

**Responsive Laws to Support The Tourism Policy Based Local Pluralism**

**Isharyanto<sup>1</sup>(corresponding author), Maria Madalina<sup>2</sup>, Ayub Torry Satryo Kusumo<sup>3</sup>**

<sup>1</sup>Associate Professor, Universitas Sebelas Maret Surakarta, Indonesia; isharyanto\_fh@staff.uns.ac.id

<sup>2</sup>Lecturer, Universitas Sebelas Maret Surakarta, Indonesia; madalina@gmail.com)

<sup>3</sup>Lecturer, Universitas Sebelas Maret Surakarta, Indonesia; ayub.kusumo@gmail.com)

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**ABSTRACT**

Local pluralism is a driver of tourism policy, with an emphasis on changing the quality of life. Decentralization gives legitimacy to each region to produce or produce various policies that are in accordance with regional needs, including in the field of tourism. In this regard, each region besides having the potential for tourism that is not the same, also competes to optimize local local potential. Considering the implementation of government affairs in the region, including tourism, requires an appropriate legal foundation, an analysis of the relevant laws and regulations is needed. This study confirms that Bali, Surakarta, and Batu endeavor culture as a form of local pluralism to sustain the local tourism policies. However, the three objects of observation in this study have differences in institutionalizing local pluralism in the tourism policy. Regional Regulations in Bali need to be revised, while conversely, in Surakarta and Batu need to make Regional Regulations on Tourism Based on Local Pluralism.

**Keywords:** tourism; local pluralism; culture; tourism policy

**INTRODUCTION**

The shift of the epicenter of power after the 1998 reform from centralistic to decentralized gives new hope to each region to develop regions with all the potential they have.<sup>(1)</sup> Decentralization gives legitimacy to each region to produce or produce various policies that are in accordance with regional needs, including in the field of tourism.<sup>(2)</sup> Considering the enactment of Law Number 23 Year 2014 concerning Regional Government, the tourism policy has become one of the important choice functions, especially to develop regional potential and at the same time increase Regional Original Revenue (PAD).<sup>(3)</sup>

Related to this matter, each region besides having the potential for tourism that is not the same, also competes to optimize local local potential.<sup>(4)</sup> At this point, the concept of sustainable tourism development emerged. The development of Indonesian tourism is based on the principle of sustainable tourism especially for its greatest potential in marine and cultural tourism.<sup>(5)</sup> Therefore, local pluralism is the soul of a diverse Indonesian cultural identity<sup>(6)</sup> and can be utilized as an innovation in the development of sustainable tourism combined with the potential for marine tourism<sup>(7)</sup> thus, simultaneously supporting the government's program to target 20 million foreign tourists in 2019, reducing the negative impact of tourism<sup>(8)</sup>, and alternative efforts to accommodate the development of tourist attractions that combine local pluralism and marine tourism that are not yet present in government programs in each region.

The issue that needs attention is the tourism policy model based on local pluralism. In this case, the main mindset is tourism policy as a matter of regional government. Then, because it was developed at the level of decentralization, each region has a diverse culture that is incorporated in local pluralism. With this order in mind, it is necessary to develop a tourism policy based on local pluralism. Because the implementation of government affairs in the region, including tourism, requires an appropriate legal footing, an analysis of relevant laws and regulations is needed. Issues and related narrative series as described in advance become the main background of this research. Tourism policies in Bali, Surakarta City, and Batu City (Malang) are subject to full study.

Bali was chosen as the object of observation because Bali is able to attract both foreign and domestic tourists because of its natural and cultural appeal, so that it is able to become a major contributor to the number of national foreign tourists. In 2014, the contribution of Balinese foreign tourists to national foreign tourists reached 39.80%. Then, the city of Surakarta was chosen because it became an important sector of regional government policy on areas that were thick with historical and cultural resources, especially Java. In addition, the contribution of this sector to income is also attractive. In 2017, the Tourism Office managed to reap revenues of Rp. 78.5 billion. Meanwhile, in 2018, it will receive an income of Rp 93 billion. Therefore, the regional government of Bengawan city is targeting revenues in 2019 to reach more than Rp 100 billion. The target is optimistically achieved, considering that by the end of September 2019 Rp 82 billion had been reached.

Meanwhile, Kota Batu, a small town area, the result of the development of an administrative city since 2001, does not have a single tourist attraction managed by the regional government. On the other hand, this area has never claimed to have a single identity that can be seen as a distinctive culture like the City of Surakarta and Bali. All attractions are managed by the private sector, but regional income from this sector is noteworthy. More than half of the income is supported by the tourism sector. Last year this sector contributed 65 percent of the total Batu City PAD.

## RESULTS

Local pluralism has been a driver of tourism policy, with an emphasis on changing the quality of people's daily lives in tourist destinations and the cultural impact associated with the transformation in traditional values, norms and identities arising from tourism. Tourism policies not only improve regional image and infrastructure development but are also conducive to improving recreational activities and the quality of life of the local population. This was confirmed in Bali and Surakarta but it was a challenge for Batu City. Responsive laws and regulations are needed to strengthen the tourism policy based on local pluralism.

## DISCUSSION

### Local Pluralism and Tourism Policy

In recent years, tourism has increasingly received attention as a major economic driver for many countries, especially for developing countries.<sup>(9)</sup> Tourism is recognized as a mechanism to encourage economic growth and development in developing countries.<sup>(10)</sup> For decades, tourism has been considered as an ideal means of earning foreign exchange<sup>(11)</sup>, creating jobs opportunities<sup>(12)</sup>, and controlling rural-urban movements in developing countries.<sup>(13)</sup> Through a literature survey on the tourism economy, Sinclair (1998) found that tourism development even plays an alternative role for economic growth in several developing countries<sup>(14)</sup> since conventional industries including manufacturing and agriculture have declined.<sup>(15)</sup> At the global level, it is assumed that most of the growth in tourism will come from developing countries in the future.<sup>(16)</sup>

Indonesia became a part of developing countries that experienced the same thing. The tourism sector is a mainstay. Indonesia's tourism growth in January-December 2017 reached 22 percent. This growth rate is above the average growth of world tourists by 6.4 percent, and the growth of tourists in ASEAN by 7 percent. On the other hand, Indonesia's tourism growth is far higher than Malaysia's which grew only 4 percent, Singapore's 5.8 percent and Thailand's 8.7 percent. Tourism can be the largest foreign exchange earner, and even now the fourth largest national foreign exchange earner after oil palm (CPO), oil and gas and mining (coal). Foreign exchange donations from the tourism sector increased since 2015 from 12.2 billion US dollars, in 2016 to 13.6 billion US dollars and in 2017 continued to increase to 15 billion US dollars. The tourism sector this year is expected to earn foreign exchange of up to 17 billion US dollars, and 2019 projections of 20 billion US dollars.<sup>(17)</sup> Based on the record of the Ministry of Tourism, the number of foreign tourist arrivals continued to skyrocket from 2015 as many as 9.7 million, in 2016 to 11.5 million, and 2017 as many as 14 million. Even until August 2018, the number of foreign tourist arrivals has reached 10.58 million from the target of 17 million foreign tourists. The visit of Nusantara travelers also looks encouraging, namely since 2015 as many as 255 million people, in 2016 to 264 million, and in 2017 increased to 271 million people.<sup>(18)</sup>

Bali is a favorite tourist destination. Spiritual activities such as mantras, religious symbols, rituals, breathing, and meditation have entered into Bali tourism. Cultural tourism developed in Bali is regulated in the Provincial Regulation of Bali Province No. 2 of 2012 concerning Cultural Tourism of Bali which emphasizes the importance of *tri hita karana* in the development of tourism in Bali. Therefore, ideally all cultural tourism development activities in Bali, including tourism promotion, really show the application of the *tri hita karana* philosophy. This philosophy implies the harmony of human-God relationship (*parhyangan*), humans-humans (*pawongan*), and human-natural environment (*palemahan*) is very important to achieve prosperity. Unfortunately this philosophy is not too institutionalized in the practice of tourism policy, among others in the context of tourism promotion. The visualization display also seems to lack the cultural identity of Bali, as the billboard for Bali Bird Park does not seem to show the ideology of *tri hita karana*, which is installed on the Ngurah Rai Airport road, Badung Regency. In practice, the promotion of Balinese culture tourism has been carried out in the mass media, including print media, such as brochures, magazine or tabloid advertisements, leaflets, and folders but the ideological aspects of *tri hita karana* in their appearance are marginalized. In fact, promotions often involve foreign models. This is because the main market is Australia, ASEAN, and thirdly domestic tourists. Tourism business operators see the market ideology as a reference because it is more promising than the *Tri Hita Karana* ideology in the context of achieving the tourist promotion goals. The logic

is that, if what he calls the "international model" is used, the international community can be expected to feel compelled to believe that attractions are not only favored by certain circles, but also by the international community. Thus, it can be expected that the number of tourists visiting these attractions will increase. However, even so, it has obviously neglected or abandoned Balinese culture so that tourism in Bali lacks Balinese cultural tourism.

Meanwhile, Surakarta City, also popularly known as Solo City, has an attraction as a center for Javanese arts education and a storehouse of famous art maestros at national and international levels as well as cultural history, historical monuments and museums, traditional arts, special food, and folk craft art. This is in line with the development of Solo, namely the development of tourism in the city of Solo applying the concept of Solo to the Future is Solo Tempo First, ie the development of tourism in the city of Solo should not deviate from the character that formed the city of Solo from the beginning until now. Based on the distinctive character of Solo, Solo tourism is expected to be unusual because it will have its own values and advantages that other regions do not have. To realize this, various tourism potentials that have not been explored so far will be addressed. Solo is declared as a city of tourism and culture which is expected to attract tourists and artists. To develop batik, the twin cities of Solo-Yogyakarta development model will be programmed to prepare for free trade because batik has bright prospects as well as foreign exchange-producing commodities. Capital in that direction includes Adi Sumarmo as an international airport. Local pluralism is manifested among others in the style of batik as the mainstay commodity of this city of Bengawan. The batik industry in the city of Solo is a driver of the urban economy, the existence of several centers of batik, is proof that the Solo City Batik still exists and needs to be maintained and developed for the existence of batik itself as a characteristic of the City of Solo. Almost all batik centers of Solo City are scattered in the southern part of the city, precisely in the Lawean Village, Serengan Village, and Pasar Kliwon Village which are heritage conservation areas, residential areas, trade areas, tourism areas, as well as home industry areas with accessibility conditions and also facilities are good enough, but still need additional to make it easier for both local and foreign tourists. In its development these batik centers in Solo City cannot run simultaneously, the number of new competitors and the increasing market demand that changes the lifestyle of the people of the city of Solo, which at first they produced written batik typical of the City of Solo, turned into batik even batik printing (printing). As a result of changes in people's lifestyles, the city of Solo, which at the beginning of the development of batik is famous for typical batik, the city of Solo is almost extinct, so in this case it is necessary to properly arrange the Batik Center Area according to its designation by not leaving existing values, namely with the concept of regional revitalization with a tourism approach.

Meanwhile, Batu City's tourist attraction that makes it a leading destination in East Java is divided into three categories, namely natural tourist attraction, cultural tourism attraction, and special interest tourist attraction. Based on the geographical location of Batu City, it is located in a mountainous area which has a cool climate and beautiful natural panorama. Many tourist attractions that utilize nature in producing superior tourism products, including mountains, waterfalls, plantations and hills. Batu City shows its existence in melestraikan cultural diversity, both traditional and modern, proven by various cultural events that are routinely carried out, such as Grebeg Suro, Bantengan Nusantara, and Batu Flora Festival. Batu City has various types of special interest tourism attractions, ranging from sports tourism, recreational tourism, adventure, and so forth. The special interest tourist attraction is packaged in something unique, different, and modern so that it offers a variety of tourist choices for tourists visiting Batu City. The value innovation created by Batu City is indeed superior compared to regional level competitors in East Java. Batu City has been a success in creating creative tourism innovations. The many attractive promos and tourism events make Batu City better known by local and foreign tourists. However, this city has absolutely no product or identity that shows culture. Need other types of culture to be appointed in a celebration or parade, for example, in Batu there are a lot of craftsmen of batik cloth that can be held batik city parade events or exhibitions as well as many other types of culture that need to be developed.

### Support of Responsive Legislation

Bali seems to be the location in the forefront in accommodating local pluralism in legislation. Bali Provincial Regulation Number 2 of 2012 concerning Cultural Culture of Bali is an important foundation in the responsiveness of local pluralism to underpin tourism policy. However, the real challenge is not yet fully implemented in the implementation of tourism policies in Bali. On the other hand, the city of Surakarta, which historically and empirical reality is very pro-local pluralism, does not or does not yet have such regulations. Kota Batu respects local pluralism in supporting tourism policies that are important for development, but the absence of a cultural identity is a barrier to tourism innovation in addition to relying on private investment and supporting the appeal of nature.

This study confirms that Bali, Surakarta City, and Batu City endeavor culture as a form of local pluralism to sustain local tourism policies. However, the three objects of observation in this study have differences in institutionalizing local pluralism in tourism policy. Regional Regulations in Bali need to be revised, while conversely, Surakarta City and Batu City need to make Regional Regulations on Tourism Based on Local Pluralism.

In this context, the role of local governments in producing laws and regulations in tourism is mainly to provide protection for religious and cultural values that live in the community, sustainability and quality of the environment, and national interests. The influence of neoliberal tourism in Bali needs to be maintained and monitored by the "state" and the government, and the community as the subject of tourism and "objects" in art activities in the context of tourism. While for Surakarta City and Batu City, it is important to substantively institutionalize local pluralism as the basis for local tourism policies.

### CONCLUSION

This research concludes that culture as a form of local pluralism becomes an important joint in the development of tourism policy. However, from this study, the authors conclude that the recognition of local pluralism is one thing, but the institutionalization and its implementation in an integrative and comprehensive manner is another matter. Therefore, the state, in this case the local government needs to push the Regional Regulation on Tourism Based on Local Pluralism. This regulation contains 2 (two) important sides, firstly, as a form of state responsibility to protect religious and cultural values that live in society, environmental quality and sustainability, and national interests. Second, it becomes the basis for developing tourism policy innovations that are responsive to local pluralism in a sustainable manner.

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