

## CONSTRUCTION OF A STRONG NATIONAL IDENTITY THROUGH THE MANIFESTATION OF KEBON AYU TOURISM VILLAGE (CASE STUDY: IN GERUNG DISTRICT, WEST LOMBOK REGENCY, NTB)

**Komang Sulis Setiawati<sup>1)\*</sup>, Risa Afyatin<sup>2)</sup>, Elma Valtiana<sup>3)</sup>, Wegi Ammarsany<sup>4)</sup>,  
Jayadin<sup>5)</sup>, Edy Herianto<sup>6)</sup>**

*Univesitas Mataram, Indonesia<sup>1)\*</sup>*

*Email: suliskomang20@gmail.com<sup>1)\*</sup>*

### Article History

Received: 28 Oktober 2024

Accepted: 11 November 2024

Published: 17 Desember 2024

### Abstract

This study examines the construction of a strong national identity through the manifestation of Kebon Ayu tourism village. This research has the urgency that the existing local cultural wisdom can build a national identity. The people of Kebon Ayu Tourism Village have their own identity that distinguishes them from other areas. The method used is a qualitative approach with case studies. The data used are primary data and secondary data collected through observation, interviews, and documentation. The data analysis technique is carried out in several steps, namely data reduction, data display, and verification or drawing conclusions. The results of the study show that there is a history of the formation of the Kebon Ayu Tourism Village which is none other than the idea of the Village Head so that the community continues to carry out activities in the midst of a pandemic even though it does not get the consent of the villagers. The form of Kebon Ayu Village's identity in various tourist destination attractions consists of agro-tourism, cultural tourism, and culinary tourism. In developing tourism in Kebon Ayu Village, challenges and support have arisen, these challenges are a consistent attitude to maintain tourism, lack of community understanding, lack of capital and experience as well as the issue of waste and waterways. Meanwhile, the support provided includes active promotions on social media, maximum service from the Village Government, and cooperative relationships with various parties. The existence of Kebon Ayu Village tourism brings benefits from the economic aspects of the community that are getting better and as a place to preserve the local cultural wisdom of Kebon Ayu Village. Therefore, it can be concluded that through tourism Kebon Ayu Village can build the national identity of the Indonesian nation because it presents the existence of a noble culture that is the identity of the Indonesian nation.

**Keywords:** Kebon Ayu Tourism Village, National Identity, Community, Local Cultural Wisdom

### A. INTRODUCTION

The charm of Indonesia lies in its abundant natural beauty, which encompasses captivating landscapes and cultural richness that spans from Sabang to Merauke. Indonesia is often referred to as a multi-ethnic nation due to its diverse cultures and ethnic groups, making its cultural heritage a distinctive hallmark of the nation. The country's geographical conditions, historical

ARTICLE

development, regional advancements, and religious plurality add a unique character to its regional cultures. Unlike non-renewable natural resources, such as minerals that are continuously exploited and eventually lead to scarcity and environmental damage, Indonesia's cultural wealth is inexhaustible. Even though it has been explored and appreciated by people from around the world, this cultural richness continues to leave a profound impression, presenting Indonesia as a nation celebrated for its diverse ethnic groups and remarkable cultural heritage.

Indonesia offers a wide variety of attractions for tourism, rooted in its rich cultures, traditions, customs, beliefs, and the diversity of its ethnic groups. This abundance draws many tourists to the country. The main types of tourist destinations in Indonesia include natural attractions, cultural experiences, and man-made landmarks. A tourist attraction serves as a destination that provides facilities designed to captivate visitors, offering enjoyment for the eyes, mind, and palate. The development of tourism in a place often depends on the appeal it holds for visitors. With its natural elements such as hills, mountains, and vast seas, Indonesia is a country with highly attractive tourism options, sought after by both local and international tourists. This natural beauty fosters pride among Indonesians as citizens of such a remarkable nation. Additionally, one of the key factors drawing tourists is Indonesia's unique and diverse cultural heritage. These cultural treasures, deeply embedded in the daily lives of its people, have been preserved and passed down through generations, becoming a significant legacy from the ancestors to their successors (Kironom et al., 2016).

According to Segal, cultural values represent the collective mindset of a community that is believed in and practiced, becoming the core of the culture adopted by its members. Over time, these cultural values shape the community's identity. This identity serves as a distinguishing factor between one community and another, as identity is understood to be socially constructed and culturally defined (Ahdiati & Kusumanegara, 2020). In this context, identity reflects the unique characteristics of an ethnic group, signifying cultural differences between regions. However, there appears to be a contradiction in how regional governments build and develop tourism. While the aim is to explore and highlight local identity, this process is often tied to utilizing cultural heritage for the benefit of regional autonomy through tourism promotion.

According to Kaelan (as cited in Fauzi & Srikantono, 2013), national identity essentially comprises the characteristics of a nation that emerge from the growth and development of cultural values within society. A society's identity can be shaped by the uniqueness of its values. Communities living in geographically strategic areas with diverse cultural forms have the potential to develop these as tourist attractions while simultaneously preserving their local culture. Efforts to preserve culture through tourism promotion indirectly contribute to strengthening local identity, even amid the threats of cultural and traditional extinction caused by the rapid progress of modern times. This approach helps maintain the authenticity and uniqueness of local cultures, ensuring that cultural heritage continues to be introduced to tourists, both domestic and international (Sari et al., 2022). The local cultural wisdom that has been nurtured plays a significant role in shaping national identity. Local identities collectively form a broader national identity, enabling a nation to resist external influences and affirm its existence through a distinctive cultural character.

Kebon Ayu Village is renowned as a cultural village, evident from its cultural and artistic performances such as gamelan music, wayang puppetry, presean (traditional martial arts),

weaving craftsmanship, and bamboo weaving crafts. Visitors are also treated to lush green scenery, including expansive rice fields, the picturesque Bidadari Hill, and a historic Dutch-era suspension bridge built in 1932. Additionally, the village features golden melon agrotourism, where tourists can directly experience picking melons straight from the vine.

Based on these attractions, the researcher is interested in conducting a study on Kebon Ayu Tourism Village, titled "*Constructing a Strong National Identity through the Manifestation of Kebon Ayu Tourism Village (Case Study: Gerung District, West Lombok Regency, NTB)*".

## **B. LITERATURE REVIEW**

### **National Identity**

National identity refers to a nation's understanding of itself. The defining characteristics that distinguish one nation from another serve as the primary markers of its identity. Thus, the affirmation of a nation's national identity always reflects the core essence of the nation itself. In Indonesia, national identity is rooted in *Pancasila* as the fundamental foundation of the nation. According to Winarno, national identity can be interpreted as the identity of a nation. Etymologically, the term "national identity" is derived from two words: *identity* and *national*. The term "identity" itself originates from the word *identitas*, which means a characteristic or marker inherent in an individual, group, or entity that differentiates it from others. Consequently, identity applies not only to individuals but also to groups or nations. Kaelan and Zubaidi (as cited in Anas et al., 2017) explain that a nation's national identity is shaped by various supporting factors, which include:

1. Objective factors, namely geographical-ecological and demographic factors.
2. Subjective factors, namely historical, social, political, and cultural factors.

According to Srijanti, Indonesia's national identity is shaped by six main elements: the nation's history, culture, ethnicity, religion, language, and superior cultural traits. However, these elements are not static and evolve in line with the nation's aspirations. On the other hand, geographical conditions, as a form of inherent identity, reflect the location of a country's territory within a specific space and time, clearly defining its boundaries. This geographical position serves as a distinctive feature that sets a country apart from others (in Anas et al., 2017).

### **Tourism Village**

Asyari (in Widiastusti, 2019) defines a tourist village as a village that is independent and able to develop its potential as a tourist attraction without involving external investors. According to Nurdiyansah (in Widiastusti, 2019), a tourism village is an approach to tourism development that is integrated with the lives of local communities and physical aspects of the village, including scenery, lodging, transportation, institutions, as well as infrastructure and other services. Simanungkalit et al., classify tourist villages based on their level of development into three categories, namely:

1. Embryonic Tourism Village: A village with tourism potential that is just beginning to be managed by the community to be developed into a tourist village.
2. Developing Tourism Villages: This includes embryonic tourism villages that are managed by both the community and the government, with promotional activities in place, and are starting to attract tourists.
3. Advanced Tourism Villages: These are tourist villages that experience regular tourist visits, are managed professionally through organizations such as cooperatives or

Village-Owned Enterprises (BUMDes), and have effective promotional capabilities with a wide market reach.

### **C. RESEARCH METHODOLOGY**

#### **Type of Study**

The qualitative approach is used in this study, according to Sugyono, in the (Amir, 2019) qualitative approach, which is a method intended to observe an object that is purely from the results of qualitative research that focuses attention on the meaning of the object of study rather than generalization.

#### **Place and Time of Study**

The research carried out is located on Jalan Selamat, Kebon Ayu Village, Gerung District, West Lombok Regency, West Nusa Tenggara. This village is a tourist attraction that offers tourists the sensation of its diverse natural beauty and culture. The research time will be held on Wednesday and Saturday, October 23 and November 2, 2024, at 10.00-14.00 WITA. The implementation time was carried out twice, namely on Wednesday so that we could conduct interviews with village heads, Pokdarwis, and weaving craftsmen on weekdays. Meanwhile, Saturday was chosen because it is a holiday to see the atmosphere and tourist conditions of Kebun Ayu Village which is crowded with visitors or tourists.

#### **Data to be collected**

The data collected are primary data and secondary data. Primary data comes from observations made at the research site and interviews with relevant informants. Secondary data was obtained from literature review and village profile data which were used as a basis for compiling the content of the report based on the problem studied. Secondary data is also in the form of archives, images, and documentation as well as previous research that has a relationship with this research. (Setiawati et al., 2024).

#### **Data Collection Methods and Instruments**

To collect data for supporting the research report, the methods used include observation, interviews, and documentation. Observation involves fieldwork to gain an in-depth understanding of the research subject. In this context, the researcher observed the behavior and activities of the village community, as well as environmental phenomena. This method, known as participatory observation, requires the researcher to actively engage in activities to observe what the subjects do and listen to what they communicate. Interviews take place as an exchange of information and ideas between two parties through a question-and-answer process. The type of interview conducted is structured, where questions are carefully arranged in a focused and planned manner. Documentation involves recording the results of interviews and capturing relevant findings and information. This includes the use of visual media such as photographs and audio recordings to document the interview process and the observed environment.

Data collection instruments include observation sheets, village profile data, and archives from Kebon Ayu Village. These instruments are essential for obtaining accurate and reliable information (Wijaya, 2020).

#### **Data Analysis Techniques**

The next stage after the data is collected based on the previous data collection processes, then the analysis, interpretation, and presentation of the results are carried out. In the definition of qualitative data analysis, Bogdan in Hartati (2024) mentioned that data analysis is the process of identifying, organizing, and exploring data from various sources, such as interviews,

archives, and other materials that have been obtained. To integrate the necessary data, there are several steps, namely (1) data reduction by summarizing and selecting important points or aspects in the Kebon Ayu Tourism Village, (2) data display, namely presenting data through narrative texts in the form of writings that are usually found in qualitative research, (3) verification or drawing conclusions in the form of descriptions or descriptions that reveal things that were previously still unclear or invisible so that they are easier to understand with a short and concise language. In this case, a conclusion was made by comparing the results of interviews and observations that had been carried out in Kebon Ayu Village. (Khairuddin, 2023).

## D. RESULT AND DISCUSSION

### History of Kebon Ayu Tourism Village

Based on the Profile of Kebon Ayu Village, Kebon Ayu Village is one of the 11 villages in Gerung District seen from a historical perspective, Kebon Ayu Village originated from the merger of two villages, namely Penarukan Village and Gunung Malang Village. The word Kebon Ayu is taken from the name of an agricultural land as well as a garden that has existed since 1800, and according to its history the land used to be a garden full of flowers and fruits of various types so that the place was called Kebon Ayu, the Kebon Ayu Village Area of 473,298 Ha which oversees seven hamlets, namely Penarukan Daya Hamlet, Penarukan Lauq Hamlet, Gubuk Raden Hamlet, Bakong Hamlet, Proa Hamlet, Karang Kesuma Hamlet and Kelebut Hamlet. . Most people make a living as farmers and planters. The area of Kebon Ayu tourist land is approximately 80 acres. (Abdullah & Widiani, 2023).

### PETA DESA WISATA KEBON AYU



Figure 1. Map of Kebon Ayu Tourism Village  
Source: at Kebon Ayu Tourist Location

Kebon Ayu Village tourism initially started with culinary tourism on the side of the road after being crowded which eventually became the cause of traffic disruptions, then it was suggested to develop rice fields as a place for visitors to enjoy culinary tourism. It turned out

that after finding out that the owner of the land had mortgaged his rice fields, the Village Government took the initiative to redeem the rice fields so that both parties could benefit from the landowner being able to work on his own land without the need to prepare funds to redeem his land. Meanwhile, the Village Government can use the land to build tourism according to the directions and suggestions given. The Village Head, Mr. Jumarsa, who has served since February 2019 until now, is the first initiator of the formation of a tourist village in Kebun Ayu.

He gave his idea to build the tourist village. When the Village Head put forward his idea to make rice fields into tourist attractions, there was a lot of opposition from the villagers and even often received scorn, as time went by this tourism continued to develop, it was inseparable from the patience and persistence of the Village Head in fostering and embracing its residents.

Kebun Ayu tourist village has been running since the pandemic at that time community activities were limited. Therefore, to overcome this situation, an idea emerged in the midst of uncertainty so that people have useful activities, it starts with culinary tourism followed by other tours. The tourism concept of Kebon Ayu Village is different from other tours that mostly attract levies from ticket sales, but in Kebon Ayu Village, they do not take advantage of visitors through the collection of entrance tickets except for parking fees. The focus of this activity is the communication between the Regional Government and the company in order to support village programs. So the source of income for Kebon Ayu Village is not from tourist activities but with this tourism it is easier to communicate, Village Government activities are facilitated in Kebon Ayu Tourism Village, officials who are present at tourist sites are moments that are used for the benefit of the village. Since the existence of this tour, programs that are outside the village fund can get more benefits with events that involve direct communication with the Regional Government and other officials.

### **The Form of Kebon Ayu Village's Identity in Various Tourist Destination Attractions**

#### **Agrotourism**

Kebon Ayu Village has a tourist attraction known as golden melon agrotourism, tourists who visit can directly feel the sensation of picking melons. According to Sastrayuda, agrotourism is an entrepreneur that relies on the agricultural sector to offer services and products to consumers. Forms of agro-tourism services include things that contain elements of aesthetics, peace, and education. These forms of service can be in the form of beauty, peace, and education. Agrotourism has a role in promoting agricultural products and providing education about agriculture. Agro-tourism output is a horticultural commodity product consisting of various kinds of fruits, vegetables, ornamental plants, and types of medicines. (Zifa et al., 2023)

Agrotourism in Kebon Ayu Village adopts the concept of modern agriculture. Traditionally, the residents of Kebon Ayu have relied on conventional farming methods. Through agrotourism, it has been demonstrated that the community's mindset is shifting toward modern agricultural practices. Instead of only planting crops like corn or rice where farmers' income depends solely on harvest time modern agriculture offers new opportunities. For example, corn crops require about three and a half months to harvest, and even when farmers avoid losses, the income generated is often insufficient to meet growing daily needs. With modern agricultural techniques, however, farmers can generate income in a shorter time without waiting several months for harvests. Over the course of approximately one year, training programs have been conducted, inspiring young farmers, especially millennials, to actively learn modern cultivation techniques. These farmers now manage their farms

ARTICLE

independently. Enhancing their skills and knowledge through both face-to-face and online training services depends on the community's strong will and determination. This training equips them to better address challenges such as pest threats and climate change by understanding proper treatment methods, including suitable fertilizers, pesticides, and effective water irrigation systems. This advancement not only improves the knowledge of millennial farmers but also aligns with government efforts to encourage innovation, such as the production and use of organic fertilizers.



Figure 2. Golden Melon Garden

What makes Kebon Ayu Village particularly interesting is that most tourists visiting the area are repeat customers. These visitors frequently return, especially during melon harvest season, to enjoy the agrotourism experience. This sets it apart from typical tourist destinations, where visitors may only come two or three times to enjoy the scenery or food offered. The golden melon agrotourism in Kebon Ayu utilizes hydroponic farming methods, ensuring the fruit is of high quality and free from harmful chemicals. The produce has been tested to be safe for consumption, unlike melons grown on open land, which often require heavy chemical treatments. This commitment to quality has attracted buyers, particularly from the Chinese community, who prefer melons from Kebon Ayu over other sources. These buyers appreciate being able to see the cultivation process firsthand, as they can personally select, pick, weigh, and observe the farming methods. Their positive experiences have created a sense of loyalty, with many becoming regular visitors. The local community has even grown familiar with the faces of these frequent tourists, recognizing them as they return to enjoy the unique agrotourism offerings in Kebon Ayu.

### **Cultural Tourism**

In the cultural tours offered at Kebon Ayu, visitors have the opportunity to watch various live art and cultural performances. However, these cultural arts are not displayed at all times. The person in charge of the event will schedule art performances upon request. The Village Government has taken steps to revive cultural tourism, ensuring that the younger generation becomes familiar with the culture of Kebon Ayu Village. Several initiatives have been introduced, including encouraging local musician groups to conduct training in contemporary music, blending traditional and modern styles. Additionally, the Village Government collaborates with the tourism office to support the program, especially when it is unable to meet funding requirements on its own. The following art and cultural attractions are on display in Kebon Ayu Village:

Here is the improved translation:

1. Selamat Gumi: This is a tradition practiced by the people of Kebon Ayu before they begin planting rice, held once a year. It involves a special ritual conducted at tourist attractions, engaging all members of the community, especially farmers. The ritual is performed as a prayer of gratitude and thanks for the hope of an abundant harvest.
2. Gamelan: This traditional music ensemble is used to support and accompany activities such as weddings, *nyongkolan* (traditional ceremonial procession), presean performances, and the welcoming of guests. Gamelan music serves to enliven the *begawe* (celebration) events.
3. Presean: This performance involves two or three pairs of players carrying shields (*ende*) and rattan whips about one meter long. The players wear a headband (*sapuk*), a long cloth at the waist (*bebet*), and a long sarong (*sewok belo*). None of the players are allowed to wear clothes or sandals. The game is accompanied by gamelan music, which sparks the spirit of the players, making them feel as though they are in battle. Presean performances are typically held during the dry season to bring rain (Bahri, 2014).
4. Wayang Kulit: This is held during the implementation of *da'wah* (Islamic preaching) and the socialization of government activities, such as the promotion of peaceful regional elections. The Sasak puppet form consists of two types: *wayang panji* and *wayang patihan*.
5. Weaving Craftsmen: There are more than a hundred weaving craftsmen in Kebon Ayu Village. Although there is a weaving craftsmen's forum, the activities are not frequent, as many prefer to weave in their own homes. The weaving process still relies on manual labor using traditional tools. When there is an order, the buyer must pay upfront before the goods are completed. Some of the fabrics produced include Martis, Ragi Proa, Gumilang, Sere, and Bugis fabrics. Each woven cloth is priced at five hundred thousand rupiah and takes between one week to ten days to finish.



Figure 3. Woven Fabrics from Artisans

### Culinary

Kebon Ayu Village's culinary tourism highlights traditional dishes, targeting visitors who may be tired of eating fast food options like KFC, seafood, pasta, and the like. The community offers traditional food to provide a refreshing alternative, allowing culinary enthusiasts to enjoy local flavors without getting bored. With just a budget of fifty thousand rupiah, visitors can enjoy a satisfying meal. In addition to being affordable, the specialties of Kebon Ayu Village are prepared with local ingredients, as food vendors are accustomed to cooking traditional menus. The traditional foods sold are:



Here is the improved translation:

1. Oyster Mushroom Satay is a traditional dish made from oyster mushrooms that are skewered, boiled, and then grilled. The satay is served with rice cakes and a sauce made from chili, onion, shrimp paste, turmeric, galangal, and other spices, all mixed with coconut milk.
2. Rice Satay (Pencok) is a traditional Lombok dish made from rice mixed with soda, garlic powder, and cayenne pepper spices, then steamed. After steaming, it is pounded until smooth and dense, cut into pieces, and skewered like satay. It is served with a sauce made from cayenne pepper, curly chili, garlic, galangal, turmeric, candlenut, coriander, lemongrass, salt, sugar, and monosodium glutamate (MSG), all mixed with coconut milk.
3. Urup Lontong is a dish made with vegetables and bean sprouts. The vegetables are steamed and chopped into pieces. Urup lontong is served with lontong (rice cakes), vegetables, and pepelalah sauce (opor), which is made from cayenne pepper, red chili, shrimp paste, kencur (aromatic ginger), garlic, onion, turmeric, galangal, salt, sugar, and MSG, all mixed with coconut milk.
4. Plecing is a dish made from boiled kale served on a bed of banana leaves, topped with tomato sauce and a mixture of cayenne pepper, shrimp paste, MSG, salt, and lime juice.
5. Lupis is a dish made from white and black sticky rice sticks wrapped in banana leaves and boiled until cooked. It is served with a sprinkle of grated coconut and drizzled with brown sugar.
6. Serabi is a dish made from rice flour and coconut milk to smooth the batter. The serabi is cooked using a special small mold, giving it a perfect round shape. It is served with a sprinkle of grated coconut and a drizzle of brown sugar.



Figure 4. Typical Food of Kebon Ayu Village

The tourism manager of Kebon Ayu Village is a Tourism Awareness Group (Pokdarwis) part of the Bumdes that oversees the business division. Pokdarwis consists of culinary sellers and melon managers. Food traders pay a place rent of thirty thousand rupiah per Sunday in order to sell at tourist attractions.

### **Challenges of Kebon Ayu Tourism Development**

#### **Tourism Sustainability Consistency**

Here is the improved translation:

The challenge in developing this tourism lies in maintaining its sustainability rather than simply starting a business. It may be easy to create a tourist attraction where many villagers

can hold events using the village budget. However, the real question is whether the community can consistently work to ensure the tourism continues to operate effectively. Therefore, the consistency that has been maintained from the initial development of Kebon Ayu tourism to the present has led to significant progress. Before this tourism initiative, Kebon Ayu Village was not widely known, but now it has gained increasing recognition and is becoming a well-known tourist destination.

### **Lack of Public Understanding of Tourism Potential and Prospects**

Renting land to develop agro-tourism could burden the community. However, if the community, particularly farmers, can be involved in land preparation, with funding coming from investors or other parties, it could work. Unfortunately, farmers have not yet been able to accept this offer. The issue lies in their mindset, as many still adhere to conventional farming practices. As long as they are managing their land and producing yields, they do not see this as a major problem. Additionally, the Village Government's efforts go beyond simply socializing the plans or concepts for building tourism. They also involve taking concrete actions to demonstrate the process. This includes informing the community through direct actions or behaviors that illustrate the methods, process, and results of these plans. Despite these efforts, it remains challenging to realize this vision, as the community comes from low educational backgrounds, and many are not yet open to accepting innovations or shifting from agriculture to tourism-based livelihoods.

### **Lack of Experience and Capital**

In starting this golden melon agro-tourism business, there are obstacles faced, namely the absence of sufficient experience and capital, only the concept of tourism is offered, so it is tried to keep this agro-tourism running even though there are many shortcomings and obstacles. Golden melon agrotourism is active until now and the target in the future is that Kebon Ayu Village can be known as a melon-producing village.

### **Waste and Water Problems**

Before the Kebon Ayu tourist land was converted, the condition of the land was filled with garbage so that the benchmark for building this tourism was cleanliness, safety, and comfort. In addition, the distance from the clean water intake site is still quite far, therefore the Village Government should improve facilities by making water PAM so that managers or traders who need clean water do not have to go far to the water source.

### **Kebon Ayu Tourism Development Support**

#### **Massive Promotion Through Social Media**

The intensive social media promotion has made the Kebon Ayu tourist village known to many people. Comparative study activities that took place in the tourist village and campus 45 events, Bumigora, UIN, and STP were also held there directly participating in promoting by going viral through posts or content uploaded on social media. The very high tourism rating of Kebon Ayu causes many people to want to visit and do activities in this tourist village.

#### **Best Service of the Village Government**

The Head of Kebon Ayu Village serves and supports programs from the Regional Government that are implemented in tourist attractions, resulting in more focus and time being given to take care of this even though there are still other jobs that are the task of the village head, such as building village offices that are no longer suitable for use and resolving divorce cases. However, behind the development of tourism that has progressed in line with the vision and mission of the Village Government to optimize natural resources for mutual benefit.

Therefore, after the position of the Village Head ends and is replaced by a new leader, it is hoped that he can continue the baton of government.

### **Collaborate with Various Parties**

Events are often held at tourist locations that bring in a social community, these communities participate in disseminating information related to tourism in Kebon Ayu. Communities such as FKM, Mio, and Nmax motorcycles often carry out activities in the Kebon Ayu tourist village, even the most recent one is the selection of Tilawatil Qur'an and Hadith (STQH) at the sub-district level. There is no fee charged to the village or community when an event takes place at a tourist attraction. The Kebon Ayu Village Government also collaborates with travel agents to work on a tour package that is worth selling to tourists.

### **The Impact of the Existence of Kebon Ayu Tourism Village Improving the Financial Well-Being of Local Communities**

The tourism manager of Kebon Ayu Village is the local community who benefits after the construction of tourist attractions, job opportunities are wide open. People take over jobs as food sellers, parking and cleaning attendants, melon farmers, and business craftsmen, so gradually their income increases, which will affect changes in economic conditions for the better. People who previously had low incomes now have side jobs or new jobs that have the potential to provide greater income. Thus, their daily needs can be met and they also have savings for their family's future needs. A conversation with one of the food business actors said

*"Alhamdulillah, after selling here, there are daily needs. In addition to traders in Kebon Ayu, I am also a cleaner at the village office, so there is additional work, quite sufficient, if the need for entry and exit is not calculated. The problem of our income has increased, we used to be unemployed, now there are jobs"* (interview: October 23, 2024).

Mr. Jumarsa as the Head of Kebon Ayu Village said the same thing related to the economic increase in the community and the income of village funds.

*"With activities outside the village fund, we can collaborate with the Regional Government, so there is an economic movement in the community and village income increases. In a year we can earn at least two billion"* (interview: October 23, 2024).

### **Preserving Local Wisdom to Realize National Identity**

In various aspects of life, local wisdom encompasses traditional knowledge, religious practices, values, customs, arts, and interactions with the natural environment. More specifically, it includes oral traditions, local cuisine, proverbs, classical songs, folklore, traditional dances, agricultural practices, traditional medicine, and customary law. The agricultural methods are reflected in the existence of Kebon Ayu Village's agrotourism, which adopts a modern agricultural concept integrated with innovations such as the use of environmentally friendly organic fertilizers. The diverse cultures in Kebon Ayu Village, such as the selamat gumi tradition, traditional dances like presean, gamelan music, wayang kulit (shadow puppetry), and weaving, are all forms of local wisdom passed down from ancestral cultural heritage. Moreover, this local wisdom attracts many tourists from various countries, not only offering visual satisfaction but also delighting the taste buds. One of the highlights is the unique local cuisine that cannot be found in other regions. The typical dishes promoted in Kebon Ayu Village's culinary tours include oyster mushroom satay, rice satay (pencok), urap, plecing, lupis, and serabi (Taufan et al., 2023).

ARTICLE

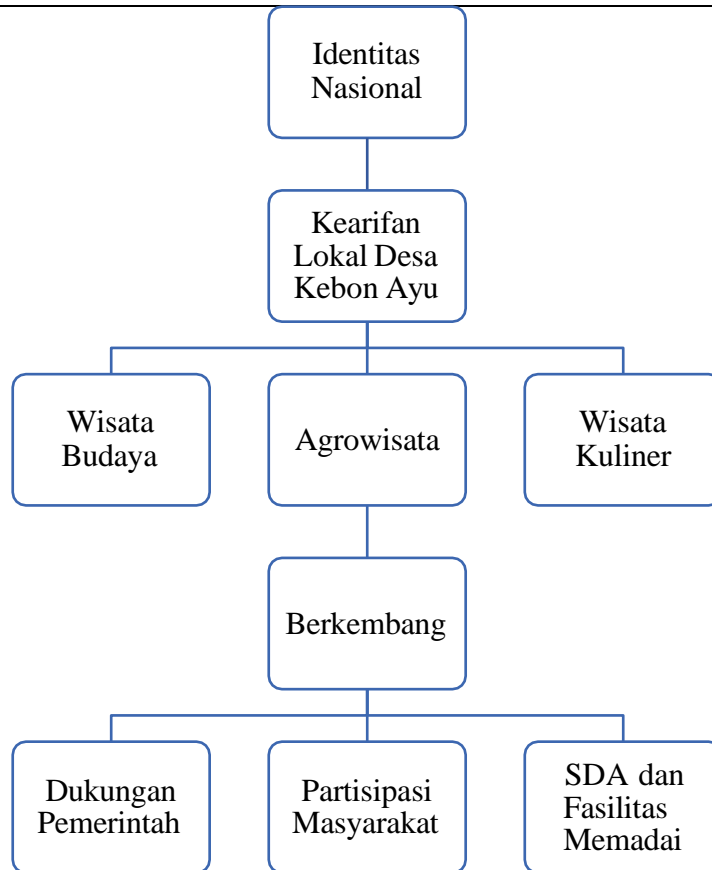


Figure 5. Flow of National Identity Formation

Attractions such as agro-tourism, cultural tourism, and culinary tourism have succeeded in attracting local tourists, as well as foreign visitors from Malaysia, Singapore, and Thailand, even though the primary target is local tourists. Through tourism, people can explore cultural potentials that have not been active for a long time or arts that are rarely performed. The ongoing events at the tourist site serve as a means to preserve the art and culture of Kebon Ayu Village by introducing and showcasing cultural performances. Young people are encouraged to actively participate in preserving local wisdom through the Kebon Ayu Village art association, which has brought significant benefits to the community, helping them maintain their collective identity. In this context, local wisdom is seen as a manifestation that can help build a national identity, one that has the potential to grow and evolve, ultimately contributing to the transformation into a national culture.

## E. CONCLUSION

Tourism in Kebon Ayu Village began to be established after the pandemic period when community activities were limited so that the economic situation was depressed, there were efforts from the Village Government to overcome this, especially the Head of Kebon Ayu Village who had an idea to build tourism starting from culinary tourism and continuing to other tours even though many conflicts occurred because residents did not agree to the plan. The attractions of tourist destinations that are the local identity of the people of Kebon Ayu Village include agrotourism (activities for visitors to pick golden melons), cultural tourism (art and

ARTICLE

cultural attraction performances), and culinary tourism (the existence of various local mainstay menus). Behind the success of developing Kebon Ayu Village Tourism there are challenges and support. These challenges are the consistent attitude of the community to maintain village tourism, people who do not understand the potential and benefits of this tourism, lack of experience and capital, as well as waste and water problems. The support obtained in its development is the incessant promotion on social media, services provided by the Village Government, and cooperation from other agencies. With the presence of tourism in Kebon Ayu Village, the community benefits in terms of its economy which is getting better and the local wisdom of Kebon Ayu Village can be preserved so that it will build a national identity that distinguishes it from other regions because it has uniqueness or characteristics.

REFERENCE

- Abdullah, A., & Widiani, L. (2023). Model Pengembangan Desa Kebon Ayu Sebagai Desa Wisata Gastronomi di Kab. Lombok Barat. *Open Journal Systems*, 18(1), 1–10.
- Ahdiati, T., & Kusumanegara, S. (2020). Kearifan Lokal dan Pengembangan Identitas untuk Promosi Wisata Budaya di Kabupaten Banyumas. *Jurnal Pariwisata Terapan*, 4(1), 25–34.
- Amir, Muh. A. (2019). *Membangun Identitas Siswa melalui Pembelajaran PPKN yang Berbasis Kearifan Lokal di SMA Negeri 2 Takalar*. Universitas Muhammadiyah Makassar.
- Anas, M., Damayanti, G., Rahmawan, T. I., Setyaningsih, E., & Wulandari, P. K. (2017). *Kewarganegaraan Identitas, Kebangsaan, dan Nilai Keindonesiaan*. Madani.
- Bahri, H. S. (2014). *Studi Sejarah dan Budaya Lombok* (T. Prarijanto, Ed.; 2014th ed.). Pusat Studi dan Kajian Budaya Prov. NTB (Puskanda).
- Hartati, R. A. (2024). *Pengaruh Wisata Kuliner terhadap Pendapatan Masyarakat (Studi Kasus di Desa Kebon Ayu Kecamatan Gerung, Kabupaten Lombok Barat Tahun 2023)*. Universitas Muhammadiyah Mataram. Mataram.
- Khairuddin, D. C. R. (2023). *Partisipasi Masyarakat dalam Pengembangan Wisata Sejarah di Kota Tua Ampenan*. Universitas Islam Negeri Mataram.
- Kirom, N. R., Sudarmiatin, & Putra, I. W. J. A. (2016). Faktor-Faktor Penentu Daya Tarik Wisata Budaya dan Pengaruhnya terhadap Kepuasan Wisatawan. *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan*, 1(3), 536–546.
- Sari, T. Y., Khasanah, I. L., Ningtyasd, D. N., & Kurnia, H. (2022). Membangun Identitas Lokal Dalam Era Globalisasi untuk Melestarikan Budaya dan Tradisi yang Terancam Punah. *Academy of Social Science and Global Citizenship Journal*, 2(2), 76–84.
- Setiawati, K. S., Ariani, S., Noviantari, M., Putri, N. M. A. A. I., Jayadin, & Herianto, E. (2024). Penilaian Tingkat Kognitif Siswa Kelas VII-1 SMPN 3 Mataram Berdasarkan Revisi Taksonomi Bloom dalam Pembelajaran Proyek Penguatan Profil Pelajar Pancasila (P5). *Jurnal Pendidikan Kewarganegaraan Dan Politik (JPKP)*, 2(1), 49–60.
- Srikantono, I. F. (2013). *Pendidikan Kewarganegaraan (Civic Education)* (F. Sholeh, Ed.; 1st ed.). SUPERIOR “Pusat Studi Pemberdayaan Rakyat dan Transformasi Sosial”.
- Taufan, A., Nendissa, J. I., Sinurat, J., Bormasa, M. F., Tita, H. M. Y., Surya, A., Hehanussa, D. J. A., Ratri, W. S., Lewerissa, Y. A. L., & Nuraeni, A. (2023). *Kearifan Lokal (Local Wisdom) Indonesia* (A. Taufan, Ed.; 2023rd ed.). Widina Media Utama.
- Widiastuti, A. (2019). Faktor-Faktor yang Mempengaruhi Pengembangan Desa Wisata Nganggring Sleman. *Jurnal Ilmiah WUNY*, 1(1).

ARTICLE

---

Wijaya, U. H. (2020). *Analisis Data Kualitatif Teori Konsep dalam Penelitian Pendidikan* (S. C. Setiana, Ed.). Sekolah Tinggi Theologia Jaffray.

Zifa, N. M. Z., Zaini, A., & Husni, S. (2023). Analisis Kelayakan Finansial Agrowisata Golden Melon (Studi Kasus Kelompok Tani Milenial Pesona Alam Desa Wisata Kebon Ayu Kecamatan Gerung Kabupaten Lombok Barat). *Agrimansion*, 4(2), 346–358.