

# Cek Buku Bridging Gap of Managing

*by Dwi Astuti Wahyu Nurhayati*

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# BRIDGING GAP OF MANAGING THE FORMAL ISSUES OF CULTURAL HERITAGE SITE OF PAGERWOJO VILLAGE :

A CRITICAL APPROACH OF COMMUNITY SERVICE PROGRAM OF IAIN TULLUNGAGUNG IN SOCIAL, ECONOMIC, AND CULTURAL DEVELOPMENT

In order to preserve the sites and punden in local areas nearby Kesamben, Blitar, many researches are necessary to conduct. It is needed to observe and examine the local culture, moral values and the intended meaning to appreciate the main profile in some villagers as the great founders.

Then as academicians, researcher and a nice citizen, we have much concern to maintain any culture and tradition in order our grandchildren as the next generation could see and preserve our local language, tribes, sites, punden, culture and tradition

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Dr. Dwi Astuti Wahyu Nurhayati, SS., M.Pd



# **BRIDGING GAP OF MANAGING THE FORMAL ISSUES OF CULTURAL HERITAGE SITE OF PAGERWOJO VILLAGE**

**A Critical Approach of Community Service  
Program of IAIN Tulungagung in Social,  
Economic, and Cultural Development**

58

**Dr. Dwi Astuti Wahyu Nurhayati, SS., M.Pd**



**Bridging Gap of Managing The Formal Issues of Cultural Heritage  
Site of Pagerwojo Village: A Critical Approach of Community Service  
Program of IAIN Tulungagung in Social, Economic, and Cultural  
Development**

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## **PREFACE**

Preserved cultural heritage objects will directly contribute economically, namely increasing the country's foreign exchange through tourism. The unique culture and unspoiled environmental conditions are an attraction for tourists, both domestic and foreign.

The purpose of this book is to dig and encourage the great potential of environment in Indonesia, particularly that have cultural heritage sites in order to develop and produce beneficial products, one example is for tourism destination.

This book describes the cultural heritages occurred in Tapakrejo village in the form of sites of six punden and the conditions, also, activities that can increase the value of punden's cultural heritage as a tourist site. This report will also consider the community's perspectives in preservation issues. In this study, the researcher involves college students in their community service program and the local community to participate in preserving cultural heritages existed especially the six punden in Tapakrejo village and also transferring their creativity to improve and utilize those punden as tourism destination that is expected to be able to create income for the local and community. In conducting this study, the researcher also to be involved in the process of assisting the registration of a punden site into a cultural

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heritages by BPCB. There is a lot of lack in this book.  
Therefore, it will be a quite useful input to have feedback  
about the content of this book.

Tulungagung, 15 November 2019

Author

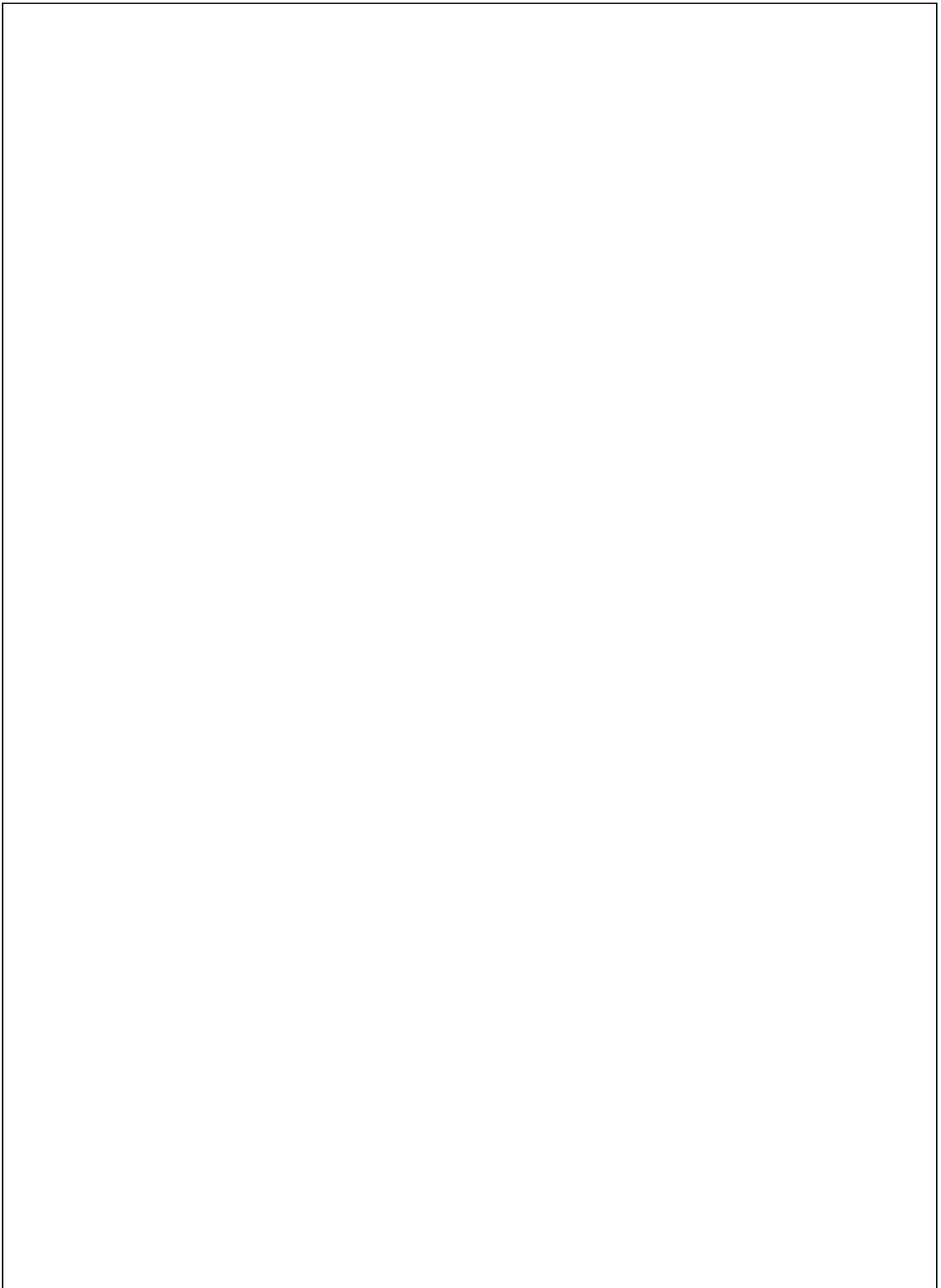
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# **CHAPTER I**

## **INTRODUCTION**

### **A. Problem Analysis**

Preservation is the act of maintaining, protecting or keeping something in existence. The idea of preserving cultural heritage has emerged long eras before. In Indonesia particularly, it is regulated in the Constitutions of Indonesia in 1945. In the preservation efforts, it not only involves the government only, but also the local community. That is why communication and cooperation are required as the implementation of preservation process. Then, it is also necessary for young generation to play the role as a motivator and the bridge to link and connect the government and community. Cultural heritage is one of crucial assets to a nation and nationality. The existence of cultural heritage can be used as measurement standard that represents special characteristics persistence of its nation and state. The future of a state, which the presence can be accepted from the own cultures. Recently, the presence of cultural heritage become actual due to the occurred issues that if the assets of a country is not treated and preserved well, it will be taken by another country. Along with the development of era and

technology, those ideas are forgotten and obliterated. This concern is caused by the young generation that is supposed to preserve and treat arisen cultures tend to be tedious and more interested with other countries cultures. For instance, the young generation prefer to play video games and skateboard rather than *gamelan and wayangan* (Javanese local cultures). The presence of technologies such as mobile phone, television, and the Internet causes young generation forget about their national identity. The old generations are also be aware that their children have been ignored some etiquettes while speaking and interacting with the older person.

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The preservation of cultural heritage in last few years is intended by the local governments in Indonesia. One of them is occurred in Blitar Regency. Blitar, alongside with its known as city of heroes and the historical fight of PETA (Pasukan Pembela Tanah Air) against Japan colonialism and as a graveyard ground of Indonesia first president Soekarno, has various archeological and ancient heritage from Hindu-Budha period. These historical and ancient sites require reservation efforts particularly to preserve the authenticity and develop them to be tourism destination in making a great income to the local area and the community. One focus on this research is one of some villages in Blitar namely Tapakrejo. In this village, there are abundant natural resources that need to be preserved, some of them are Six *Punden* (Javanese holy places, graves of ancestors) namely *Punden Mbah Mangku, Punden Mbah Kyai Jumpring, Punden Mbah Kyai Rangi dan Mbah Broto, Punden Mbah Atmo dan Dewi Asih, Punden Mbah Jum'at Kliwon, and Punden Mbah Suko*. To

prevent from the extinction, those cultural heritage site of Pagerwojo in Tapakrejo Village are needed to be conserved and introduced to the world by its potential to be tourism destination.

Nowadays, along with the development of era and technology that is supposed to be easier in arranging and developing cultural heritages are not enough to manage it. In fact, there are many cultural heritages that still cannot be handled. Even though they were touched<sup>62</sup> but have not reached the stage of preservation yet. The existence of cultural heritage sites, especially in the villages should need<sup>33</sup> be maintained. Due to this contradiction, the academicians as community members, creators of knowledge, and educators of current and future citizens and practitioners have the potential to play a significant role in order to help people arranging and managing their environments to be valuable. This role mainly is very important, especially for students in their community service program to dig and encourage the great potential of environment in Indonesia, particularly that have cultural heritage sites in order to develop and produce beneficial products, one example is for tourism destination.

The development of era forces people to trail every particular developmental component in it. One of those components is the implementation of information and technology and its involvement in human beings' daily activities as in working, learning, or businesses. Those various humans' daily activities, brings people a tendency to fulfill them to gain satisfaction and happiness in lives. Along with the peoples' hectic activities, the issue of tourism

necessity increases. In order to refresh mind from their vibrant businesses, many people choose to spend the remnants time to visit amusement places.

The existence of amusement places can be taken the advantages to gain income and business opportunity. Certainly, it is needed concern things in promoting the tourism places to gain people's interest in visiting. As in Punden cultural site of Tapakrejo village in Kesamben Sub-district Blitar Regency, it is necessary to put some concerns to attract people in visiting the site. One concern related to promoting cultural site as tourism place is the use of spoken language in order to inform, describe, and explain things existed in the cultural sites. The speaking activities are not only provided for local but also foreign tourists. For foreign tourist, it is necessary for tourism place staffs major English language as international language and the most used language in the world. By increasing English language ability in order to promote the cultural site of Punden, it eases foreign tourists to understand and decreases misunderstanding among staffs and tourists as the communication among them run well.

However, people who take part in the promoting Punden cultural site as tourism destination are not only staffs responsible for the cultural site, but also young generation in Tapakrejo Village Kesamben Sub-district Blitar Regency. It is valuable for them to also learn and improve their English language ability through the implementation of ESP for Tourism in order to promote Punden cultural site to be foreign tourists' destination. In fact, they tend to be lack of

knowledge in tourism sector. They are lack of braveness and also difficult in speaking English due to less of practices.

## **B. Identification and Research Problem**

This report describes the cultural heritages occurred in Tapakrejo village in the form of sites of six *punden* and the conditions, also, activities that can increase the value of *punden*'s cultural heritage as a tourist site. This report will also consider the community's perspectives in preservation issues. In this study, the researcher involves college students in their community service program and the local community to participate in preserving cultural heritages existed especially the six *punden* in Tapakrejo village and also transferring their creativity to improve and utilize those *punden* as tourism destination that is expected to be able to create income for the local and community. In conducting this study, the researcher also involved in the process of assisting the registration of a *punden* site into a cultural heritages by BPCB. In addition, this study provides socialization of *punden* sites and conduct training to the young and elder generation in order to preserve *punden* sites along with promoting the sites to be tourism destination. That is why it is crucial to run this research to (1) know the conditions of the cultural heritages, (2) know community perspectives and participation in preserving those cultural heritages, and (3) know steps in forming *punden* into tourism destination. The research problems of this study are:

- a. What is the state of the Pagerwojo cultural heritage site in Tapakrejo Village, Kesamben District, Blitar Regency?

- b. What is the role of the community and government of Tapakrejo Village in efforts to preserve the heritage site of Pagerwojo?
- c. What factors do cause Tapakrejo Villagers not to preserve the punden cultural site in Tapakrejo Village, Blitar Regency?
- d. To what extent, the ways are done by the community way to increase tourist interest to visit the punden cultural site of Tapakrejo Village, Blitar Regency as tourism place?

### **C. Aim**

Generally, the aim of this community service program that was held through effort activities to preserve cultural heritage and create tour destination are as follows:



1. To know the situation of the cultural heritage of six Punden in Tapakrejo village, Kesamben Sub-district, Blitar Regency.
2. To describe the role of community and local government of Tapakrejo Village in order to preserve the cultural heritage and create tour destination of Punden sites in Tapakrejo Village, Kesamben Sub-district, Blitar Regency.
3. To define factors do cause Tapakrejo Villagers not to preserve the punden cultural site in Tapakrejo Village, Blitar Regency
4. To explain the ways are done by the community way to increase tourist interest to visit the punden cultural site of Tapakrejo Village, Blitar Regency as tourism place specifically.

#### **D. Profit**

This community service program in the effort of preserving cultural heritage and creating tour destination has two benefits. Those are academic and practicality.

##### **1. Academic profit**

Academically, the program of this community service contributes in the study of preserving cultural heritage in form of the participation of college students together with local community and local government in order to preserve the cultural heritage sites.

## 2. Practical profit

a. This community service program is intended to help community and local government in increasing the effort of environmental preservation well.

b. Developing the cultural heritage sites so that it can be created as tour destination that can support economic and social prosperity as well as increase social and cultural degrees of local and country.

## E. Reviewing Related Literature

### 1. Culture

Culture is a worldwide anomaly returning variance, rule of manner, and acquaintance of universal <sup>35</sup>relation (Link & Ramanathan, 2011). Culture reflects the patterns of human behavior that are integrated in thoughts, communication, actions, habits, beliefs, values, as well as racial, ethnic, religious, or social institutions (Gilbert, Goode, & Dunne, 2007).

Culture is a method derived <sup>23</sup> from generation to generation, the word culture is not limited to history, traditions, values, family systems, and artistic expressions of groups of clients serving in various cultures related to race and ethnic status, immigration and refugees, tribal status, religion and spirituality, sexual orientation, identity and expression of gender, social class, and ability.

Culture in another sense is cultural and ethnic diversity mentioned in two ethical standards:

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## 1. Value: Social Justice

**Ethical Principle:** Challenges of social workers social injustice. The social change efforts of social workers are focused on the issue of social injustice. These activities seek to increase sensitivity and knowledge about oppression and cultural and ethnic diversity.

## 2. Values: Dignity and Personal Prices

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**Ethical Principle:** Social workers value the dignity and values inherent in that person. This value states that social workers treat everyone with attentive and respectful fashion, paying attention to individual differences and cultural and ethnic diversity.

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The Constitution of the Republic of Indonesia Number 11 of 2010 concerning Cultural Heritage describes that cultural heritage is a developmental tradition in the form of Cultural Heritage Objects, Cultural Heritage Buildings, Cultural Heritage Structures, Cultural Heritage Sites, and Cultural Heritage Areas on land and/or in water that must be preserved due to have important values in history, science, education, religion, and/or culture through a process of determination.

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Cultural Heritage Objects are natural objects and/or hand-made objects, both movable and immovable, in the form of a unit or group, or parts thereof, or remnants that have a close relationship with the culture and history of human development (article 1 number 8). Cultural Heritage Objects can be: in the form of natural objects and/or hand-made objects that are utilized by humans, as well as the

remains of biota that can be linked to human activities and/or can be linked to human histories; movable or immovable, and in a unit or group (article 11).

Cultural Heritage Buildings are buildings made of natural or hand-made objects to fulfill the needs of walled and/or non-walled spaces, and roofed (article 1 number 9). Buildings generally have roofs, walls, poles, and floors which as a whole space do activities or sheltering from the weather.

Cultural Heritage Structures are building structures made of natural objects and/or hand-made objects to meet the needs of space for activities which is integrated with nature, facilities, and infrastructure to accommodate human needs (article 1 point 10). Cultural heritage structures can be: single, or multiple; and/or partly or wholly integrated with natural formations (article 13).

Cultural Heritage Sites are locations that are on land and/or in water that contain Cultural Heritage Objects, Cultural Heritage Buildings, and/or Cultural Heritage Structures as a result of human activities or evidence of past events (article 1 number 11). A location can be designated as a Cultural Heritage Site if: it contains Cultural Heritage Objects, Cultural Heritage Buildings, and/or Cultural Heritage Structures; and storing information on past human activities (article 14).

A Cultural Heritage Area is a geographical space unit that has two or more Cultural Heritage Sites that are located close together and/or show distinctive spatial characteristics (article 1 number 12). Geographic space units can be designated as Cultural Heritage Areas if: they contain 2 (two)

or more Cultural Heritage Sites that are located close together; in the form of a cultural landscape formed by humans at least 50 (fifty) years old; and has a pattern that shows the function of space in the past is at least 50 (fifty) years (article 15). Cultural Heritage Areas can only be owned and/or controlled by the State (government), except those which are traditionally owned by indigenous peoples or 'customary law community' (article 13). What is meant by 'customary law community' is a group of people who live in a certain geographical area that has an in-group feeling, customary government institutions, assets/customary objects, and customary law norms.

There are criterias for Objects, Buildings or Structures till they can be proposed as Cultural Heritage Objects, Cultural Heritage Buildings, or Cultural Heritage Structures. Those are: 50 (fifty) years of age or older; represent the shortest period of force aged 50 (fifty) years; has a special meaning for history, science, education, religion, and/or culture; and has cultural values for strengthening the nation's personality (article 10). Objects, buildings, structures, locations, or geographical space units that are based on research have special meaning for Indonesian people, but do not meet the Cultural Heritage as referred to in articles 10 through 15 can be proposed as Cultural Heritage (article 16).

There are reasons for managing the cultural heritage. In Indonesia, there are many cultural heritages that need to be distinguished which are included as cultural heritage and which are not. For this purpose, all objects that are more than 50 (fifty) years old and have important value, whether they belong to the community or the government must issue a

statement as proof of their status. These ancient relics which have been declared as cultural heritage must be preserved and managed as national wealth so that they will benefit future generations. Therefore, arrangements are needed to preserve cultural heritage.

Some of the goals of cultural preservation include: preserving the nation's cultural heritage and humanity's heritage, enhancing the nation's dignity through cultural preservation, strengthening the nation's personality, improving people's welfare, promoting the nation's cultural heritage to Indonesian and international communities.

Furthermore, regarding the management of cultural heritage, the efforts carried out to protect, develop, and utilize the reserve through certain policies such as planning, implementing, and monitoring arrangements for the welfare of the people. Cultural management is one way to increase cultural heritage to maintain the values of cultural heritage. In addition to the preservation of cultural heritage, protection of cultural heritage is also regulated in The Constitution of the Republic of Indonesia No. 11 of 2010 which contains Preservation Culture of protection consists of salvation, security, zoning, maintenance, and restoration.

Cultural competence is a combination of behavior, attitudes, and policies of a system or professional institution that works effectively in Indonesia in a cross-cultural manner (National Center for Cultural Competencies, n., P. 1). Cultural competency refers to the process by which individuals and systems respond respectfully and effectively to everyone's culture, language, class, race, ethnic background, religion,

spiritual tradition, immigration status, and other diversity factors in a way that acknowledges, confirms, and respect the value of individuals, families and communities and protect and maintain their dignity (Fong, 2004; Fong & Furuto, 2001; Lum, 2011).

Cultural competence is the integration and transfer of knowledge about individuals and groups of people into standards, policies, certain practices, and attitudes used in culture to improve the quality of services better (Davis & Donald, 1997). Competence in the meaning culture in learning new patterns and their application in the appropriate environment. In a system or organization there are five elements that make a system competent, namely: The system must (1) provide the value of diversity, (2) have the capacity for a culture of self-assessment, (3) be aware of the dynamics connecting cultural compilation, (4) institutionalize cultural knowledge; and (5) developing programs and services that enhance understanding of differences between and within cultures. These five elements must be manifested at each level of the service delivery system. They are decisive in attitudes, structures, policies, and services. Specific Ethical Standards for competent social work practices as a whole are contained in Part 1 of NASW (2008) Code of Ethics-Social Worker Ethics Responsibility for Clients (Cross, Bazron, Dennis, & Isaacs, 1989).

In developing a culture of knowledge, training, acquiring, and using skills to be more effective based on the awareness and quality of a dynamic and competitive culture on self-development in one's professional life or identity which bridges social distance (Ramanathan, 2014). A cultural

preserve is an object produced by a group of people or a community that is related to cultural work in his day. People usually find ancient objects, antiques, archaeological objects, monuments, archaeological relics (archaeological relics), or historical relics (historical relics). The low appreciation of the reserve is the main factor in protecting cultural heritage objects, this condition is exacerbated by the lack of economic community and weak demands for thieves and cultural heritage destroyers.

Archaeologist from the University of Indonesia, Hariani Santiko stated that the low level of public knowledge in terms of not being able to appreciate cultural heritage objects. This can be caused by the lack of socialization regarding cultural heritage objects and their importance. The surrounding community can also be distant from the sites or objects of cultural heritage because of different times and cultures. For example, relics in the form of sites and cultural heritage in Java, for example in the form of sites that are in Pagerwojo which are hundreds of years old. This situation is different from the beliefs held by the people around the current cultural heritage, so that the sense of appreciation of cultural heritage objects deteriorates (Susanto, 2009: 1).

The word "site" was first recognized by the world of Indonesian archeology in the mid-1970s. In English the site means a place whereas in Indonesian it means the location of the discovery of archeological remains in the form of objects, buildings, or complexes which are evidence of past human activity (Atmodjo, 2009: 1). Archeology has developed rapidly but there are still shortcomings, namely the lack of management of cultural heritage objects, which makes



cultural heritage sites less useful for the community. This view raises perceptions and attitudes that are different than the perceptions and attitudes held<sup>76</sup> by previous conservationists in the sense that the paradigm of preservation of cultural heritage in the present must change, not only in efforts but must also pay attention to the social significance of the site to the surrounding community (Byrne, et al, tt: 25; Sulistyanto, tt: 1).

Manan (1994, h.24) explains about decentralization in his research, decentralization is the organization structure of a state-centered organization that is formed based on the function of government. He further stated several principles of decentralization:

- a. The principle of state law: decentralization as the right means to carry out power dispersal.
- b. The principle of democracy: the need for popular participation<sup>45</sup> various aspects of governance.
- c. The principle of the welfare state: the function of the state is as a servant of society for the realization of public welfare.
- d. Principles of diversity: The characteristics and will of each different region must be the main consideration.

<sup>11</sup> Hutchinson and Waters (1987) indicated that “ESP is an approach to language teaching in which all decision as to the content and method are based on the learner’s reason for learning (p. 19). Strevens (1988) described ESP as English language teaching that is designed to meet the specified needs of a learner. English for Specific Purpose is a generic name for all English teaching other than general English

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teaching such as English for Academic Purposes (EAP), English for Nursing, English for Lawyers, Business English, English for Tourism, and many others. It has perception, design, materials, evaluation, and purpose which 50 are different with General English. One definition of ESP states that “ESP is based on designing courses to meet learners’ needs” (Hutchinson and 31 Waters 1987; Robinson, 1991; Dudley Evans, 2001). It is generally used to refer to the teaching and learning of a foreign language for a clearly utilitarian purpose of which 17 there is no doubt. Other definitions say that ESP makes use of the underlying methodology and activities of the discipline it serves, and it is centered on the language (grammar, lexis, and register), skills, discourse and genres appropriate to these activities (Dudley Evans and St John, 1998 in Harding 2007). This indicates 36 that the materials, syllabus and the purpose of ESP should be designed and developed based 36 the needs of students and also the graduate users. Thus, ESP approach is a bottom up approach.

Related to topics, teaching English for tourism, according to Walker (1995), is probably better achieved through the topic-based focus. This kind of design approach is correctly handled, fulfills the double role of providing a meaningful framework within which they can improve their language knowledge and skills. At the same time, this approach integrates language classes into the students’ wider experience of tourism.

## 2. English for Tourism Purposes (ETP)

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According to Leslie & Russell (2006), being skillful in foreign language skills is necessary for people working in the tourism and hospitality sector. The reason is that it is the means for having communication with foreign tourists and understanding cultural differences. In fact, for those who are seeking employment in the tourism, hospitality and service industry, it is essential to stay highly motivated in order to be accurately fluent in a high level of professional service language.

In tourism industry, English is used as the lingua franca and is the most commonly used language. There is a growing worldwide need for the people who are working in tourism industry to be able to have better English skills so as to communicate effectively with foreign guests and customers. The growth in tourism industry has created the need for students of tourism department to master English for occupational purposes.

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In fact, English for Tourism Purpose (ETP) is important for its learners since it helps be equipped with the specific domains of language skills and knowledge. Consequently, learning the specific skills in English helps apply them properly and appropriately in the specific professions, workplace, and discipline. Because of this, a particular language need of the specified context has a critical role as a requirement to apply a successful language (Shieh, 2012).

So, prime attention is given to the source culture that is of the learners, rather than to target cultures. The implication is that students learn English to talk to visitors who come to

their country, but they are not expected to travel to target countries or to learn about target cultures. The reason for this approach could be a need for learners to talk about their culture with visitors. Another reason for producing these kinds of materials is to help students become aware of their own cultural identity.

### **3. Cultural Heritage**

Preserving the cultural heritage assists the development of a nation continually (UNESCO, 2012). Preserved cultural heritage objects will directly contribute economically, namely increasing the country's foreign exchange through tourism. The unique culture and unspoiled environmental conditions are an attraction for tourists, both domestic and foreign.

Through preservation of cultural heritage, the current generation can see the strength and aesthetics of its ancestors. Therefore, the cultural preservation is a measure of the level of civilization that is owned. The current generation can see the strength of its ancestors through its legacy. Thus, cultural heritage indirectly inherits character values that can be a mirror for the current generation (Kartika, Titing. et al., 2017).

In RI Law No.11 of 2010 concerning cultural heritage article 1, states that "Development is an increase in the potential value, information and promotion of Cultural Heritage and its use through research, revitalization and adaptation in a sustainable manner and not in conflict with the purpose of preservation".

The World Tourism Organization defines heritage tourism as an activity to enjoy history, nature, and relics of human culture, art, philosophy and institutions from other regions. The National Trust for Historic Preservation describes that heritage tourism is a journey to enjoy places, artifacts and activities that authentically represent the stories / history of people past and present. Heritage tourism can also be said "is a personal encounter with traditions, history, and culture. Heritage tourism is based on the concept that each community has a story to tell (Armiyati, 2017).

## F. Methodology

This analysis was carried out for five months beginning in February 2019 until June 2019 that took place at Pagerwojo cultural preservation site in Tapakrejo village, Kesamben, Blitar district. The approach taken during this analysis is descriptive analysis with qualitative research methods. The aim of this study is to preserve the natural reserve that is regulated in RI Law No.11 of 2010 regarding cultural preservation in article 13, namely: preserving the nation's cultural heritage and human heritage, enhancing the dignity of the state through cultural heritage, strengthening the nation's personality, improving welfare people, and promote national cultural heritage to the international community. According to Cresswell (2004), natural setting was conducted by the researcher to collect some data in the field where the participant experienced the problem. This investigation was meant at discovering cultural heritage sites of Pagerwojo in order to develop social, economic and

culture. Data from this study were obtained through observation, documentation studies, and interviews. The survey results were obtained from Pagerwojo cultural heritage site in Tapakrejo village, Blitar district, and the interview was addressed to the local community through the approval of the Tapakrejo village head with the team coordinator IAIN Tulungagung, Tapakrejo village community leaders, Head of tourism and Culture office and Kesamben subdistrict head. Data collection techniques consist of observation, documentation study, and interviews. The subsequent is an explanation of the three data collection techniques:

1. Observation

Observation could be a systematic observation of the symptoms of the object of analysis. This methodology is carried out by directly observing the conditions in the field during the course of the analysis. The observations carried out during this study are: the state of the pagerwojo cultural heritage site in the village of Tapakrejo, Kesamben Blitar where the data is obtained from records by using tools like writing paper, recorders, and exposure cameras.

2. Documentation study

This study could be a part of analysis that deals with the collection and learning of variety of documents, legislation, reports, scientific books, archives, images and other materials relevant to this analysis and is considered an information source. From this study, researchers used information from survey results that are ratified and a few of the literature in accordance with this study.

### 3. Interview

Interviews are conversations with specific intentions that are carried out by two parties, particularly the interviewer who asks queries and provides answers to those questions. The interview could be a data gathering tool by asking various questions verbally and answered verbally by the respondents. In this study the interview contained questions related to the event of cultural heritage sites in Pagerwojo village Tapakrejo, Kesamben Blitar. Informants in this study included the general public and tourists on the pagerwojo site.

Data verification is required in every analysis result aimed toward checking the validity of the data. Moleong (2002: 121) states that to establish the trustworthiness of the data, examination techniques are required. One of the validity criteria is quality that functions to carry out an inquiry or inquiry in order that the extent of discovery will be reached and shows the degree of trust of the invention by method of analysis. Activities carried out to look at the quality of analysis results include:

1. Peer debriefing, is an endeavor to meet the degree of trust by conducting discussions with variety of consultants who have information concerning the topic of analysis and about qualitative research. This discussion aims to get criticism, crucial queries and challenge the amount of trust within the success of analysis.

2. Triangulation data, the data were collected through many sources in order that the results of interview,

observation, and documentation will be analyze completely.  
(Cresswell, 2014)

3. Members check, during this method re-checking numerous things that are sent by the informant and utilized in writing analysis reports in accordance with what the informant meant. During this study a mixture of interview results was conducted and determined the quality of the results of interviews and reality documents from the field.



## CHAPTER II

### REVIEWING RELATED LITERATURE THE LOCATION OF RESEARCH

#### A. GEOGRAPHIC LOCATION

Tapakrejo Village is one of the places used for Thematic Community Service Community Service Community service activities conducted by Tulungagung IAIN Students, which is Tapakrejo Village, one of the 10 villages in Kesamben Sub-district, Blitar Regency. Geographically, Tapakrejo Village is located at position 7 ° 21-7 ° 31 'S and 110 ° 10' - 111 ° 40 East

Tapakrejo Village has the following regional boundaries:

Side	Village/Sub-District	Distric
North side	Bumirejo	Kesamben
South side	Pagerwojo	Kesamben
East side	Banjarsari	Selorejo
West side	Tepas	Kesamben

Overall, Tapakrejo Village is divided into 4 hamlets, namely: Tapakkrajan, Mangkurejo, Sumbermangku, and Bumiayu, but here for the Bumiayu hamlet they are united with Sumbermangku because it is located separately and surrounded by Bumirejo Village. So the sequence is, Tapakkrajan Hamlet, Mangkurejo, Sumbermangku, Bumirejo Village, then Bumiayu Hamlet. From this area it was only divided into 1 area of the Tulungagung IAIN Community Service Center, which was placed in the middle of the village, namely in Tapakkrajan Hamlet, which was located close to Mangkurejo Hamlet.

The Tapakkrajan Hamlet has the following boundaries:

- a. North side: Mangkurejo Hamlet, Tapakrejo Village
- b. South: Pagerwojo Village
- c. West side: Desa Tepas
- d. East side: Banjarsari Village

#### Geographical and Village Monographical Conditions

##### a. Village Geography

1) The number of residents in Tapakrejo Village until the end of December 2017 is 3588 people, consisting of:

- Male: 1831 inhabitants
- Women: 1757 inhabitants
- Number of Family Heads: 1120 families

##### b. Village Monographs

1) The total land area of Tapakrejo Village is 232 m<sup>2</sup> consisting of:

- Agricultural land = 140 m<sup>2</sup>

- Plantation land = 45 m<sup>2</sup>
- Forest land = -
- Critical land = -
- Neglected land = -

## **B. PUNDEN HISTORY**

### **1. The History of Mbah Mangku**

The journey to Mbah Mangku, right in Sumber Mangku village. Usually used for rituals complete with a procession of prayer together with sharing food and eaten together at the place may also be taken home. This ritual was followed by the Sumber Mangku community. In Mbah Mangku's punden there are also many fragments of statues but it is incomplete because many are lost and stolen or sold as stated by Mr. Kasun namely Mr. Murlan.

The statues that can be seen can only be in the form of Ganesha and form a small square barn. The story that existed long ago the existence of the G30SPKI many revolts and the possibility of destroying the objects of the statue. then the community often performed rituals every month Selo is the Kejawen Islamic community including community leaders in Sumber Mangku, Mbah Moden. Next said Mr. Kasun, Mbah Mangku is someone who became the forerunner or someone who cut down the first land of Sumber Mangku area.

Mbah Mangku statue is not made of stone but is made of red brick and there is a stone in the form of a tombstone, and according to the residents it is the tomb of Mangku Mangku. According to Mbah Jumino, RT 001 Rw 011 Mangkurejo residents who are called elders of the village of Tapakrejo,

that Mbah Mangku is known for being strict and having a cat's care. Punden Mbah Mangku is often visited at certain times for the kejawen ritual.

## 2. The History of Mbah Jumbring

The location of Mbah Jumring is still in the Sumbermangku area, this Mbah Jumring elder who had cleared the Sumbermangku area, his people were known to be friendly, kind, disciplined, firm, and hard. In this Mbah Jumring punden I saw 2 pairs of footprints and 1 piece, but his face was not visible According to the story told by Mr. Kasun Sumbermangku that there was a woman who was screaming around Punden, the woman was known to be arrogant, and because of screaming disrespectfully strange events came up to the woman and her mouth was slapped and remained old until she was old. Cannot be cured even though it has done an apology ritual in Mbah Jumring punden. Mbah Jumring is known as a very mighty person, a swordsman wearing a white long bearded white robe with a stick and not only that, Mbah Jumring also has the care of a cow and that too there is a stone in front of the punden.

## 3. The History of Mbah Jaimranggi and Mbah Broto

Mbah Jaimr Ranggi and Mbah Broto inhabit or incarnate in 1 place. He is a very kejawen person who likes amulets. Mbah Ranggi and Mbah Broto are elders or people who become danyang in the village. According to the story of Kasun and Mbah Jumino that Mbah Ranggi and Mbah Broto are sought after by many people outside the area to ask for amulets whether or want others. and both of them are very thick Javanese, dressed like Sunan Kalijaga. There was a story

about a real incident in the village of Mangkurejo that there were residents who had gathered together and were not known to the community. He learned from Mbah Jumino, who was considered to be an elder of the Mangkurejo village, that if someone did something dirty in his village, it was marked with scratches on a banana tree.

#### 4. The History of Mbah Atmo and Dewi Asih

Mbah Atmo and Dewi Asih are incarnated figures or waiting on the rock. Where the big stone is flanked by two trees. According to local residents, Mbah Atmo and Dewi Asih are a very romantic and harmonious couple.

#### 5. The History of Mbah Dakon

Mbah Dakon is known as elder or danyang elder or tuekan ne tapakkrajan hamlet. Mbah Dakon's real name is Mbah Jumat Kliwon. Punden Watu Dakon is usually used for rituals to ask for blessings for those who believe it. For example asking for instructions on a good day for a wedding and so on. To perform the ritual, the traditional Javanese tradition is the Javanese tradition of bringing offerings (sego savory, ingkung rooster chicken) with the inclusion of authority flowers (usually for nyekar). This is done on Fridays only.

### C. LIVELIHOOD SYSTEM

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Tapakrejo Village is one of the villages located in Kesamben District, Blitar Regency. Most of the people of Tapakrejo Village work as farmers, ranchers and laborers. More or less the inhabitants work as farmers, farm laborers, casual daily laborers, private workers, and overseas workers. Farmers in the village of Tapakrejo prefer to use terraced

agriculture, where the type of crop planted alternates with the weather conditions, but most of the crops planted are rice and the crop interludes is corn. Dry land is usually planted with sweet potatoes, cassava, and vegetables such as beans.

### 1. Community Livelihoods

<b>Livelihood Sector</b>	<b>Number of Business Owners (People)</b>
1. Agriculture	574
2. Animal Husbandry	4
3. Trading	49
<b>Livelihood Sector</b>	<b>627 (person)</b>
<b>Small Industry &amp; Household Industry Sector</b>	
• Welders	2
• Mason	16
• Tailor	1
• Carpenter	9
• Hairdresser	1
• Driver	7
• Construction Worker	5

• Electricians	2
Number of Small Industry & Household Crafts	43
<b>MEDIUM AND BIG INDUSTRIAL SECTOR</b>	
• Personal Industry	2
Number of Medium and Large Industrial Sectors	2
<b>SERVICE SECTOR</b>	
• Temporary daily laborers	75
• Workers in transportation and transportation services business	4
• Private employees	393
• Agricultural laborers	217
• Midwife	1
• Nurse	2
• Reverend	5
• Teacher	17
• Civil Servants	10

• Village Head	1
• Village Officials	5
• Housemaid	31
• Stall owners, restaurants and restaurants	4
• Retired civil servant	13
• Police	2
• Driver	7
• Trader	161
• Take care of the neighbor's house	597
• Does not work	675
• Students	467
• TNI	5
• Other entrepreneurs	224

So, for the industrial sector it consists of cracker and game industries, while for the service sector the most is not working then followed by taking care of the household.



## 2. Economy

Tapakrejo village is one of the villages that has abundant natural resources. This is proven by the abundance of rice fields and fields planted with seasonal crops, the results of which can be utilized to become a higher quality product, such as corn, bananas, and cassava. This should also run smoothly because in Tapakrejo Village itself there is a group that supports the existing economic movements, namely the Women Farmers Group (KWT), Gapoktan, and Mrs. PKK.

Within these groups there are a number of activities programmed to support economic knowledge of the community, for example, conducting socialization about food processing with economic value, entrepreneurship training, and so on. But the problem is that there is not yet a good follow-up plan from each individual to continue the practical knowledge that has been obtained and the groups only utilize products derived from materials harvested seasonally and there are materials imported from outside the region, for example eggs made salted egg preparations. In addition, members of these economic groups lack confidence in their products and the time spent on activities like this is consumed up with work in the fields/others.

This is one of the reasons why the products in Tapakrejo Village are still at a modest level, whereas if the food processing can be processed even better and varies so that the sales of these products get a profit that is taken twice the usual.

#### D. EDUCATION

In terms of education, the role of parents in supporting their children is very necessary to support the so-called knowledge that can be applied to realize the ideals in the future. What's more, the role of parents is not only for when educated, but also a determining factor for reducing data that are not schooled and who quit school. In the village of Tapakrejo there are educational support facilities in this village, namely TK Aisyiyah Bustanul Athfal, TK Dharmawanita Tapakrejo 01, TK Dharmawanita Tapakrejo 02, KB Al-Hidayah, KB At-Taroqi, SDN Tapakrejo 1 and SDN Tapakrejo 2, and 6 Madin yang scattered in the Tapakrejo Village area.

##### 1. Education Level

Education Population Level	Total
The population is not yet graduated from elementary school/equivalent	387
Total population not / not yet in school	577

<p>52 Total population graduated from elementary school / equivalent</p>	1195
<p>Total population graduated from junior high school / equivalent</p>	776
<p>77 The number of residents graduated from high school / equivalent</p>	587
<p>Jumlahh penduduk tamat Diploma IV/ Strata 1</p>	66
<p>Total Education Level Population</p>	3588

So, for this education sector the most is in the number of residents graduating from elementary school / equivalent while graduates of Diploma IV / Strata 1 are few. This is based on the number of teenagers who after high school / equivalent prefer to work.

## 2. Existing Education Facilities

No.	Educational Facilities	Total
40 1.	TPQ/ TPA	6
2.	TK/ RA	5
3.	SD/ MI	3
4.	SMP/ MTs	-
5.	SMA/ MA	-
6.	University	-
	Jumlah	15

Tapakrejo village has 2 public elementary schools namely SDN 01 Tapakrejo and SDN 02 Tapakrejo. The locations of SDN 1 and 2 are not in one location, library and mosque. Related to the conditions in the 2 schools are very different from each other. Judging from the class, the classrooms at

SDN 01 are more able to accommodate a greater number of students, seen from the facilities where library facilities and empty space for prayer rooms are more feasible and better at SDN 01, seen from more students at SDN 01, and seen from the number of teachers is more and more balanced with the number of students at SDN 01.

For problems related to the world of education it is more directed to the lack of a teaching system that is routinely carried out by both parents with proven lack of enthusiasm and the focus of children in teaching and learning in school. This can be caused by busy parents in terms of work. It also can be caused by environmental factors such as relationships that allow children's attitudes to be like adults but do not understand good behavior or habits towards older people, this is evidenced when the teaching-learning process in the classroom likes to play alone, etc.

For the problem of educational facilities in Tapakrejo Village, it starts from kindergarten, MI, and elementary school. The elementary school starts from SD Tapakrejo 01 which is near the Tapakrejo Village Hall, Tapakkrajan Hamlet, while SD Tapakrejo 02 is in Mangkurejo Hamlet, while MI is in Sumbermangku Hamlet, while for Kindergarten it is in each hamlet from starting Al-Islah Kindergarten in Hamlet Hamlet. Tapakkrajan, TK Dharmawanita 1 in Tapakkrajan hamlet, TK Dharmawanita 2 are in Mangkurejo Hamlet, and Al-Hidayah TK in Sumbermangku Hamlet. Basically the education of children in the village of Suka Piknik is good and literate. The people are already aware of the importance of education. Evidenced by the number of children who attend kindergarten and elementary school

where the number of elementary school graduates is more than followed by SLPT / equivalent graduates.

<b>No</b>	<b>Identifica tion of problems</b>	<b>Identificati on of Potential</b>	<b>Identificat ion of Activities</b>	<b>The Main Activity Plan</b>
<b>1.</b>	An empty school near the Tapakrejo Village Hall.	Learning Park.	Coordination Learning Park with Karangtaruna in the hamlet where is the school is located.	making a learning park.
<b>2.</b>	Punden sites that are not known to many people.	Make boards for each punden.	Discuss, search for stories, and bring cultural researchers to the site together	Boarding , research, and cultural maps for each punden.

			with traditional leaders in each punden.	
<b>3.</b>	Residents do not know yet the name of the variation of high-value.	Citizens can sell high-quality bananas at higher prices and then can be used as processed foods of high economic value.	Coordinate with BP3K, KWT, and Gapoktan to discuss socialization issues.	Conduct socialization related to types Cavendish bananas, planting, along with processed and marketing .

4.	Poor manners.	Poor manners Polite children around to be good.	Instill courtesy to children.	Instill courtesy to children when meeting with children and when studying together.
5.	Home teaching system that is lacking is provided when children study.	Private Lessons	Coordinate with teachers at the school for private tutoring and additional tutoring at school or at the post.	Private tutoring at the post or at school.

**E. CULTURE AND SOCIAL SYSTEM**

In the cultural and social system there are several obstacles that occur in society, one of which is changing the mindset of the community related to customs or cultures that



are considered sacred, which has become an important concern in the process of changing the mindset of the community in the field of culture is about trust in things magical things that are too excessive.

This is indeed a serious problem if every time you are going to do an activity you have to do a ritual or ask the person who is considered to understand about cultural issues with the aim that if you have asked like that it can avoid things that are not good if the activity or event is carried out. It is compulsory for every human being to believe in the existence of supernatural things around him, but do not make the supernatural things into something that is trusted on a large scale or exaggerated into a sacred and exaggerated activity. So that it makes a negative public mindset of the supernatural.

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Still in the socio-cultural field, on the other hand, the problem is when teaching the culture of uploading (politeness) to children who have started to fade. They are more likely to be rude in speaking and behaving towards older people. This can be proven when the education division conducts the process of teaching private lessons or extra tutoring which sometimes children still say harshly when taught. In addition, the lack of awareness of teenagers or children about the name of preserving the culture that already exists, such as jaranan or other Islamic cultures. This can happen with the development of science and technology which focuses them into technology rather than culture. In addition, in the social field the name Karangtaruna Desa has been formed but it has not been going well. This is proven by the existence of a separate

Karangtaruna per each hamlet so that the coordination is slightly disturbed. This becomes a problem for itself if Tapakrejo Village conducts a large-scale village activity that requires the participation of Karangtaruna.

In the village of Tapakrejo also not yet detected local potential that can be used as tourist attractions. It's just that there are some places that can be reused to be developed into a place that is more economical and better. For example there are empty schools that need to be reused and some punden sites that are still unknown by the village community itself so that conservation needs to be held which of the preservation is not only aimed at preserving culture but also can be a cultural tourist attraction in the past so that children in nowadays it can learn culture and not leave existing traditions.

In our opinion this happens because of the lack of interest in the community and children who learn about culture and the time taken to work and study. It is expected that the KKN from IAIN Tulungagung can save the remnants of culture in the village of Tapakrejo, which is in the form of stone statues sites. Therefore, one of the selected group programs is to save cultural sites by boarding each site. It is hoped that this program can save existing sites and become a place of history learning for the community.

In the religious field, the community response was very good. This is evidenced by the many activities with the theme of Islam. One of them is the establishment of Al-Qur'an Education Park and Diniyah Madrasa which has many students. When the implementation takes place every hour

14.00 - 16.00 WIB with holidays including Friday. There are a total of 6 TPQ with the number of religious teachers as much as 4-5 people.

On the other hand, there is one problem that is vital in that field, namely management of madrasa education and TPQ which is not yet systematic. For example the teaching and learning process that takes place is less conducive. The lesson about manners is still not well practiced by santri. The students are left busy and playing alone. Besides the teacher's teaching schedule is also not divided to the maximum, there are those who have shared it well there are also those who have not been divided properly. This could be due to the lack of teachers teaching the TPQ or due to the lack of awareness of existing courtesy. The learning methods implemented are still not good so as to make students pay less attention to the lesson.



## CHAPTER III

### PRESERVATION OF THE PUNDEN SITE IN TAPAKREJO VILLAGE KESAMBEN BLITAR

#### A. The Condition of six Punden sites of Tapakrejo Village, Pagerwojo Blitar

The condition of a Cultural Heritage Site in Tapakrejo Village, Kesamben-Blitar District consists of fragments or ruins of parts of a Hindu Temple Building. These sites are Punden Mbah Mangku, Punden Mbah Kyai Jumpring, Punden Mbah Jum'at Kliwon Watu Dakon, Punden Mbah Kyai Jaim Rangi, Mbah Kyai Broto, Mbah Atmo Dewi As<sup>28</sup> and Punden Mbah Suko. Its existence is really worrying because<sup>79</sup> of the lack of awareness of the surrounding community to maintain the preservation of punden. Cultural Heritage could be a material cultural her<sup>44</sup>itage that must be preserved as a result of its necessary values for the event of history, science, education, religion, and or culture. (Dewi and Debby, 2019) Even punden sites have been damaged by crazy people, and cause fragmented punden fragments and disorganized. Based on Budi Wibowo, Agus, who explains about the strategy of preserving community-based cultural heritage sites, he stated that site objects can be used as a support, viewed from the potential of a site that can strengthen efforts to build a tourist site or area. According to WTO (2005), one in every of approach o create the tourism will create some profit is cr eating tourism additional property isn't with reference

5  
to dominant and managing the negative impacts of the trade. tourism is during very special position to profit native communities, economically and socially, and to lift awareness and support 5 for conservation of the setting. among the touristy sector, economic development and environmental protection shouldn't be seen as opposing forces—they should be pursued hand in hand as aspirations that may and will be reciprocally reinforcing. Policies and actions should aim to strengthen the advantages and cut back the prices of tourism. This also applies to the 6 punden sites, if the site has been well managed it will bring visitors. The existence of the six punden can be very useful if the community wants to manage it well, but due to the low knowledge of the people around the punden causes them to be indifferent because they want 2 instant results. This requires a Registrar who is assigned to protect and care for the cultural heritage of the material. Besides that, it also needs a good protective roof so that the cultural heritage material is safe from natural disturbances such as heat and rain, as well as a fence to protect the location of the cultural heritage object from human disturbances, one of which is theft and destruction. The uniqueness of the cultural heritage in the Tapakrejo Village, Kesamben-Blitar District is very important for conservation efforts starting from the protection, develop 10 nt and utilization stages in accordance with what is stated in Law Number 11 Year 2010 concerning Cultural Heritage.

Based on the existence of these problems, it thus requires protection efforts with protective cupola buildings that are strong enough and good to protect the cultural heritage of the object residing in that location. According to Larashati Dewi,

Faridha (2016) that is researching efforts to preserve the cultural heritage building of the Bank Indonesia Surabaya library, she present that the effort is effort, endeavor (to achieve a purpose, solve a problem, find a way out, etc.) In this writing is a<sup>3</sup> effort of community intervention in the preservation of Cultural Heritage In accordance with Law number 1<sup>24</sup> of 2010 concerning cultural heritage, what is meant by cultural heritage is a material cultural heritage in the form of Cultural Heritage Objects, Cultural Heritage Buildings, Cultural Heritage Sites and Cultural Heritage area on land and/ in water that<sup>24</sup> ds to be preserved because it has historical, knowledge, educational, religious and / or<sup>22</sup> tural values through the determination process, while cultural heritage buildings are built structures made of natural objects or man-made objects to meet the needs of space walled and / or not walled, and roofed as<sup>22</sup> basis of the Law, the six punden site is a historical legacy in the form of cultural heritage buildings. Th<sup>78</sup> is minimal as it is on the Mbah Jumpring Punden Site. In maintaining the function of cultural heritage buildings and cultural heritage areas, it must refer to the definition of living monuments, that is, they can still be functioned by the community by considering and paying attention to their preservation, such as the six Punden site located in Pagerwojo, Tapakrejo village, Blitar and so on as well as the dead monument that is the building cultural heritage which when found was no longer utilized as the original function such as temples set in Hinduism and Buddhism. This is in accordance with temple fragments found in the six punden that have been neglected by the surrounding community resulting in theft, damage, and scattered. Furthermore, it also requires a perimeter fence which is usually made of wire and a gate to the location that

must have a key. This is intended to maintain the security of artifacts in the location from theft. Therefore need a formal officer of the Watchmaker. In addition to maintaining the site, the duty of the Registrar also helps in the maintenance so that the site can continue to be maintained in accordance with the preservation goals contained in Law No. 11 of 2010 concerning Cultural Heritage. Besides that, it also requires a legislation on Cultural Heritage such as those found on other Cultural Heritage sites.

### **B. Activities to Encourage Tourism Potential in Heritage Culture Sites of Pagerwojo in Tapakrejo Blitar**

1. Coordinating with the local headman related to the cultural heritage sites

The first activity that had been done by the researcher was coordinating the heritage culture sites of Pagerwojo, Tapakrejo Blitar with the local government that is the local headman of Tapakrejo related to the presence of *punden* and to get an approval and preservation to those sites. This activity also helped UGM (Gajah Mada University) archeologist on their research, and the result of the study revealed some histories of those *punden* then informed that data to BPCB that helped and played big role in the preservation of *punden* area.

2. Cleaning up the cultural heritage sites

Cleaning up activity in *punden* sites aimed to make the statues and cultural heritage sites cleaner. The arrangement was made interesting so that tourists are interested to visit the *punden's* area. The cleaning process was carried out by



researcher and also assisted by the community leader and the local community.

### 3. Conducting rituals to the six punden

After cleaning the *punden*, according to the existence custom, rituals must be held when dealing with those *punden* sites. Researcher performed rituals to the six *punden* namely Mbah Mangku Punden, Mbah Jumring Punden, Kyai Jaim Rangi, Mbah Atmo, Dewi Asih, and Mbah Watu Dakon. The carried rituals were case of joint prayer. After completing the rituals, then the statues and sites were examined again by UGM (Gajah Mada University) archeologists and released a temporary ruling that Mbah Mangku and Mbah Jumring Punden were classified as statues while the others were sites or pyramid.

### 4. Portrayal of local potential

After discovering that from the *punden* statues, it could not be denied that the potential of Tapakrejo Village as tourism and historical heritage sites must be considered the benefits of it. After that, the researcher described the village's potential with assuring instruments used in designing map of the local potential of Tapakrejo village. This village's potential was in form of map contains place where cultures and relics found in Tapakrejo village. This potential depiction was continued by ascertaining the tools used for the designed map. Researchers then designed and also ensured bamboos to be instrument as the buffer for the cultural maps. In advance, researcher got bamboos from Mbah Jumino, the elder of community.

## 5. Proposal's submission

This proposal submission related to site protection to the village hall has been carried out however so far it's not received a response. Previously, researchers also had asked permission from the elders and *punden* directors, specifically Mbah Jumino. Mbah Jumino is one in all the community leaders who provide a lot of data regarding the history of the *punden* statue. according to Akbar (2014), the role of community leaders in seeking to preserve cultural heritage are some things that have to be done, bearing in mind that cultural heritage is a bequeath of our ancestors' inheritance which in fact should be guarded, cared for, so it's not full.

## 6. Assembling board of location, maps, and list of prohibition placard to do in punden site

Lack of economic support from the village of Pagerwojo creates obstacles within the case of boarding, so it only uses makeshift facilities from residents. Things that may be done whereas awaiting submission of funds include: cutting bamboo from the residents as well as painting, putting in banners, and putting signposts to the location. Besides that, a cultural map was also put in and checking the creating of a *punden* site plaque. The placard contains rules and prohibitions that should not be carried out on a *punden* site. It may be helpful as an indication moreover as signs for citizens so as not to damage the existing cultural heritage sites.

### C. Utilization of Punden Sites as Tourism Objects

The tourism is one sector that is being promoted by the government in an effort to increase the country's foreign exchange income. The role of tourism has become recently

more recognized as a potential industry that contributes to a country's revenue, economic growth, balance of payments, and foreign exchange earnings. Tourism has also proved to be a growing supply of revenue to the personal sectors in addition as a significant source of financial gain to people, making various employment opportunities and causative to their individual welfare. This has given governments enough reasons to support and promote for tourism as a supply of each revenue and FDI. (Foreign direct investment) (Timothy, 2014) This sector is very significant in spurring the development of other economic sectors. Beautiful natural charm, high and interesting cultural and artistic heritage, a variety of customs, relics of the past that are valuable, as well as the friendliness of the people are a great attraction and there will be no end to foreign tourists. WTO (2005) claimed that tourism has a positive impact for property development, such as: • offer a growing supply of opportunities for enterprise development and employment creation in addition as stimulating investment and support for native services, even in quite remote communities. • Bring tangible amount to natural and cultural resources. this will lead to direct financial gain from traveler defrayal for their conservation, and a rise in support for conservation from native communities. • Be a force for inter-cultural understanding and peace. In realizing community welfare as the fruit of an independent national economic effort, developing the tourism industry and its creative industries is a necessity in the present. The development of this industry is very possible considering the richness of Indonesia with its wide variety of charms, ranging from nature, history to culture, including utilizing cultural heritage objects as a potential for tourism and creative

economy for the people around objects. The cultural preservation attractions can be used as a form of identity of an area. Culture is one of the foremost vital motives to go to the town, though one third of tourists have same the sun and therefore the ocean are the most motive of their visit, a half of the respondents have cited urban, cultural and artistic tourism because the main motive for the visit. The existence of a cultural heritage site needs to be preserved as well as properly utilized. The punden site found in Tapakrejo village provides a great opportunity for the community to increase regional income to improve the economic conditions of the local community. A well-maintained tourist attraction can add interest as well as a sense of comfort to tourists in visiting.

There are several steps taken by the community as a form of utilizing a punden site as a tourist attraction including the establishment of an activity which contains traditional ceremonies that have become Blitar's community traditions as well as the introduction of punden sites to tourists. According to (Barcon, 2014) and (UNESCO, 2016) in Scanlon et.al 2018 cultural sharing through tourism has been known as a good strategy because it conjures up the community to require a lively role in preservation. Specifically, sharing culture not solely preserves the native traditions, however additionally enhances the cultural understanding for each the community and tourists. In addition, the community also does not restrict anyone who wants to come and see the site of the cultural heritage that was just discovered. The punden site is a form of historical tourism object that can be used as a source of knowledge so that the local community gives permission for

schools to visit and study the history of the origin of the discovery of the punden statue.

In promoting tourist attractions the community promotes punden sites through various conventional and modern ways. In this moment, tourism promotion is not enough to be done only through conventional media such as outdoor advertising, such as billboards, brochures, leaflets, advertisements in print, radio and television. These media are considered high cost, not interactive, less renewable at any time, and difficult to predict their effectiveness. Therefore promoting technology-based attractions is a great way to apply. This statement additionally supported by (Aguirre, 2018) in (Scanlon et.al, 2018) online promotion, and mistreatment social media like Facebook, is changing into more and more vital for reaching younger audiences; but, ancient physical media like brochures and posters are still effective. The community promotes a punden site in Tapakrejo through village websites, articles and social media. Although the discovery of this site is still new, many people have accessed and want to find out more about the punden statue in the Tapakrejo village.

#### **D. The Government's Role in Preserving Punden Sites in Tapakrejo Village**

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A targeted and appropriate tourism development program in order to increase the number of foreign tourist arrivals is needed. This is certainly not free from government interference. The government highly appreciates the existence of a newly discovered cultural heritage site so that it responds positively to the preservation of a punden site in Tapakrejo village. The form

of government concern can be proven by accepting the submission of proposals prepared by the community. There are several steps taken by the government in preserving 6 punden sites in Tapakrejo village, including by increasing marketing activities and improvement of various facilities and services needed and utilizing various potentials.

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In order to encourage the growth of tourism, the government helps in facilitating the development and development of cultural heritage sites by considering proposals submitted by the community. In addition, the government also gave full appreciation to the people who succeeded in finding and preserving punden sites in Tapakrejo village. For the government that deserves to be appreciated because the discovery of the six punden sites in Tapakrejo village is the same as giving birth to a new history. The others roles of state in tourism supported WTO, 2005 are: support a minimum of initially because the theme gets beneath approach, promotion of participation to the tourism sector at national and native level, provision of support and incentives to enterprises who be a part of the theme, like coverage in selling, linking certification to different instruments, which can embrace, as an example, the granting of coming up with permission, the granting of concessions and economic incentives. The analysis that conducted by Dewy and Debby (2019) entitled Revealing Community Awareness in city China city space proven that the dearth of the socialization to the community affects the lack of public awareness of the preservation of the world thanks to the lack of community understanding of the existence of the China city area as

cultural preservation. From that the government not solely expedited the touristy object however additionally showed an honest behaviour toward the protective of punden sites.

### **E. Facilities and Infrastructures**

In tourism, attraction is the most important points. No attraction, there is no tourism. In determining the tourist destination, is generally considered the first time is a unique attraction that exist in that location either in the form of natural attractions and cultural attraction. Cultural tourism is a type of tourism that is based on a mosaic of places, traditions, arts, ceremonies, and experiences that portray a nation or ethnic community, reflecting the diversity and identity of the community or nation concerned. Types of tourism such as this can provide benefits in the areas of socio-cultural as it can help to preserve cultural heritage as the identity of the community/nation who have this culture (S. Priyanto, S, 2017). Tourism is present as a tool to increase regional revenue by presenting culture as a tourist attraction (Rucitarahma Ristiawan, Raden, 2018). Determination of the future of the tourist attraction it is in the hands of the manager how he can be able to manage and create cooperation with the community and they must be able to make the culture into an attraction. According to Rucitarahma Ristiawan, Raden (2018) tourist destination village appears as an inclusive typical of developing tourism attractions, taking into account the shift of worldwide tourism market pertaining to the sustainability of community's culture development. Also, the tourism village is present as a new phenomenon as tourism attraction. The management of attractions also includes the fulfillment of tourism facilities to accommodate the needs needed by

tourists when visiting. The future of tourist destinations in the village of Tapakrejo lies with the management of cultural heritage, namely how they create their own attraction for punden sites. This attracts researchers to invite the public, especially the younger generation to build and improve the Mbah Broto punden site and the Mbah Jaim Rangi punden site. Researchers emphasize the improvement of facilities so that punden sites become tourist destinations for local tourists and foreigners. Based on Spillance (1994), tourism facilities are facilities and infrastructure that support the operation of tourism objects to accommodate all tourist needs, not directly encouraging growth but developing at the same time or after attractions develop. Based on Spillance theory in Huda, Ahmad (2015), facilities can be grouped into 3 (three) parts, namely:

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1. **Main** Facilities are facilities that are needed or felt very necessary as long as visitors are in a tourist attraction.
2. **Supporting Facilities**, facilities in proportion to the completeness of the main facilities so that tourists will feel more comfortable.
3. **Supporting facilities** basically are facilities that are as the main equipment so that tourists are met whatever needs during visiting tourist attractions.

A tourist attraction is a place that tourists visit because it has resources, both natural and man-made, such as natural beauty or mountains, flora and fauna beaches, zoos, historic ancient buildings, monuments, temples, dances, attractions and other unique cultures. The system of tourism consists of components that resulted in an activity of tourism in a destination. Inskeep in S. Priyanto, S (1990) states that the



classification of tourism component includes the following components: 1) The Attractions, consisting of the natural resources and cultural resources that have unique and distinct, alignment factors, as well as carrying capacity factor physically, socially and culturally, 2) Accessibility, is the road infrastructure and transport, utilities (water, electricity, telecommunications), 3) Amenities, namely infrastructure and supporting facilities such as accommodation and restaurants, postal, bank, internet, Hospital, Police, 4) The public and the environment, the community profile and attitudes of society, community participation related tourism activities, 5) Institutional, an institution of the stakeholders (government, private and public), 6) Marketing, consisting of market share (domestic and international), package travel, tourism and investment promotion. Based on Suwanto, Gamal (1997), he explains the tourist attraction on his book "Fundamentals of Tourism" which is the attraction of tourism is the potential that drives the presence of tourists to a tourist destination. The tourist attraction in the village of Tapakrejo is a punden site. Researchers and the Tapakrejo village community rebuilt the abandoned sites, namely the Mbah Broto and Mbah Jaim Rangi punden sites. According to Citra Ristawan, Raden (2018) the advances and aims to make the local community culture as one of the tourist attractions in the tourism development establish tourism village as a vehicle with its comprehensive tourism development aspects comprising community empowerment, cultural development and ecological sustainability. Tourism marketing is a system and coordination that should be done as a discretion for tourism industry group companies, either private or state-owned, within the scope of local, regional, national or international in order to achieve tourists'

satisfaction by obtaining a reasonable profit (Tafiprios, et. al, 2015). In this research, to execute the aims of researchers, researchers and the community made improvements to the attractions in the village of Tapakrejo namely Mbah Broto and Mbah Jaim Rangi punden sites, the following is an explanation:

#### **F. Repairing Mbah Broto and Mbah Jaim Rangi's Punden Sites**

Improvement of facilities is very important and is the main objective of the presence or absence of tourists who come. The <sup>42</sup> in facilities in the Tourism Object that are being improved are in the form of Mbah Broto Punden Cultural Heritage Site and Mbah Jaim Rangi. Every visitor and tourist who comes first and foremost to enjoy certainly is the Mbah Broto Punden Building Site and Mbah Jaim Rangi himself. The Punden of Mbah Broto site and the Punden of Mbah Jaim site are located in remote and much neglected areas. So, these sites need a repair to make this place to be a tourist destination. The researcher with the young people of Tapakrejo village helps each other in building the Punden sites which are slipshod.

#### **G. Correcting Directions to Punden and Making a Name Tag for a Punden Site**

In order to establish a cultural tourism village and attract local tourists and foreigners, the researcher and the people of Tapakrejo village are making improvements in the direction towards the tourist destination. Making direction signs to the punden site which will be placed on the road to the Punden site will later help tourists to locate the site so that they will not get lost. The researcher also made a map that made pictures, names, and directions to the punden site.

Not only did the sign improvement towards the punden, but the researcher with the people of tapakrejo also made a name tag for the punden site. This was done because previously there was no name tag on the punden site so many people did not know enough information about punden sites in the village of Tapakrejo. Researchers also invited the public to improve the belik site to increase the interest of tourists to visit. The researchers tried to involve local community in the early phase of development, and still trying until nowadays and there are only few people who can manage tourism village. The researchers decision that only selected local individuals which is the young generation who want to participate in tourism village development and have capabilities in managing tourism village could be work together.

#### **H. The reasons of Tapakrejo Community to not preserving the punden cultural site**

Researchers take further action in terms of preservation of punden as a cultural heritage and at the same time become a new tourist destination. In several interviews conducted by researchers, there are several reasons that cause the absence of preserving the punden, namely: economic reasons, technology, and also trust.

The results of the interview stated that in economic terms, they tend to be indifferent in the affairs of the conservation of punden in Tapakrejo village, Blitar regency. According to them, that was not important and instead wasted money. In addition, the majority of Tapakrejo villagers are farmers, where they prefer to go to farming in order to meet the needs of their families rather than taking care of stones (in rough language). Another fact, the chief of the village is also more

concerned with his work to take care of poultry rather than participating in the process of preserving punden. This shows that the condition of the community in terms of economy affects the will and also their participation to preserve the cultural site punden.

Furthermore, the second influence comes from the field of technology. Many young people in Tapakrejo village are already able to use technology such as mobile phones and computers. However, in terms of preservation, they still cannot participate in preserving cultural sites because many of them are confused about how to preserve them by using existing technology. They do not yet have a basis in terms of preserving punden and also promoting it as a tourist spot. For this reason, in relation to technology, researchers conducted further research in the context of the process of preservation and promotion of cultural sites in tourism with technology media such as the internet.

The results of the interview stated that in terms of trust, they tend to be influenced by the myth that there are ghosts on the punden site, causing them to be afraid to visit the punden, and do not want to treat it. The sense of loving culture has begun to fade, eroded by gadgets, they cannot use gadgets properly to promote tourism and the result is that the punden site is abandoned, even damaged and stolen. Preservation of the punden site in Tapakrejo village, Blitar is very lacking, based on the results of the interview there is a partial response from the concerned community. The tradition that they carry out every year is the event of pairing of "Cok Balak" (4 Javanese eggs and 1 goose egg), "Genduri" in punden and then in the village pamong house led by Mbah Jemino. There were interviews that stated that the punden site seemed haunted, even they said that when passing

through the punden site they had made their hair stand on end. Masyarakat in Tapkrejo village considers the punden site to be a stone without its history, even though the punden site is a cultural heritage that has a very high historical value.

### **I. Ways to increase tourist interest to visit the punden cultural site**

Although the punden site is a newly discovered cultural heritage site, it already has a special attraction for the community because of its interesting introduction. Referring to Crompton in Tafiprios, et. al. (2015) most tourist motivations are related to tourist destinations selection decisions that are based on Push and Pull factors. Tourists are pushed and pulled by some sources from various forces. These forces explain how the individual is driven by internal variables, and how they are driven by a tourist destination. Push Motivation is a socio-psychological motivation or internal motivation coming from human's tangible or intrinsic <sup>37</sup>sire which includes motivation: Pleasure; Relaxation; rest and recreation, Health; Participation in sports; Curiosity and culture; Ethnic and family; Spiritual and Religious; Status and prestige; Professional or business. On the other hand, Pull Motivation is a motivation that arise due to tourist destinations instead of from the tourists themselves. Pull factor includes tangible and intangible components from a specific destination that attracts people to realize their need for the tourist experience, such as: natural and culture attractions, food, local residents, recreational facilities, and destination image being marketed. Push Motivation is used to explain the desire to go traveling, while the Pull Motivation is used to choice the destination.

In introducing punden sites to local and overseas communities, there are various efforts carried out by the community such as holding various local regional art performances. Regional arts are considered capable of increasing enthusiasm as well as public interest in gathering so that this opportunity can be used as a venue for tourism promotion. Besides that, there are many more traditions of the local community that support the introduction of the punden site. There are 11 items of culture types and the cultural heritage ranks 11 there are many cultures found in Blitar like oral traditions in the form of old stories or fairy tales. Customs are habits that are often done long ago. When humans are born in the world, various ceremonies are held to commemorate them such as *7 monthly, tingkepan, brokohan, tanem ari-ari, sepasaran*. Likewise, when people die, they are also commemorated, such as *3 daily, 7 daily, 40 daily, 1000 daily*. Another culture of the Blitar community is the existence of traditional knowledge such as the use of toga plants as medicines, cooking, beauty care, and much more. In addition, traditional technology also characterizes the existence of previous cultures such as the cekar where the grinding of sugar cane is assisted by cows. Culture that is often known by most people is art while folk games and sports are included. There are many traditional games and sports from Blitar that still exist today such as cricket cranes, cockroaches, sack races, sodor carts, stilts, and many more.

Blitar is known as a city full of history and culture. No wonder so many people call it the city of a thousand temples where there are so many temples in Blitar. Besides that, Penataran Temple has also been approved as a national upgrading site. Other cultures that have just been endorsed

by the government are the tradition of the traditional ceremonial larung offerings of the Tambakrejo beach, the ceremonial gush of gong kyai pradah, and the reog bulkiyo performance from Nglegok Blitar. As a supporter of preservation researchers also compiled a punden site research book or manuscript as literacy as well as a means of promoting new cultural heritage sites. Manuscripts are documents that contain relics of antiquity.





## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### A. Conclusion

There are cultural heritages revealed in Tapakrejo Village Blitar District namely six *punden*, those are: *Punden Mbah Mangku*, *Punden Mbah Kyai Jumpring*, *Punden Mbah Kyai Raggi dan Mbah Broto*, *Punden Mbah Atmo dan Dewi Asih*, *Punden Mbah Jum'at Kliwon*, and *Punden Mbah Suko*. In order to manage these cultural heritages, there are some steps to encourage these six *punden* to be tourism destination such as: (1) Coordinating with the local headman related to the cultural heritage sites, (2) Cleaning up the cultural heritage sites, (3) Conducting rituals to six *punden*, (4) Portraying the local potential (5) Proposal's Submission, and (6) Assembling board of location, maps, and list of prohibition placard to do in *punden* site. The conditions of these cultural heritages are unorganized well since they have been destroyed by crazy person, so that the cleaning activities are intended to make *punden* areas clean, tidy, and well organized. In addition, community's perspectives on this preservation and managing *punden* as tourism destination are various. They are lack of understanding to the histories of six *punden* so that they do not pay high attention to the cultural heritages. Then, the local community are also lack of education so that they are lack of awareness on the need to preserve and treat those *punden* as cultural heritages. Moreover, the community tends to rely on instant things so

that when they were asked to participate in order to make *punden* as destination place they tend to refuse and did not pay attention to the process of preserving and making tourist destination.

After so<sup>72</sup> guidance and socialization were conducted them in this case, the researcher conducted a process of renovation of *punden* site in Tapakrejo Village, Blitar Regency. Then, in term of preservation, it was found some reasons why the villagers did not preserve the *punden* site, such as in economic, technology, and believe. In economic area, the community more concerned with their work according to its beneficial than preserving the rocks (harsh word for *punden*). In term of technology, many young generations were able to use technology such as hand phone and computers, but they were lack of understanding in the way how to preserve the *punden* cultural site through internet media. Then, for believe term, they had a tendency to still believe in myth, so that they avoided to preserve because of their awareness on the presence of ghosts or another mystical creature. In addition, there were also some activities that can increase the attraction of tourist to visit the *punden* site among other things, such as *genduri*, *wayangan*, and *jaranan*.

### **B. Suggestion**<sup>2</sup>

Based on the results of research conducted, there are several things that must be considered by researchers, the community, and tourists. First, researchers must be able to provide<sup>2</sup> eas to develop the potential that exists around the *punden* in order to be able to provide many benefits for the government as well as the local community. The community must have a sense of belonging and high concern in

preserving these *punden* sites<sup>6</sup>. Likewise, local and foreign tourists who come to visit are expected to be able to maintain ethics and contribute to the preservation of existing cultural heritage sites. Second, the regional government is expected to pay more attention to infrastructure development in the Blitar Tapakrejo area, in particular to improve access to the *punden* site so that it is easily accessible by tourists.

It is expected that the surrounding community could be more responsible for maintaining the existing *punden* and statue sites because the site is located in the area where they live. Then we also need an administrator who focuses on managing the statue. The surrounding community does need to participate in this preservation, but the existence of the management is also very necessary if at any time is needed or when there are affairs that require deeper and specific participation, so that there is a special person in charge of handling all activities that occur at the statue.

Suggestions for visitors, they are expected to participate in maintaining the preservation of *punden* sites. By doing simple things like not destroying site objects or the site environment, taking out the trash in its place, and maintaining good manners or courtesy because the site is a legacy of the ancestors.



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