

THE ROLE OF THE COMMUNITY AND THE EFFORTS TO PRESERVE THE POTENTIAL OF CULTURAL HERITAGE OF THE RAWA BAYU TOURISM

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ABSTRACT

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Rawa Bayu is a water tourism area and religious tourism that the indigenous people around the tourism area and the newcomers who visit the place can feel. Rawa Bayu Tourism stores all the human needs applicable and supports the learning materials at both the high school or MA level and the lecture level. This research aims to find out the collaborative management of the surrounding community with the Banyuwangi Regency Tourism Office and how significant the role of the surrounding community is in maintaining and preserving several vital objects of cultural heritage in the Rawa Bayu tourism area. This research method uses a qualitative approach by observing directly and documenting activities. The author uses a literature study to support a more solid understanding of valid data. The data analysis technique uses componential and descriptive analysis. The results of the study include an overview of the study area, the potential for the existence of ecotourism, and the role of the community in preserving historical objects around the ecotourism area.

Keywords: *Rawa Bayu Tourism Area; Potential Tourism Area; Cultural Conservation Preservation*

PERAN MASYARAKAT SERTA UPAYA PELESTARIAN POTENSI CAGAR BUDAYA WANA WISATA RAWA BAYU

ABSTRAK

Rawa Bayu merupakan wana wisata air serta religi dapat dirasakan sekaligus masyarakat asli sekitar wana wisata dan para pendatang yang mengunjungi tempat tersebut yang menyimpan segala keperluan terkait dengan kebermanfaatannya dengan manusia, yaitu sebagai penunjang dari materi pembelajaran baik di tingkat SMA atau MA serta jenjang perkuliahan. Tujuan penelitian ini adalah guna mengetahui kolaborasi pengelolaan dari masyarakat sekitar dengan Dinas Pariwisata Kabupaten Banyuwangi serta seberapa besar peranan dari masyarakat sekitar dalam menjaga dan melestarikan beberapa objek vital cagar budaya di dalam wana wisata Rawa Bayu. Penggunaan metodenya yaitu memakai pendekatan kualitatif dengan cara mengamati langsung dan melakukan dokumentasi kegiatan. Penulis menggunakan studi literatur untuk menunjang pemahaman yang lebih pasti yang bersumber dari data yang valid. Teknik analisis data menggunakan analisis komponensial serta deskriptif. Hasil penelitian meliputi gambaran umum daerah kajian, potensi dari keberadaan wana wisata, dan peranan masyarakat untuk melestarikan objek bersejarah di sekitar wana wisata.

Kata Kunci: *Wana Wisata Rawa Bayu; Potensi Wana Wisata; Pelestarian Cagar Budaya*



INTRODUCTION

Rawa Bayu is one of the Water tourism in the sub-districts which is also managed by the government, especially the local government. It is administratively located in Bayu Village, Songgon District, Banyuwangi Regency, East Java Province.

Based on astronomical point of view, this water and religious tourism area is located within $8^{\circ}10'57''\text{S}$ and $114^{\circ}10'22''\text{E}$. In terms of geography, Rawa Bayu tourism area is located within certain boundaries that have been set by the Regional Government (Pemda) of Banyuwangi Regency. The boundaries of Songgon District are in the north by Bondowoso Regency, in the east by Licin District, in the west by Jember Regency, and in the south by Sempu District.

The Rawa Bayu tourism area is used as a support for learning materials at the high school or MA level as well as at the upper level which there are many aspects of learning, including the fields of biology, physics, chemistry, culture, and geography. In the Rawa Bayu tourism, there are also a diversity of vegetation, animals, and several main ecosystems, such as lakes, forests, and others (Affandi, 2001).

The Rawa Bayu area is an area with a secondary forest type. The definition of this type is a forest that has received human intervention so that in its development the forest turns into limited settlements, cultivation, and others but it is still being a forest which is beautiful, so that the forest only gets damaged in certain parts (Ayunareswara et al., 2016).

This can be seen in the area around the tourist area, which is already crowded with residents but has not eliminated the existence of the forest around Rawa Bayu. In line with the opinion of Ardhana (2011), that this ecotourism is a unit of the KPH or Rogojampi Forest Stakeholder Unit on the eighth plot in the Songgon Forest, West Banyuwangi and the community within it uses the Community Forest (HKM) system, hopefully that the surrounding residents can prosper their

income without destroying their living environment.

There are two types of HKM that are used for the Rawa Bayu water tourism area, namely simple agroforestry and comprehensive agroforestry. In these two systems, the local people have planted a variety of crops, especially horticulture, such as taro, bananas, and sweet potatoes. The main stand product in forming this agroforestry area is pine trees. So, pine trees are the most commonly found around protected forests in this water tourism area (Gunanjar et al., 2016).

The area in the protected areas have a very important role as a provider of clean oxygen which is very influential on community activities. In addition, in this protected area, there is a water tourism area called Rawa Bayu, as well as the object of research by researchers.

Also, the focus of the author's study is not only on Rawa Bayu, but with the concept of conservation carried out by the community around this water tourism area. Because in this tourist area there are also several historical buildings, such as Petilasan of Prabu Tawang Alun, Watu Agung Linggayoni, Giri Laya Temple, and the Sabilul Khairat Mushalla. The places where are historical buildings have been included in the water tourism area. That is why, apart from being known by the public both inside and outside, it is also called a water tourism area as well as a religion because two different religions can live in harmony there (Andika Permadi, 2018.)

Then, in the same area, there are several springs that are considered sacred by the people there. There are five springs that radiate in the Rawa Bayu area, namely Sumber Kaputren, Sumber Kamulyan, Dewi Gangga, Dewi Rahayu, and Sumber Panguripan. So sacred, the five springs are used by both natives and immigrants to treat diseases and add longevity to those who wash into the springs (Anggraeni et al., 2016).

Until now, studies related to several potentials, historical elements, and links to several buildings have not been widely

studied. Thus, the author will conduct in-depth research on studies in this water tourism area in Rawa Bayu.

The target or purpose of this research is to find out what is the role of the community around the Rawa Bayu water park plays in preserving several components there which include Rawa Bayu lake, buildings that have become historical sites such as petilasan, temples, majestic stones, and mushalla as a bai'at or a great place between two different religions. As well as good management between the indigenous people around Rawa Bayu and the Regional Government. Accordingly the manager of this water tourism area is directly monitored by the Banyuwangi regional government.

Therefore, sacred values, protection of several springs, and preservation of historic buildings must be upheld from immigrant communities who commit disgraceful acts such as doodling or vandalism (Algunadi, 2014). The role of the community around the Rawa Bayu water park must be encouraged in the context of preserving buildings, springs, and petilasan as cultural heritage which has historical elements to this day.

So, based on the description above, the author takes the title of the research, namely "The Role of the Community and the Efforts to Preserve the Potential of Cultural Heritage of Rawa Bayu Tourism".

LITERATURE REVIEW

Potential Existence of Wana Wisata

Development in terms of tourism to find out the appearance or phenomena which exist in rural areas is to carry out further tracing of a place which is considered to have more value to be developed further. There will be any added value in the area. Maybe from natural objects that have not been touched by humans and then processed further to be used, artificial objects made by humans so that they can be used by others, and unique local culture to be branded to people outside their territory. Tourism development will always be carried

out, namely by maintaining the culture in it (Hamzah et al., 2021)

The purpose of the added value is so that travelers or people who come from outside to tourist attractions here can enjoy the destinations of these tourist objects safely, easily, and comfortably. Thus, the tourists who attend get a valuable experience from the destination (Septemuryantoro, 2021).

The potential or natural and cultural capabilities which exist in the tourism in Banyuwangi Regency in terms of nature or the environment and religion as one of the tours which should be preserved is Rawa Bayu. One of the positive impacts of the appearance of this cultural potential is the impact on the economy and tourism. In terms of the economy for the community around the ecotourism and tourism for the managers of the ecotourism. Natural objects and historical buildings presented by this tourism area can provide knowledge to the tourists who attend (Priyono, 2019).

Preservation of Cultural Heritage

In the Rawa Bayu tourism area, there are also several historical buildings which have historical stories in their struggle. In addition, there are also mystical stories related to this. Therefore, it is expected that visitors of Rawa Bayu who attend will comply with all the regulations which have been made by the manager.

There are several efforts or ways to preserve some historical objects that are included in this tourism area, namely by socializing to the public about the preservation of objects around cultural heritage. This is absolutely necessary because the level of security in the water and religious tourism area of Rawa Bayu is still minimal. Therefore, socialization activities by the manager or from the Banyuwangi Regency Tourism Office regarding the preservation of cultural heritage from travelers, the surrounding communities and academics.

In addition, good coordination is needed between the management parties related to the development of cultural heritage in the water

and religious tourism area of Rawa Bayu. Managers in this case are the surrounding communities, caretakers, stakeholders, and the relevant Tourism Office.

Besides, do not forget to maintain the cultural heritage regularly. It is important to emphasize that everything provided by the ecotourism in terms of historical buildings, access to worship, and supports such as toilets need to be maintained regularly. It is intended, in order to maintain the sustainability and cleanliness of vital objects so that they remain sustainable (Hamzah et al., 2021).

METHOD

In this section, the author uses a qualitative approach. The time for conducting the research is on December 20 to December 28, 2021 for one week. Then the method uses direct observation and documentation when in the field. In addition, the authors also use secondary data in the form of literature or library studies sourced from books, journals, and other documents to support knowledge that is sourced from valid data.

The data analysis technique uses componential analysis and is explained in detail using descriptive analysis. Componential analysis is an analytical study which is useful for determining specific characteristics by looking for differences in characteristics in the area studied and cannot be found in other areas. While descriptive analysis is a way to explain in detail the object of study naturally (Sugiyono, 2015).

The author's purpose in using the two analyzes is to be able to describe, explain, and answer the problem in detail which is experienced by the researcher. It is hoped that all studies in the field can be justified through statements which are in accordance with the conditions on the ground in a concrete and comprehensive manner.

RESULTS AND DISCUSSION

As for this section, it will be explained clearly about what is in the Rawa Bayu water tourism area. As for what will be described is an overview of the Rawa Bayu water tourism area, the potential study of the Rawa Bayu ecotourism object, the concept of cultural heritage preservation, and the role of the surrounding community in preserving several vital or important objects in Rawa Bayu ecotourism.

Overview of Rawa Bayu Water Tourism Area, Songgon District

The Rawa Bayu water tourism area is a religious and historical tourism area located in a forestry complex in the western part of Banyuwangi. In this tourist area, there is a unique and iconic place that is named Rawa Bayu. Giving the name Rawa Bayu cannot be separated from a puddle of water which can be called to be a lake basin.

The position of the lake is in the middle of a tourist area and surrounded by secondary forest or protected forest. In addition, the position of the existence of Rawa Bayu is surrounded by historical places such as the building where Prabu Tawang Alun is located, Pura Agung Giri Laya, Watu Agung Linggayoni, and several springs.

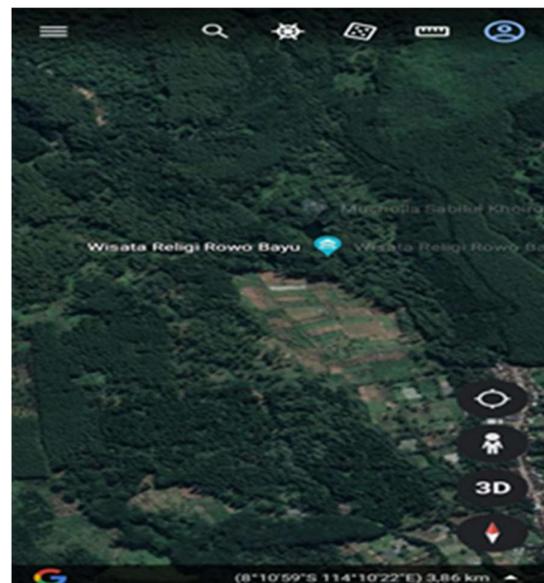


Figure 1. Location of Wana Wisata Rawa Bayu

Study Potential of Rawa Bayu Tourism Objects, Songgon District

Rawa Bayu

Wana Rawa Bayu water tourism is a lake that is right in the middle of several historic buildings, namely Petilasan Prabu Tawang Alun, Pura Agung Giri Laya, Watu Agung Lingga Yoni, and several springs around Rawa Bayu. Rawa Bayu is formed naturally from underground water that radiates in it. And getting additional water from several springs which continuously fill the discharge in the lake. The existence of Rawa Bayu is used by these residents to carry out all activities such as washing, cooking, and bathing which is right under the lake. Besides, the potential of the Rawa Bayu lake is also used for hydropower facilities because the water discharge has fallen quite heavily and it is the main tourism facility in Songgon.



Figure 2. Visualization of Bayu
(Source: (Sholeh DS, 2021))

Petilasan of Prabu Tawang Alun

The petilasan is in the form of a building resembling a monument or temple in Hinduism. This building was used by Prabu Tawang Alun to meditate at the foot of Mount Raung, precisely on the stone petilasan Tawang Alun.

Prabu Tawang Alun performed austerities and meditation because he wanted to surrender his throne to his younger brother because Prabu Tawang Alun's father, Prabu Tanpo Uno, was old and sickly so that he put down his position. However, his sister was jealous because the

continuation of the Blambangan Kingdom fell into her brother's hands.

Therefore, instead of bloodshed between the siblings, Prabu Tawang Alun gave up the position his father had given him. He practiced austerities for 38 years and traveled to Alas Purwo. After that, he was lifted up to do moksha and never came back until now.



Figure 3. Prabu Tawang Alun's remains

Pura Agung Giri Laya

One of the buildings to perform ceremonies and prayers of Hindus. There is an agenda in this temple. as in other temples, Pura Agung Giri Laya (Mulya) holds agendas such as Sarasvati, Pagerwesi, and Galungan which are held on certain days and months.

Lingga Yoni Great Stone

In the area of Rawa Bayu water tourism, there is also a large stone which is sacred by the caretaker and the local community, especially Hindus, to carry out a series of ceremonies and activities related to their religious customs.



Figure 4. Visualization of Watu Agung Lingga Yoni

Source: Sulistiono, (2020)

Distribution of Springs

There are five springs found in the Rawa Bayu tourism area, five of them are namely Kaputren Source, Kamulyan Source, Dewi Gangga, Dewi Rahayu, and Panguripan Source. Each of these springs has its own function or benefit. The explanation is as follows.

The Kamulyan Source spring has the benefit of providing benefits in order to obtain a more glorious life in the future (emphasis on worldly material only).

The Panguripan Spring gives the intention that people get a decent life and provide benefits to others (emphasis on the afterlife).

The Kaputren Source spring has a meaning in order to obtain healing both physically and mentally. So that many people believe that they can recover after washing the sick part in this spring.

The Dewi Ganga spring and Dewi Rahayu spring are close to each other. The meaning or function of the springs are intended to get a sense of youth or want to change to be beautiful or handsome (Mahayu, 2017).



Figure 5. Kamulyan Springs

The Concept of Preserving Tourist Areas in a Cultural Heritage in Wana Wisata Rawa Bayu, Songgon District

The preservation of cultural heritage has basically been legally designed in Law no. 5 of 1992 concerning Cultural Conservation Objects which can explain the efforts and roles of protecting all objects in cultural heritage in writing to the public (Indonesia, 1992).

Based on the central regulation, the preservation of cultural heritage which includes all objects into a single unit that is integrated with one another. There are general principles that underlie the preservation of cultural heritage, they are: all efforts in conservation must be based on feasibility studies and administrative permits, then all conservation activities are initiated and coordinated by experts and academics who are in line with studies in the field, then all conservation regulations cultural heritage reconsider the norms of preservation in the form of rejuvenation of cultural heritage objects. In addition, all these conservation concepts must be enshrined before, during, and after conservation activities so that there is no change to the original form of the tourist attraction of the cultural heritage.

Implicitly, the preservation of cultural heritage areas must consider the problems of the object of study above, including

protection, development, and utilization (Rahardjo, 2013).

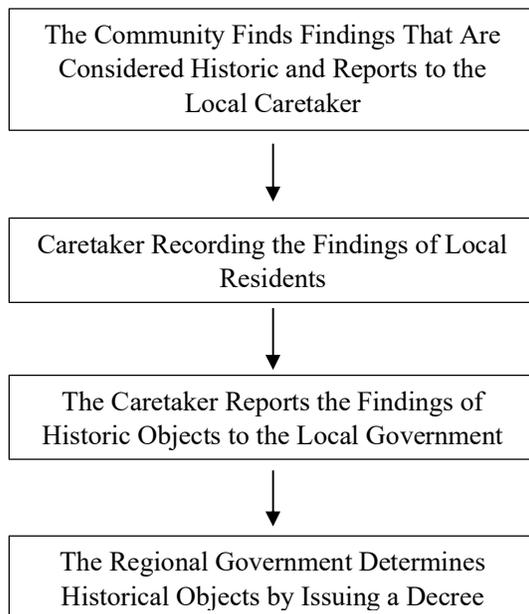
The Role of Local Communities in Preserving Rawa Bayu Tourism Objects, Songgon District

In terms of preserving the tourism environment in it, the role of the local community is very important to take part in preserving and conserving the cultural heritage in the Rawa Bayu water tourism area. As for what has been done by the community around the ecotourism to maintain and preserve these historical places, among others:

Establishing the Statute of the Cultural Conservation Area

There are at least two plans to establish the statute. In accordance with the Cultural Conservation Law Number 11 in 2010, local governments are required to issue a decree to record several historical sites or objects (Indonesia, 2010). Although this is the domain of the local government, the community around the ecotourism area also has a stake in reporting some of the findings of historical objects which then submit the findings to the caretaker who will be reported to the local government in Banyuwangi Regency.

The stages in reporting the findings of historical objects that can be carried out by the community are as follows.



Then, the next plan is to carry out a design to reduce the threat of damage to historic areas in cultural heritage areas. The trick is to make a written regulation that has been approved by the surrounding community and the caretaker. The form of writing is inserted on a board or banner to let visitors know that the area is a historical place.

Designating Several Areas with Separate Territorial Systems to Provide Cultural Conservation Protection

One of the things that can be done to preserve some historical places is to provide boundaries in some areas according to the historical objects that are in those places. The method that can be proposed by the author is with a zoning system that is separated from one historical object site to another, so that each area will have more than one area of its own.

The zoning system can be called clusterization. The aim is to be able to find out which areas are historical areas in the data collection so that they do not become a destination for destruction by migrants because they do not know that what is being damaged is a historical site.

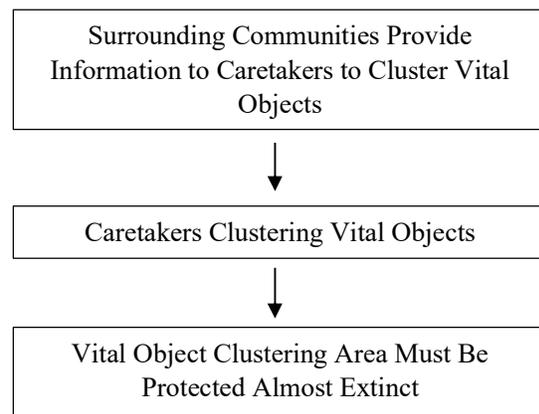


Figure 7. Vital Object Clustering Flow

The role of the community in this condition is to notify several historical places for a regionalization/clustering system to be carried out by the caretaker, then the caretaker conducts a zoning system for the object to be clustered, then the clustering is used to

determine that the area must be protected because it is experiencing damage.

The application of a limited zoning system can be carried out by loading one site or building which is considered obligatory to be protected because it is important to be maintained and preserved.

Planning for Preservation in A Sustainable And Purposeful Way

Planning that involves the preservation of historic areas in tourist areas must be in line with regional policies as tourism area developers. This rule comes from a local government decision (in this case from the Banyuwangi local government). Then the decision came down to the caretaker of the tourist and historical area, then implemented by all the people.

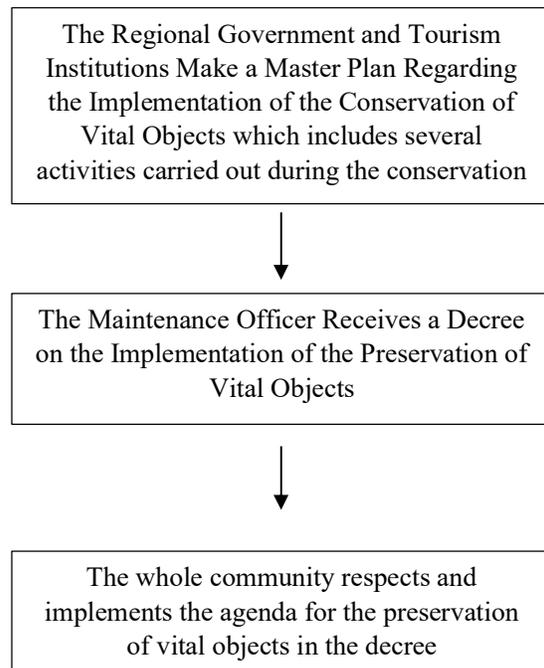


Figure 8. Vital Object Masterplan Design

Determining the Leading Sector of Wana Tourism

The determination of the leading or main sector is also important in preserving and maintaining important objects in tourism. This stipulation must also be related to actual conditions on the ground, in the sense that it

does not lie that there is sector X in this area, in fact it does not exist, and can cause problems in the future.

Determining the leading sector is one of the efforts in comparing the most important thing in the midst of society in general so that it seems interesting, easy to remember, and can give a person the desire to be able to visit the place again.

The stages in determining and determining the leading sector in ecotourism are as follows.

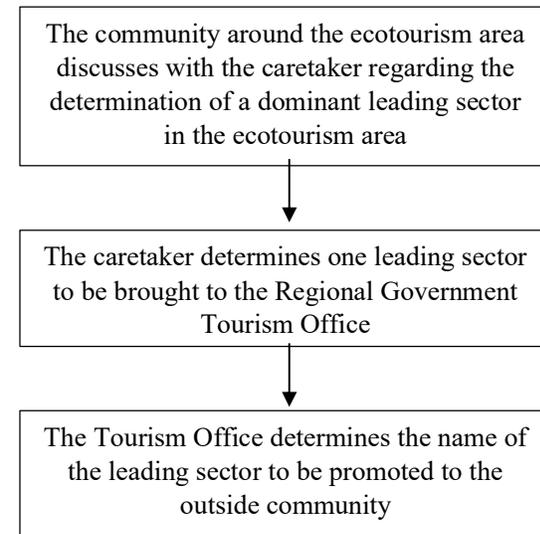


Figure 9. Flow of Determination of Leading Sector

In this case, if you want to determine a leading sector, you must be able to determine the one object which is the most dominant among other leading tours. The community around the tourist area can also contribute in terms of branding the area where they live. The stages are that the community and the caretaker conduct deliberation to reach consensus, discuss, and dialogue about words and names that are suitable for promotion to the outside community. After the deliberation has reached a consensus, the caretaker brings the results of the discussion to the Banyuwangi Regency Tourism Office for data collection purposes. Then, the Banyuwangi Regency Tourism Office will evaluate and promote tourist attractions in the public and on social media to attract tourists from outside the region, both on a national and international scale.

In this stage, it was agreed that the naming of the tourism area had reached consensus. The community and caretakers have determined and established the most dominant and memorable object is a lake or Rawa which is located in Bayu Village. Therefore, the naming of this location was given the name Wana Wisata "Religious" Rawa Bayu.

CONCLUSION

Based on the description of the discussion above, there are several conclusions regarding Wana Wisata Rawa Bayu. Some objects of historical study in Rawa Bayu, how the role of the community in preserving vital objects in the area where they live.

An overview of the Rawa Bayu tourism area is a tourist spot located in Bayu Village, Songgon District, Banyuwangi Regency in the form of a lake basin (local people call it a Rawa). Around Rawa Bayu there are several historic buildings that surround it. The Rawa Bayu tourism area is still visited today.

Several important and historic objects complete the aesthetic value of this tourist area. There is a temple of Prabu Tawang Alun which was used by him to meditate to leave the worldly frenzy. There is a temple to perform Hindu ceremonies at Pura Agung Giri Mulya. There is a stone that is considered sacred by Hindus to carry out traditional activities called Watu Agung Lingga Yoni. Also, there are springs or springs that have their own functions and uses.

The concept of preserving cultural heritage in ecotourism has all been regulated in Law no. 5 of 1992. The law has included the principles of cultural preservation as well as elements in cultural preservation which include, protection, development, and utilization around ecotourism.

The role that can be played by the community around the Rawa Bayu water tourism and religion in the discussion is stated that it must determine the statute of tourism in the cultural heritage area, establish several tourist objects with a zoning or clustering system, plan

conservation in a directed and sustainable manner, and establish a leading sector. in tourism to be promoted to the outside community.

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