

ANALYSIS OF THE POTENTIAL DEVELOPMENT OF SA'O TRADITIONAL HOUSE TOURISM IN BAJAWA ETHNIC COMMUNITIES, NGADA DISTRICT

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Received: November 21, 2022	Revision: December 10, 2022	Accepted: December 12, 2022
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Abstract

Tourism is an industrial sector that provides many benefits for survival, one of which is economic benefits. Tourism consists of three parts: style, culture, and artificial. One of the tours that are currently being developed is cultural tourism. Cultural tourism is tourism that displays local wisdom to attract tourists. One cultural tour that requires management development is the cultural tourism of the Sa'o traditional house in Ngada Regency, East Nusa Tenggara Province. The Sa'o traditional house is an original house belonging to the Bajawa ethnic community in the traditional Bena village. This study aims to analyze the cultural tourism potential of the Sa'o traditional house for tourism development. The research method used in this research is mini-research which is qualitative with a literature study approach. This research is a type of library research. The study results show that the Sa'o traditional house located in the traditional village of Bena has enormous potential to be developed and promoted in cultural tourism. The Sa'o traditional house has its characteristics: special sections consisting of teda Wewa, teda one, and one. The Sa'o traditional house has a symbolic meaning for the Bajawa ethnic community consisting of Ngadhu, Bhaga, Watu Lewa, and Nabe. In developing the cultural tourism of the Sa'o traditional house, the participation of the government and the surrounding community is needed. An analysis of the inhibiting factors for cultural tourism of the Sa'o traditional house is needed.

Keywords: Sa'O Traditional House, Bajawa Ethnicity, Cultural Tourism, Development

INTRODUCTION

Tourism is one of the industrial sectors that can contribute and bring in a large amount of foreign exchange for each country. One country that benefits from the industrial sector is Indonesia. (Wahyuni, 2019) stated that tourism is one of the activities caused by the traffic of foreigners coming and going from one place, region, or country and everything that has to do with that process. According to (Nugraha & Siti, 2020), the Indonesian tourism industry occupies the fourth position in contributing foreign exchange to the country. Based on data from the World Economic Forum (Kementerian Koordinator Bidang Perekonomian RI, 2022), Indonesia's

tourism position continues to increase from 44th to 32nd globally. (Primadany & Riyanto, 2013) They stated that the Indonesian tourism sector consisted of natural resources, culture, and religious tourism development in tangible and intangible forms.

The development of the tourism industry as a leading sector depends on the approaches and policies set by the government as policymakers (Masniati et al., 2021). (Adynyana & Kaho, 2018) stated that currently, the Ministry of Tourism is developing three main potential tourist attractions in Indonesia consisting of natural tourism attractions (35%), cultural tourism attractions (60%), and artificial

tourist attractions (5%). Along with the development of the industrial revolution, tourist destinations will experience development, so conservation is needed as an effort to maintain a tourist destination that will remain sustainable (Triwardani & Rochayanti, 2014). Developing a tourist area must follow the applicable spatial plan and may not violate the rules in establishing a new tourism area (Melang et al., 2019).

At present, tourism development has experienced developments in community-based tourism. It relies on local wisdom values, and tourism development is inseparable from demands and mobility at the regional, national, and global levels. Tourism can become a stronghold so as not to be carried away by progress that can be misleading (Harirah et al., 2021). As a pluralistic country consisting of various tribes, religions, and languages (Karlina et al., 2021), Indonesia has various types of tourism and different characteristics in each region, one of which is cultural tourism. (Sugiyarto & Amaruli, 2018) In terms of tourism, cultural tourism indirectly provides an important role, namely as a way of introducing cultural diversity that is owned and attracting the attention of local and foreign tourists to get to know the culture of a region. Cultural tourism can motivate people to travel due to the attraction to learn the customs, institutions, and way of life of the people of a region (Uge, 2009). According to (Nahak, 2019), Tradition and culture are important factors that must be maintained to maintain the identity of a society.

One area with cultural tourism characteristics in East Nusa Tenggara Province. East Nusa Tenggara Province has the potential for cultural tourism, such as historical heritage and traditions that are still carried out by the community today (Saddam et al., 2021). Cultural tourism in East Nusa Tenggara Province has a role in increasing regional income and providing employment opportunities for the community (Dala et al., 2021). One cultural attraction currently being maintained by the community is the traditional house building

(Sa'o). According to (Rema et al., 2020), Sa'o is the name for the traditional house of the Bajawa ethnic community. The Bajawa ethnic community is one of the community groups that owns and preserves the Sa'o traditional house. (Lubalu et al., 2019) The Bajawa ethnic community has a job as a farmer, so the Sa'o traditional house has a very important meaning for the continuation of their life because the Sa'o traditional house has a lot of wisdom that accumulates aspects of life in the world.

In line with local wisdom and traditions in society that need to be explored and their existence is interpreted, the Bajawa ethnic community in the Ngada-NTT district is unique in its traditions and culture related to the spatial dimension and experience of time and space through several local heritages that can be found. One of the famous traditional villages is in Bena Village, Jerebuu District. The Bena traditional village is inhabited by nine tribes who maintain mutual preservation of the traditions and customs inherited from their ancestors. The ancestral cultural heritage in the form of inherited traditions and values still survives in the Bena traditional village order pattern. The existence of traditional houses has various functions. The local community often associates it with the religion currently adhered to, and the values contained therein are a reality that is very prominent from the cultural aspect associated with social activities (Luciani & Malihah, 2020).

The existence of Bena village as a living heritage can be known from traditional buildings and passed down through oral Tradition. Orally they often said that they came from very far away and went through various challenges and obstacles along the way. About the existence of those who crossed the ocean and arrived at the land of Ngada today. With that experience, the reflection process of their identity begins and various rituals that commemorate the journey and other things that occur naturally, such as what happened in the Reba ritual, occur. (Hoban & Abut, 2019). The local community also

used Sa'o as a large "warehouse" to store the thinking horizons of the people of their time. It was an endless and mysterious intellectual property. This Sa'o traditional house has appeal as a tourist destination because it has a unique and rich history.

This study aims to examine and analyze the Sa'o traditional house as a tourism development for the Bajawa ethnic Ngada Regency and to describe the cultural symbols in the Sa'o traditional house based on the community's views and the geographic condition of the region. This research is important considering that cultural tourism requires preservation, so this research can be used as a benchmark for making decisions in developing and preserving cultural tourism of the Sa'o traditional house. The problem raised is the development of Sa'o tourism and the symbolic meaning contained in the cultural traditions of the Bajawa ethnicity as contained in Sa'o, mataraga, watu nabe, and watu Lewa.

RESEARCH METHODS

This research was conducted in Ngada District. Geographically the research area is located in 8°20' - 8°57' LS dan 120°48- 121°11' BT. This research is mini research that is qualitative with a literature study approach. This research is a type of library research. Library research often called literature study, is a series of activities related to collecting library data, reading and recording, and processing research materials (Zed, 2014). Literature study is also a data collection technique used in research by collecting data and research sources through books, journals, magazines, newspapers, and others. In-depth the meaning of cultural symbols both visible in cultural symbols (tangible), as well as those that are not visible (intangible) in the form of poetry and behavior as well as local cultural organizations. This little research focused on Sa'o in Bena, Jerebuu sub-district, Ngada Regency.

RESULTS AND DISCUSSION

Sa'o Traditional House

The Ngadha people are a group of indigenous people who live on the island of Flores, Indonesia. The villages in this area are located on the west side of the Jerebu valley, a valley with fertile soils between the ecological seafront of Sawu Ocean and Mount Inerie. Administratively, the Ngadha people live in Ngada Regency. This district was established in 1958 and named after the ethnic community with the largest population. Ngada is here referred to as the name of the district. Conversely, Ngadha (with an 'h') refers to an ethnic community. Their settlements are made up of a network of houses (sa'o) and hamlets (nua), tied together by matrilineal kinship (Estika et al., 2021). The people who live in Ngada Regency have various tribes and uniqueness, which is still maintained today. The three customary units (ethnic groups) that have this unique culture are (1) Ngada, (2) Riung, and (3) Soa (Fatma Wati, 2021). This culture includes traditional houses, language, dances, and clothing (Yulianti & Martyastiadi, 2020).

The Sa'o traditional house (Figure 1) has a unique shape and cannot be separated from the everyday life of the Bajawa ethnic community. Etymologically, Sa'o consists of two words: a, which means to mention, and o, which means to remind. Sa'o, in the life activities of the Ngada people, are an integral part of the human life cycle. Sa'o was built with characteristics facing east and west. The direction towards the Sa'o traditional house is a human belief in the earth's rotation about the sun, namely the existence of day (east) and night (west). Another meaning of the characteristic direction of the house is the division of time between day and night, where the day (east) is the time to work, and night (west) is the time to stop or rest. The traditional village of Bena consists of nine tribes, namely the Bena, Ago, Ngadha, Kopa, Dizi, Deru Lalu Lewa, Deru Solo Mai, Wato, and Dizi Kae.

Regarding spatial pattern, the Sa'o traditional house is divided into three important parts: teda Wewa, teda one, and one. Each part of the spatial pattern of the Sa'o traditional house has a different function and role. The Teda Wewa room is a room that can be occupied by anyone and can be used for all purposes or interests.

The Teda One room is a place for private affairs between homeowners and guests, which is used for planning something related to customs, wedding traditions, building houses, and other confidential matters. Meanwhile, room One is the most sacred room that is only occupied by special people (Figure 2).



Figure 1. Sa'O Ethnic Bajawa Traditional House in Bena Traditional Village

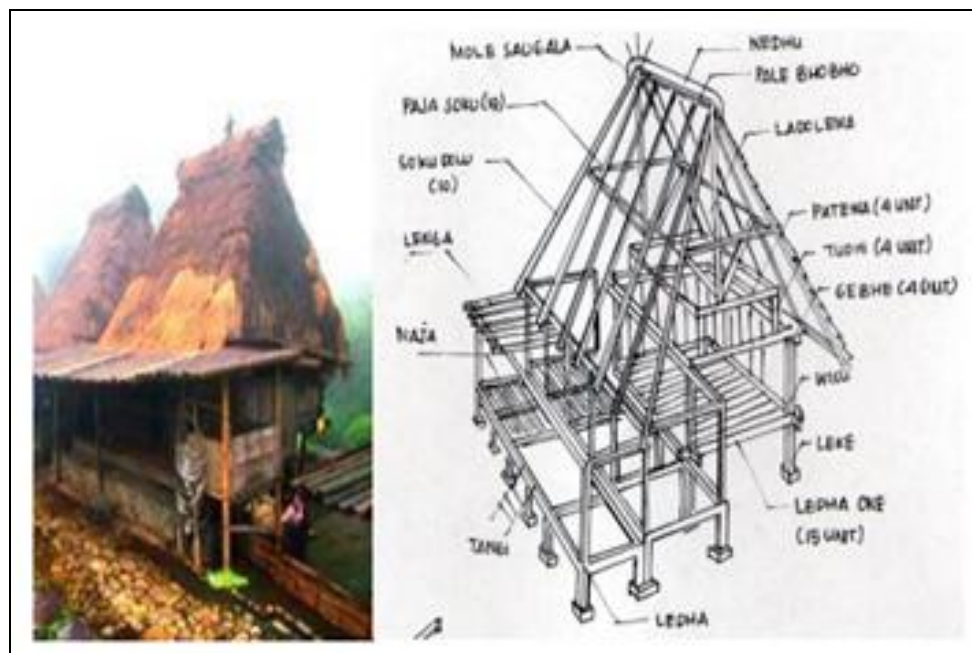


Figure 2. The Spatial Pattern of the Sa'o Ethnic Bajawa Traditional House

The Symbolic Meaning of the Sa'o Traditional House in the Bajawa Ethnicity

The Sa'o traditional house has a symbolic meaning for the Bajawa ethnic community consisting of Ngadhu, Bhaga, Watu Lewa, and Nabe (Figure 3). The shape of Ngadhu is a three-meter-tall umbrella supported by a carved wooden pole and erected in the middle of the village because it is considered a protector of the entire contents of the village, which is believed to be a force that protects the village. Culturally, Ngadhu is a symbol of the presence of male ancestors from a Woe. According to (Rema et al., 2020), the Ngadhu symbol has a philosophy *mula ngadhu tau tubu lizu, kabu wi rawe nitu, lobo wi so'i dewa*, which means to establish Ngadhu aims to become a pillar of the sky and roots that grip firmly into the earth and

eventually reach the gods. The shape of the Bhaga symbol is a miniature thatched roofed house. The Bhaga symbol is culturally represented as a female ancestral symbol.

The cultural symbols of Watu Nabe and Watu Lewa are religious beliefs in Bena. These two symbols have magical powers that provide direction and purpose for the local community to maintain a relationship with the highest power. Watu Nabe and Watu Lewa were built close together. In the belief system of the people of Ngada Regency in general and Bena in particular, Watu Nabe and Watu Lewa are known as the highest form of power, namely Dewa Zeta Nitu Zale - Allah the Divine (Rema et al., 2020).



Figure 3. Cultural symbols of the Bajawa ethnic group

The Bena traditional village community appreciates the existence of existing symbols from traditional settlements, such as the Sa'o traditional house. So traditional settlements and their symbols can still be represented as places that still hold traditional and cultural values related to belief or religious values that are special or unique to a particular society

rooted in certain places outside of historical determination. The spatial structure of settlements is described by identifying places, paths, and boundaries as the main components, then oriented through a hierarchy and networks or paths that appear in a built environment, perhaps physically or non-physically, which also

emphasizes the real object of identification. (Sasongko, 2005).

According to (Fauzia et al., 2009), the shape of the residential environment, along with these cultural symbols, is the result of a social agreement, not a product of individuals. This means that the results of existing culture are characteristic of the resulting community, which will always differ. This difference gives uniqueness to the Bena traditional village with the Sa'o traditional house, which can be seen from the orientation, the shape of the spatial pattern, and the religious concept behind it.

Tourism Development of the Sa'o Ethnic Bajawa Traditional House

Ngada Regency has quite a lot of tourism potential and offers various kinds of diversity of tourist attractions, including natural tourism, such as waterfalls and managed hot springs, cultural tourism, such as the traditional Bena village and Tololela village; and culinary tourism, such as rampu rame, bese corn, and titi corn. Cultural tourism in the traditional bena village is one of the cultural tours with its characteristics, namely the Sa'o traditional house belonging to the Bajawa ethnicity. The Sa'o traditional house of the Bajawa ethnicity is a cultural tourism potential with special characteristics.

According to (Adynyana & Kaho, 2018), There are several components in the development of the cultural tourism of the Sa'o traditional house of the Bajawa ethnic group, namely attraction, amenity, accessibility, ancillary, and community involvement. From these factors, the attraction offered at the Sa'o traditional house consists of the settlement pattern of the Sa'o traditional house, which has its characteristics from other traditional houses. The surrounding community is still preserving the Sa'o traditional house by participating in preserving and maintaining the homogeneity of design and architecture, which has been passed down from generation to generation. This participatory approach arises naturally because the community feels directly responsible for

deciding to build or renovate, as well as preserving the architecture of the Sa'o traditional house (Koerniawaty et al., 2019). According to (Kurniawati et al., 2018), Community participation in tourism management can increase activities and diversify tourist destinations, positively impacting the community.

The Sa'o traditional house is inseparable from tourism development because it has excellent potential and offers a variety of tourist attractions. In the development of cultural tourism in the Sa'o traditional house, a good strategy is needed so that no party is harmed and maintains the local wisdom of the surrounding community. The development of tourism owned by the Sa'o traditional house is not only the task of the community but also the government by making binding policies and regulations regarding the Sa'o traditional house. In the future development of cultural tourism, the Sa'o ethnic Bajawa traditional house must pay attention to the inhibiting factors of tourism development.

CONCLUSION

The Sa'o Traditional House of the Bajawa ethnicity, located in the Bena Traditional Village, Ngada Regency, has considerable potential to continue developing in the cultural tourism sector. The shape of the building, which is unique and holds a lot of history, can certainly be the main attraction that is the hallmark of this object. The Sa'o traditional house of the Bajawa ethnic group in the Bena village has tourism potential, which can positively impact various sectors. Tourism is currently an industry that brings in a large amount of foreign exchange for the country and can help the surrounding community's economy. In particular, developing this tourism can be an opportunity to introduce local Indonesian culture to the global community.

The Bena people appreciate the existence of symbols from traditional settlements in this area, such as various cultural symbols in the Sa'o traditional

house. This is done so that the traditional settlements and their symbols that still exist today can continue to be preserved for generations so that the development of the era, which increasingly eliminates the authenticity of the culture and traditions of local communities, can be minimized and anticipated.

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