to other parties, in this case displayed in the form of communication and social interaction. In other words, actions can be translated by oneself and others from the perspective of rules of customs, symbols of religious language, and views/ideology. Action in symbolic interactionism is to find out the truth of a phenomenon, evaluate, then give meaning to the phenomenon. Furthermore, it can decide what action will be carried out based on the meaning on the basis of the response from the existence of a social phenomenon (Umiarso and Elbadiansyah, 2014).

Self plays an active role in responding to phenomena around, self is showing attitude. Self has the character of socialization results from interactions with other individuals in culture so that it gives rise to individual self-identity. The third action is society, society which is a social group that has a joint response to a social phenomenon, besides that the community has habits/actions that are carried out together to complement communal life to form a new identity that is characteristic of the group. In other words, there is a relationship that is

constructed by community members, each member performs actions/behaviors that are in accordance with their respective roles in society.

B. METHODS

This research is a qualitative research with an exploratory approach, so that researchers gain an understanding of phenomena that occur in society, especially in cultural contexts, the goal is to be able to find differences in cultural contexts from one another (Jacob in Raho, 2010). With this approach researchers can identify the nature of social phenomena that exist in society. Identifying is exploring events so that they can formulate and classify data in detail (Yusuf, 2014), data obtained from exploratory actions on a new topic, researchers explored the development of the potential of the Bau Nyale tradition as cultural tourism, especially in the new normal era so that a description of the conditions for carrying out the Bau Nyale tradition was obtained which was not the same as the previous year but was still carried out with some reduced activities so that it remained a traditional ritual that had an impact on people's lives. In this case the researcher produces a description of a social phenomenon, and can find out the reasons for the occurrence of a social phenomenon.

The location of this study is in Central Lombok, researchers obtained data by observation, interviews, and documentation of coastal communities as well as Central Lombok indigenous peoples and obtained credible references as a reference for data collection. Data analysis techniques use interactive methods so that the collected data can be generalized and presented in a narrative manner, with the following stages: data reduction, data presentation and conclusion (Miles, Huberman and Saldana, 2018).

C. RESULTS AND DISCUSSION

Coastal communities carry out the development of cultural potential by carrying out cultural activities/traditional customs that have become the consensus of the previous generation. To preserve traditional activities, people carry out routines in their implementation. Besides that, the development of traditional potential is carried out regularly by all levels of society. The people of Central Lombok perform traditional Sasak weddings with stages such as sorong serah, aji krame, nyongkolan, etc. The community adheres to awig-awig or customary norms in an effort to maintain the cleanliness of the environment and marine ecosystems. In addition, wearing traditional clothes during certain events, studying traditional arts and understanding Sasak legends to take moral values from legends.

One of the local wisdom potentials in Lombok that is carried out in the development process is the Bau Nyale Tradition. The Bau Nyale tradition is a

priority for the local government in developing and preserving it. This tradition has a special meaning in the legend of the heroic story of Princess Mandalika who seeks peace in her kingdom so that there is no bloodshed or prioritizing the safety of the people. This tradition has become cultural tourism manifested in the Bau Nyale charm festival which is routinely held every year, so that it becomes one of the national routine activities/events of the Indonesian Ministry of Tourism and Creative Economy (KEMENPAREKRAF) as one of the tourism icons in West Nusa Tenggara Province apart from the Mandalika Circuit and tourism nautical.

The implementation of the Bau Nyale tradition prior to the PSBB policy with arts performances (music and dance) and the Princess Mandalika carnival in the center of Central Lombok Regency. The Bau Nyale Enchantment Festival is a folk entertainment as a place for people to interact with each other. Apart from that, this activity is a process of preserving cultural traditions for future generations to watch the Princess Mandalika carnival (Mandalika Fashion Carnaval), the public can understand the values of the legend of Princess Mandalika and as a medium to promote Sasak culture to the wider community so that it can attract more interest of domestic and foreign tourists because it has been registered in the Indonesian national event calendar. The economic condition of the community has a very broad impact because all sectors can feel the impact of the Bau Nyale festival, such as lodging, culinary traders, souvenir/souvenir entrepreneurs. This is one of the efforts in recovering the economic sector as well as developing the potential for cultural tourism in the Mandalika SEZ

All levels of society have understood Nyale which is a type of seafood that contains high protein so it is good for consumption by children. In addition, they came to the southern coastal area, especially Seger Beach to see and take pictures with the statue of Princess Mandalika in the middle of Seger Beach. Young people, especially children, have understood the legend of Princess Mandalika and participated in the process of catching Nyale, besides that it is shown by the adults who are challenging dangers in looking for Nyale on the coast even though the sea water has not receded or is still in high waves, even though it is said to be a dangerous act

The community, local government, and related parties develop the potential of the Bau Nyale tradition by carrying out the Bau Nyale Enchantment Festival and the process of catching Nyale in the southern coastal area by adapting new habits that are carried out with wisdom. During the festival there was a reduction in activities such as not holding a carnival in the center of Central Lombok Regency, there was a reduction in the series of festival events, as well as restrictions on invited guests to the 'Festival Pesona Bau Nyale', this was due to following health protocol policy procedures.

For people who are unable to attend, they can watch the festival via the Youtube channel of the Central Lombok Regency Communication and

Information Service, this is an innovation in introducing Sasak traditions to the wider community, even though there are restrictions on holding festivals and reducing activities, but the potential of the tradition is still realized in ceremonial events. . In this festival the image of Sasak culture is formed in accordance with the meaning and moral values contained in legends and traditional arts.

Prior to the festival, the community holds a Sangkep Warige or astronomical calculation meeting which is a deliberation activity to determine the date for the Bau Nyale tradition. This activity was carried out by the local community and led by traditional Sasak leaders so that a decision was obtained on the time for carrying out the tradition using the Sasak ethnic calendar on the 20th of the 10th month. The Ruwut Sasak calendar (traditional Sasak calendar) which coincides with the full moon, is usually held in February or March.

Local people carry out the procession of catching Nyale in the coastal area as a form loyalty to Sasak culture, in order to maintain or preserve traditions and as a celebration of the emergence of Nyale on the sea surface which can be consumed with the family because apart from being consumed raw and cooked, Nyale contains high protein, besides that you can meet neighbors and relatives, as well as being able to have recreation as entertainment for the people in the southern coastal region.

This series of activities/events is for entertainment or recreation for local communities and domestic/foreign tourists. Indirectly, this attracts tourists to visit Lombok Island, especially to the Mandalika Special Economic Zone (SEZ) to witness the Bau Nyale Enchantment Festival and the Nyale catching procession. This is done so that the Bau Nyale tradition as cultural tourism continues to exist as an attraction for the local community and tourists. In addition, the historic site of the Princess Mandalika Statue is one of the people's priorities for visiting the south coast area.

The involvement of human resources is important in the process of developing cultural tourism because these factors are the executors of cultural or traditional socialization, such as the legend of Princess Mandalika and the origins of Nyale/sea worms as stated in the Babad Lombok/Lontar Sasak book. This is a form of cultural transmission and outreach to students at school in local Sasak language content subjects regarding the legend of Princess Mandalika. The community promotes these activities using social media, the local government is intensively socializing the Bau Nyale tradition activities on the official website of the Tourism Office and other social networks. So that people can find out information about the implementation of the tradition

The community as executor of cultural values and norms during the Nyale catching procession by showing loyalty by adhering to the values of norms while on the coast such as disposing of trash in its place and not committing crimes and immorality. This is inseparable from the synergy of local governments and traditional leaders who contribute to the implementation process.

Mead explained that mind is the ability of society to use symbols so that they have a social meaning (Mead, 1932). In this case, the community carries out the Bau Nyale tradition (a festival and procession of catching Nyale) as a form of remembering the sacrifice of Princess Mandalika, namely the heroic attitude of Princess Mandalika who saved the kingdom and its people, was willing to sacrifice for the sake of realizing peace without bloodshed besides that as a manifestation of the unity of the Sasak people who are wise, just and prudent. This tradition is a form of folk entertainment in celebration of the appearance of Nyale on the surface of the sea.

Self is a self-reflection of how symbols are said and done can be interpreted and interpreted as self plays an active role in responding to surrounding phenomena, self responds to social behavior as a whole how symbols in social actions of society in a broad perspective (West and Turner, 2008). Coastal communities carrying out the Bau Nyale tradition seek to preserve the tradition so that it becomes one of the icons of cultural tourism in West Nusa Tenggara Province, holding festivals with artistic performances (music and dance) and the Princess Mandalika carnival (Mandalika Fashion Carnaval) in the center of Central Lombok Regency.

E. CONCLUSION

The potential of local wisdom in Lombok which is carried out by the development process is the Bau Nyale Tradition. The Bau Nyale tradition is a priority for the local government in developing and preserving it. The implementation of the Bau Nyale tradition before the PSBB policy was implemented with artistic performances (music and dance) as well as the Princess Mandalika carnival in the center of Central Lombok Regency, so that it can become people's entertainment as a place for people to interact with each other. Currently, this tradition is carried out by adapting new habits wisely. The implementation of the festival includes a reduction in activities such as not holding a carnival, there is a reduction in the series of festival events, as well as restrictions on invited guests to the Pesona Bau Nyale Festival. This is due to following health protocol policy procedures.

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