

Reflecting Cultural Ecotourism in Banyuwangi, Indonesia

S. H. Hengky (Corresponding author)

Universitas Bina Darma, Kent Polytechnic, Director of Shine Institute

Indonesia

E-mail: hengky_halim@yahoo.com.au

Received: October 4, 2017 Accepted: October 11, 2017 Published: October 18, 2017

doi:10.5296/ijch.v4i2.12009

URL: <https://doi.org/10.5296/ijch.v4i2.12009>

Abstract

The development of cultural ecotourism became the mainstay of Head of Culture and Tourism of Banyuwangi Regency (HCTBR). The district had awarded by the UNWTO. It considered successful in driving tourism. This regency runs four key tourism strategies. One of the four strategies offers adventure and experience different cultural tours and sightseeing activities. This mixed qualitative and quantitative mixed mode study found many cultural potentials that have not yet been empowered. This indicates that HCTBR is not optimal in managing the cultural potential. The results of observations illustrate that the handling of cultural ecotourism has not been in line with the expectations of tourists. Interpretation becomes the most important issue in developing the potential for art and culture ecotourism. In addition, the potential for culinary ecotourism had developed to support the regional economy that creates sustainable livelihoods.

Keywords: Cultural-Ecotourism, Interpretation, Culinary-Ecotourism, Regional-Economy

1. Introduction

Banyuwangi District Government through the Culture and Tourism Office, in 2017 set the target of the region's original Revenue from the tourism sector of 1.3 million USD, up 100 percent from the 2016 target of only 0.65 million USD (Infobanyuwangi, 2017). Government of Banyuwangi Regency, East Java, will more intensively work on cultural tourism to attract tourists. The development of nature-based tourism by highlighting the culture and local wisdom or ecotourism, is now starting a lot of ogled various regions to attract tourists, especially from overseas (Kusbiantoro, 2014).

Banyuwangi will follow the fame of Bali and Lombok to be a tourist destination of foreign tourists. Indonesia represented by Banyuwangi successfully won the title of world champion

of the 12th United Nations World Tourism Organization (UNWTO) Award that took place in Madrid, Spain. This District of East Java was awarded the 12th UNWTO's Awards Forum in Madrid, Spain, on Wednesday January 20, 2016 night local time. The information about the Public Relation Division of Banyuwangi Regency received in Banyuwangi, stated that the district was nicknamed "The Sunrise of Java" won the UNWTO Awards for Excellence and Innovation in Tourism for the category of "Public Policy Innovation and Governance," beating the other nominations for Colombia, Kenya, and Puerto Rico (Rachmawati, 2016).

Head of Culture and Tourism of Banyuwangi Regency (HCTBR) stated that the destination awarded UNWTO. It considered successful in driving tourism. Banyuwangi regency runs four key tourism strategies. One of the four strategies is choosing the right marketing strategy. HCTBR offers adventure and experience different from other areas. An adventure for nature tourism left experienced for cultural tours and sightseeing activities through the Festival (Avinda, Sudiarta, and Karini, 2016; Rachmawati, 2016).

This study aim is responding one of four strategies of the HCTBR by reflecting cultural ecotourism of one Suro in Banyuwangi and recommended stakeholders on improving its performance.

1.1 Cultural Tourism

The basis of cultural ecotourism (CE) creates a diversity of different tours. Many attempts to disguise cultural tourists are largely unidimensional. They fail to uncover complexity and affect the way tourists consume CE. Such visualization links the consumer culture and the interest in showing these two dimensions into a picture between static and dynamic cultural attractions (Petroman, 2013; Richards and van der Ark, 2013; Shan and Jun, 2009; Tie-xin, 2006; Yan, 2009).

1.2 Ecotourism

Fennel (2001) examined 85 ecotourism definitions using content analysis. The study resulted in a definition of ecotourism with 6 elements: conservation, education, ethics, sustainable development, reducing the impact on ecotourism, and economic benefits on local communities. However, Hengky (2017) explored 75 ecotourism concepts from 1987-2017: (1) Cultural landscape by creating CE zoning in coastal areas (Lloret and Riera, 2008; Porter, Orams, and Lück, 2015); (2) Nature tourism, cultural attractions; (3) Interpretation of nature - culture; (4) Utilization of ecotourism; (5) Feel the beauty of culture; and (6) interpretation.

1.3 Cultural Ecotourism

The competitiveness of cultural ecotourism (CE) relies heavily on its interpretation (Walker and Moscardo, 2014) and creativity to empower human resources in controlling operational attractions. The effectiveness of promoting the promotion of the attractiveness of the CE objects turned into the attraction of a quality CE's attraction (Pearce and Robinson, 2005).

Actually, CE is a socially responsible trip to a natural region that implements a cultural and environmental conservation program. This is done to support the welfare of the local community. In the context of accommodation, a traditional inn will accommodate national and international tourist visits to the natural region. This is usually regarded as an appreciation for them in understanding and appreciating ecotourism. They are also committed to the economic development of local communities (Chien, 2016; Rusli, Santosa, and

Soemarno, 2015; Sakata and Prideaux, 2013).

Furthermore, the community's understanding of CE will increase from cultural tourism programs and environmentally friendly tourism development. CE products are also feasible to be integrated into local government programs in developing ecotourism sectors. This program can create sustainable livelihoods. This can be done if both programs are integrated with actual CE programs, sustainable natural resource, cultural, and historical conservation policies at national and international levels (Lynch et al., 2010; Krause and Weir, 2011).

The regional strategic action plans for the development of the CE area aims to generate alternative economic distribution of rural and coastal communities. The strategy done by using the cultural potential for local communities in a sustainable way. The activity aims to share revenue generated through CE and cultural activities in a fair manner. The travel program also aims to preserve cultural heritage resources into general reference to local and state communities in the form of economic partnership (Pace and Morgan, 2017).

The potential for regional cultural arts can play an important role in regional development, such as fishing settlements, clothing, accessories, and interpretations that have an appeal in CE, history, and nature. This attraction is an indicator of the growth of tourists. They visited and enjoyed the cultural attractions (Rusli et al., 2015).

CE becomes an important part of the cultural and economic development of local communities that involve the role of the private and public sectors. Their involvement is very influential to assess the strategic achievement of CE development and management in the recommended coastal areas for policy decisions. This program done to improve the performance of CE development in a sustainable manner. Their activities remain invisible to tourists, or are subject to the visual aesthetic elements and cultural authenticity of the local community. All regions are involved in the promotion of tourism policies and national development (Chien, 2016, Diamantis, 2000; Picard, 2015, 2007; Kelkit, Celik, and Eşbah, 2010).

Furthermore, the coastal landscape uses landscapes that lie behind the coastal scenery and explore the sights to adapt. Furthermore, the scene influenced by the use by tourists. Their goal is to enjoy the natural scenery. The CE landscape in coastal areas depends on stakeholders with their interpretation (Ankre, 2009). There are several concepts that will preserve the environment used for CE activities and behaviours, managing operators based on their contribution to the well-being of local communities, minimize coastal cultural impacts, serve environmentally friendly education and learning, protection of community-based culture (Almeyda, et al., 2010; Che, 2006; UNEP and WTO, 2012).

However, the attributes of CE: traveling - preserving cultural heritage - historical resources, enjoying the beauty of cultural arts - visual aesthetics, educating the natural CE by interpreting, maintaining CE development, minimizing cultural degradations and creating sustainable livelihoods (Cobbinah, 2015; Pace and Morgan, 2017; Chien, 2016; Picard, 2015; Rusli et al., 2015).

2. Methodology

This one-year study conducted on the coast of Banyuwangi from October 2014 to November 2015. This mixed mode (quantitative and qualitative) study collected a questionnaire of 270

respondents. They consist of local people, travel agents, tourists and international tourists, local tourism departments, related institutions. The data collected by stratified sampling and using triangulation technique. The technique is through three stages that include open interviews and structures, and focus group discussions. Based on CE, data is tabulated using content analysis. Transformation of data onto qualitative to quantitative (Cohen, 1960; Gottschalk, 2013; Henderson, 1991). In addition, this study tabulated the attributes of CE: traveling - preserving cultural heritage and historical resources, enjoying the beauty of cultural arts as well as visual aesthetics, educating the natural CE by interpretations, maintaining CE development, minimizing cultural degradations and creating sustainable livelihoods (Pace and Morgan, 2017; Chien, 2016; Picard, 2015; Rusli et al., 2015).

Furthermore, this study analyzed each of its attributes based on the Kappa = K. Nilai K coefficients that met the CE requirements (Cohen, 1960; Gottschalk, 2013; Henderson, 1991). Moreover, this study discusses the constraints or problems affecting each of the CE attributes. Some of them are more important, and the others less important. Finally, this study analyzes future CE opportunities and strategies that taken to make it strengthen the performance. It is a recommendation of local governments to align or change their rules in support of their future programs.

3. Results and Discussions

The results of the data tabulation of this study indicate that the current CE performance (Table 1) in Banyuwangi almost qualifies ecotourism ($K = 0.5889$). The superiority of CE attributes is enjoying the beauty of cultural arts - visual aesthetics (0.1824). Maintaining CE development becomes the second advantage (0.1761). Creating sustainable livelihoods (0.1698) is the third instrumental in supporting human resources in carrying out and maintaining CE. Traveling - preserving cultural heritage and historical resources (0.1635) is the fourth advantage. Minimizing cultural degradations ecotourism activities (0.1572) plays an important role in supporting the performance of CE. However, educating the natural CE by interpretations is still very weak (0.1509). Nevertheless, interpretation is the most important thing in CE.

Table 1. Existing cultural ecotourism in Banyuwangi

Cultural Ecotourism in Banyuwangi	Value	% Freq
Traveling - preserving cultural heritage and historical resources	26	0,1635
Enjoying the beauty of cultural arts - visual aesthetics	29	0,1824
Educating the natural CE by interpretations	24	0,1509
Maintaining CE development	28	0,1761
Minimizing cultural degradations ecotourism activities	25	0,1572
Creating sustainable livelihoods	27	0,1698

Koefficient Kappa = $K_1 = 0.5889$

Table 2. Expected cultural ecotourism in Banyuwangi

Cultural Ecotourism in Banyuwangi	Value	% Freq
Traveling - preserving cultural heritage and historical resources	27	0,1436
Enjoying the beauty of cultural arts - visual aesthetics	31	0,1649
Educating the natural CE by interpretations	35	0,1862
Maintaining CE development	33	0,1755
Minimizing cultural degradations ecotourism activities	32	0,1702
Creating sustainable livelihoods	30	0,1596

Koefficient Kappa = $K_2 = 0.6963$

Realistically, the tourists and stakeholders hope the future performance of CE Banyuwangi will be better (Table 2). Indicator, the performance to educating the natural CE by interpreting increases in first priority (0.1862). This can increase the understanding of maintaining CE development (0.1755) by minimizing cultural degradations ecotourism activities (0.1702). Nevertheless, it created good visual aesthetics - tourists enjoyed the beauty of cultural arts (0.1649). All of these activities created sustainable livelihoods (0.1596) and improved the visitation from tourist on their traveling activities to preserve cultural heritage and historical resources (0.1436).

3.1 Preserving Cultural Heritage and Historical Resources

About 286 distributions of cultural heritage in Banyuwangi area threatened to be damage until 2013. Banyuwangi Regency still has no cultural heritage regulation. According to “Balai Pelestarian Nilai Budaya” Mojokerto working area of East Java Province, there are 286 distributions of cultural heritage in the destination are the result of data collection for 2007. Of the entire existing cultural heritage, threatened and damaged. Until now, there is no Cultural Heritage Regulation that strengthens the position of the law. Humans cause the greatest damage. Distribution of cultural heritage comes from pre-history, classical, Islamic, colonial and post-colonial. The regency has five elements of the historical period, and most comes from prehistoric times. From the inventory, several sub-districts had distribution of cultural preserve. They included Muncar District Ompak Songo, Gumuk Klinting, Gumuk Mas, Princess Gumuk, Gumuk Jadah, Bale Kambang sites. In Sub Rogojampi, there is Gumuk Tugu, Gumuk Ratu Kedawung, and Gumuk Banteng Tomb of Adi Patih Gringsing and Watu Kebo sites. There is also a White Tiger site in Kabat District. Meanwhile in Singojuruh District there is Watu Kalsan, Watu Jaran and Watu Lumpang sites.

3.2 The Beauty of Cultural Arts

The tourists can enjoy the beauty of cultural arts and heritage art. They can enjoy 12 kinds of dance art. Three of the twelve dances are Gandrung, Seblang, dan Barong dances. While, the heritage art is Gerebeg Tumpeng Suro, Cow Tradition, and Jamasan Heritage.

3.2.1 Cultural Art

3.2.1.1 Gandrung Dance

Gandrung is a dance art typical of the people that now become the mascot of the regency. The dancer is synonymous with a hairy woman deer-legged deer, which means agile as a deer and has a sweet voice. Originally, the stage structures including Sang Padha Nonton Gending dancers as mandatory opening song of Jejer, Paju, and Seblang. Jejer Gending accompaniment with soft music. It is one type of traditional art using whose existence is still in demand by the community. One of the unique art of it, is the integration of dynamic dance movements away the sounds of various instruments and loudly voiced reply - replication. A dancer's performance often chants Using poem consisting of two lines or four lines. The poem there is a religious nuance romance.

3.2.1.2 Dance Seblang

The art of dance Seblang is a sacred dance associated with a magical ceremony to bring the spirit of spirits, ancestral spirits or Hyang. This type of dance art that found in the village of Bysari and Bakungan, Galagah Subdistrict estimated as a relic of pre-Hindu culture, which is still alive and still preserved. It is a dance accompanied by gamelan and performed by a person in a state of Kejiman or unconscious (entrances) because of possession or spirits of spirits, ancestral spirits, or Hyang. This dance is a means of worship of spirits, both goods and bad spirits. Therefore, the movements that exist on it are a dance's movement away spirit that penetrates into the container dancer. Characteristics of the movement done with a monotonous rhythm. This dance performance only held once a year, ie every 1st of Suro coincides with the implementation of clean village ceremony or village salvation. Its performances did not hold foreseen, will cause havoc for the village community Bysari. On the basis of spirits of the spirit, at this time the dance performances held on every Shawwal Day, which is three or four days afterwards (Herawati, 2015; Rachmawati, 2017).

3.2.1.3 Barong Dance

Barong art is a folk theater that combines elements of dance, music, and songs and stories that have been standard and hereditary. In the beginning, this art is sacred performing arts. The performance performed only at certain moments, for example during the village clean ceremony held on the first week of Haji (Great). However, today the art has become a show of entertainment that can be a stage at the wedding party or circumcision. This art is a folk art that contains the characteristics of using it concerns music, dance, dialogue, or the story. In the regency that maintained the originality of the art is approximately four groups, namely the Barong Kemiren, Mandalikan, Mangli, and Jambersari.

3.2.2 Heritage Art

3.2.2.1 Grebek Tumpeng Suro

The tourists can feel and enjoy the culture of local wisdom by seeing the fraternity among local people in the traditional food show keeping the security together. The event is also committed to dispel snakes that are widely available in the periphery.

3.2.2.2 The Cow Tradition

Tourists can appreciate the grateful expression of society to the Almighty who has fulfilled their needs from farming naturally. Dancers use traditional clothes. They bring the produce of the earth. The dance also presents theatrical ways of farming goods such as choosing seeds, spreading seeds, plowing the soil, dispelling pests and harvesting ways.

3.2.2.3 Jamasan Pusaka

In this event, the tourists can see exhibitions of hundreds of heirlooms ranging from Keris to swords including the heirlooms of Blambangan, as the forerunner of the Regency, two of them are Keris Joko Suro and Luwuk sword.

3.3 *Educating the Natural CE by Interpreting*

Given this very important section, this study will discuss this section in more detail. Based on the culture of the local community in Banyuwangi, they have a culture on celebrating the New Year of Hijriah 1 Muharam, which coincides, with 1st Suro in the Javanese calendar. They hold a strong tradition with local wisdom - Sarap moral messages in their respective territories. Here are the various celebrations of local community activity that celebrating one Suro (Nurbaya, 2016).

3.3.1 Grebek Tumpeng Suro in Pekulo Village Kepundungan Village

Hundreds of people in Pekulo Village, Kepundungan Village, Srono Sub-district, Banyuwangi, East Java, attended Grebeg Tumpeng Suro event. The event held to welcome the New Year's turn of Islam (Muharam) or in the Java community calendar known as Suro month. Although, celebrated by the villagers of a village, Grebek Suro in the village took place lively. They prepared 20 pieces of Tumpeng made from various kinds of crops and crops paraded around the village for about 1 kilometer. Some of the giant Tumpeng, made over the community's self-help paraded around the village. It equipped with various side dishes. In addition, there is a cone made of local agricultural crops. Hundreds of Ancak (rice placed on a banana leaf) also prepared to eat together with the people that come at the event held once a year. They usually do a celebration of it, but since last four years, it had been making one to be more harmonious. Their hope is that more, more come and eat more blessing, and for the next year, they avoid danger. Almost all the people in this region work as farmers and farm laborers and have large farmland (Rachmawati, 2015).

After paraded around the village, the group carrying the cone stopped at the intersection of the three villages and prayed together. After praying, the mountain cone contested by the residents for 'Ngalap Berkah'. Meanwhile, rice and side dishes placed in the Ancak, containers from the midrib and banana leaves directly eaten together by residents and visitors on the edge of the village road. After that, they cook with family at home, in order to be a blessing. Furthermore, the term Pekulo comes from "Bek Ulo" which means full of snakes. The people here always do salvation. So that, the snakes in the area do not interfere with human life. Until now, in the suburbs, there is still many snakes. This salvation also balances nature.

3.3.2 Cow Tradition in Kenjo Village Banyuwangi

This tradition dates back from the 1700s, when three people from Bugis opened land for settlements and agriculture. At that time, they planned to plow the land. They did not have the tools pulling the plow. Therefore, they decided to use their own power. A man in the plow and two others pulled him. Because of fatigue, they then look for animals to help plow the fields and find wild cows that then help the three people to cultivate agricultural land.

Various ways people to celebrate the Islamic New Year, which in Javanese calendar known as Moon Suro. One of them is like the people of Kenjo Village, Glagah District, Banyuwangi Regency, East Java. They held a Cattle tradition by parading two residents that used a cow costume around the village complete with his plow. Farmers who bring a variety of produces from the village of Kenjo accompany them. The tradition carried out purely from self-help communities living in about 15-kilometers from the center of the district. This is one of their ways to give to thank for all that had been giving by God Almighty. In addition, the tradition is a hereditary tradition of the ancestors that opened this village (Wirawan, 2013).

It paraded the villagers witnessed theatrical ways of farming good such as picking and spreading seeds, plowing the soil, and dispelling pests. It reminds them to return to nature. Using natural fertilizer and choosing the right season start planting until harvest. They are thankful for God's blessings. These activities have not been included in the tourism agenda of the Regency. Nevertheless, they still preserve it (Rachmawati, 2014).

3.3.3 Jamasan Pusaka di Dinas Pariwisata Banyuwangi

Every Java New Year, village people always held an heirloom at the Tourism Office district for a week in a row. In addition, there are exhibitions of hundreds of heirlooms ranging from Keris to swords including heirlooms typical of Blambangan - the forerunner of the regency, one of them is Keris Joko Suro and Luwuk sword. Traditional Javanese people that live in Indonesia celebrate a lot of 1st Suro, which is seen as a sacred day. On the 1st night of Suro, they usually do concern things not to sleep all night or for 24 hours (Herawati, 2015).

Understanding One Suro is a New Year according to the Javanese calendar. In contrast to the celebration of the New Year of the Christian calendar that every January 1st celebrates with the feel of the party, the traditional Javanese more deeply feel the spiritual nuance to get closer to God the Power as an expression of gratitude to God for all the blessings that have been given so far. It will always bless with more blessings and blessings in year the future. Therefore, the Java community prohibited held in the Moon Suro on celebrating like Wedding Party, Moving House, etc.

Interpretation: The first date of Javanese New Year commemorated as the commencement of a new life. Human beings from the depths of the deepest heart, honor the Almighty one, who first created the whole universe with all its contents, including humans. Therefore, the warning of one Suro always goes solemnly, people cleans themselves inward, introspection, thanks to Gusti, Who Makes Life and Life, which has given them all the chance to be born, live and work in this world.

Recognizing the glorious opportunity given by the Creator, it is proper that man - a decree runs the life of this limited time world by doing the best. The term Kejawen is Memayu Hayuning Bawono. Indeed the environment and culture must be preserve that the universe does not damage and there is no life.

Sacred Day in the month of Suro, besides the date of one sacred Suro, Tuesday Kliwon also declared sacred. On Tuesday night Kliwon in Suro, many pilgrims are in place that considered sacred and have a strong magic power. The month of Suro there is no Tuesday Kliwon, Friday Legi or Kliwon instead. In that month, many people held a Ruwatan ceremony for salvation and disposal of bad luck namely Ruwatan Murwakala.

3.4 Maintaining CE Development

The district is spurring the growth of tourist villages. The local Tourism - Culture Office is working hard to establish eight tourism villages. While, there is one cultural tourism village in the district. The district government relies on a tourism village called Desa Desa, Kemiren Village. This village reached 15 minutes' drove from downtown. There, tourists can enjoy 32 cultural events, 18 of them traditional arts, such as Ndog-ndogan, Tray, Ider earth, Gandrung dance, Angklung Paglak. In Kemiren, custom home used a unique agrarian cultural heritage can still be found. Using tribes is actually a minority of the social map of the local community. However, this tribe became part of the city's identification. It knows as the city of Gandrung (Wirawan, 2013).

The development of a tourist village is part of ecotourism development. The ecotourism position is unique, based on three legs at once, namely rural tourism, nature tourism, and cultural tourism. In his press statement, the Regent said that the tourist village has great potential, especially for the segment of tourists that is interested in exploring the cultural wealth of the people of Using. A number of villages head - indigenous leaders in the district have been inviting to Batu Bulan Village and Penglipuran Village, Bali, to learn many things, including hospitality and commodity selling techniques at prices that are not burdensome to tourists. Tourist village does require the participation and creativity of local residents. This departs from the assumption that the local people are the ones that best understood the potential for each village. All local institutions such as youth groups, citizen cooperatives, or women's groups should be the spearhead of tourism marketing.

3.5 Minimizing Cultural Degradations Ecotourism Activities

The effort to reduce the cultural degradation of CE activities is by introducing - teaching simple dance moves to students. By positioning children as the foundation for the artistic and cultural process, the activity builds creative awareness to continue to institutionalize the importance of traditional art into the minds of future generations. The awareness already embedded in the minds of children, youth, young people, then invited them to work. They more easily directed. The more generations that have the awareness and willingness developing traditional arts, the local culture by itself can continue to be empowered in the midst of an increasingly modern society.

Furthermore, it is necessary to expand or diversify the business of art and culture

development by recruiting more members of the studio and the wider coverage of the territory of the movement. This can satisfy the inner satisfaction from the artists and a little financial advantage to cover transportation costs. Meanwhile, cultural advantage can be the increasing number of citizens that have and build awareness about the importance of children learning traditional dance arts. To further strengthening the love and understanding of students about traditional dance arts, the studio managers schedule regular exercises.

The need for clarity of HCTBR policy on the development of traditional art galleries as a basis of cultural development by holding a race or performances involving all art galleries. The art gallery in this regency is an institution that seeks to negotiate the local cultural richness of the young generation of the fun exercise models. First: training them in the studio through the guidance of senior artists, they slowly but surely get to know, understand, and enjoy traditional art, both on dance and music.

Secondly, artists that took part in the studio are able to make innovative cultural breakthroughs by producing works based on traditional arts. Thirdly, conducting innovative cultural breakthroughs. They still stick to the richness of regional dance movements. While, exploring the great works with cultural messages that are appropriate to the conditions of the times. Fourth, through the studio and contemporary works that artists managed to become cultural actors who continue to negotiate the strength of local culture in the midst of modernity today.

3.6 Creating Sustainable Livelihoods

Efforts to create sustainable livelihoods by building economic contributions to support their lives. In addition, the economic contribution is partly set aside to sustain operational costs of maintaining cultural development. The community can do ecotourism culinary business by selling traditional Suran mush food to the tourists.

Javanese families on welcoming the month of Suro usually make Suran slurry. On the eve of one Suro, the family dinner is a special but simple menu, the Suran Porridge. Rice Suran slurry which is served consists of: White Porridge; Black Soy is fried; Village Chicken Egg fried in a sliced-iris; Serundeng Kalapa; Rujak Degan - young coconut fresh drink with Javanese sugar; Janur Kuning is placed over the entrance of the house.

Meaning of eating together: Firstly, it shows a family harmony, happiness to be together. They enjoyed delicious dishes. It is the blessing and most merciful of God. All the dishes are the giving of Mother Earth, along we live in the earth we can always eat, we are all obliged to keep, keep the earth where we live.

Secondly, the White Porridge symbolizes the sanctity of the way we live. Thirdly, black fried soybeans. This shows the attitude to life - the temperatures that are always faithful to do good and right by obeying the teachings of the elders that the children and grandchildren always worship and be on the road that are blessed and allowed by God, always virtuous and holds the principles of manners and ethics in the association.

Fourth, chicken eggs fried an omelet and sliced-iris. It is a symbol of sustainable living and

spreading everywhere. The standard guidance in humans to live are that human beings, who are actually allied and brothers, originating from the same Origin, and to be fair in enjoying the products given by nature.

Fifth, Serundeng coconut is a clear indication that we all follow the philosophy of coconut. Coconut trees grow everywhere easily and fertile and are able to adapt to local circumstances, as well as humans. In addition, all parts of the coconut tree are very useful both the fruit, fibers, stems, stick and leaves. This is a positive example of humans. All human actions should be beneficial to others as well. They are able to work, be able to help, give to others. They can give good things or do not hurt others as the wise pins say. To hurt others means to hurt yourself too.

Sixth, Rujak Degan is a human symbol must live life with enthusiasm, work well, right, and enterprising. That means we are thankful to God, who gives life and lives. We invite all their brothers to not sluggish living this life. By living in harmony in a tranquil atmosphere - fun, exciting.

Finally, yellow leaf placed above the door of the house. This is a symbol of their true life. They always close to the God, protected by Him day and night, and all the time.

4. Conclusions

The results of this study indicate that HCTBR should be consistent with implementing its strategy in offering adventure and experience different compared to other areas of the coast. They should fully support the program to maintain the integrity of local art - culture by fully supporting the budget supply already budgeted by the ministries of tourism and culture. In addition, they need to support artists to train arts – culture constantly of young people in developing the potential for CE. This study found 12 potential CE. Only three of cultural arts the new observed of twelve potentials. They became cultural competitiveness in the district.

Furthermore, HCTBR - stakeholders should consider interpretive aspects in support of CE potential and develop cultural ecotourism - a culinary that can mobilize local economic wheels that can directly support the economic contribution to local communities. Prioritizing interpretation of the education, in addition to increasing attractiveness for tourists, can also improve CE performance.

Acknowledgement

The author would like to thank many anonymous reviewers that have perfected this paper. The author also wishes to express his highest appreciation for the editor who helped publishes the study.

Limitation of study

Due to the limited time and budget of the research, there are still some regional dance things. This becomes an opportunity for other researchers to continue this research.

References

- Almeyda, A. M., Broadbent, E. N., Wyman, M. S., & Durham, W. H. (2010). Ecotourism impacts in the Nicoya Peninsula, Costa Rica. *Int. J. Tourism Res.*, 12, 803–819. <https://doi.org/10.1002/jtr.797>
- Ankre, R. (2009). Planning for silence with knowledge of the visitors: a case study of the Luleå Archipelago, Sweden. *Coastal tourism development: planning and management issues*, 203-218.
- Avinda, C. B., Sudiarta, I. N., & Karini, N. M. O. K. (2016). Banyuwangi promotion strategy as a tourist destination (case study at the Department of Culture and Tourism). *Journal IPTA*, 4(1), 55-60
- Che, D. (2006). Developing ecotourism in First World, resource-dependent areas. *Geoforum*, 37(2), 212-226. <https://doi.org/10.1016/j.geoforum.2005.02.010>
- Chien, M. C. (2016). An empirical study on the effect of attractiveness of ecotourism destination on experiential value and revisit intention, *Applied Ecology and Environmental Research*, 15(2), 43-53. http://dx.doi.org/10.15666/aeer/1502_043053
- Cobbinah, P. B. (2015). Contextualising the meaning of ecotourism. *Tourism Management Perspectives*, 16, 179-189. <https://doi.org/10.1016/j.tmp.2015.07.015>
- Cohen, J. (1960). A Coefficient of Agreement for Nominal Scales. *Educational and Psychological*, 20, 37-46. <http://dx.doi.org/10.1177/001316446002000104>
- Diamantis, D. (2000). Ecotourism and sustainability in Mediterranean islands. *Thunderbird Int'l Bus Rev*, 42, 427–443. [https://doi.org/10.1002/1520-6874\(200007/08\)42:4<427::AID-TIE5>3.0.CO;2-G](https://doi.org/10.1002/1520-6874(200007/08)42:4<427::AID-TIE5>3.0.CO;2-G)
- Fennel, D. A. (2001). Ecotourism: A Content Analysis of Definitions, Department of Recreation and Leisure Studies, Brock University, St Catharine Ontario L2S 3A1. Canada. *Current Issues in Tourism*, 4(5), 403-421. [Online] Available: www.commerce.otago.ac.nz
- Gottschalk, L. A. (2013). *Content Analysis of Verbal Behavior: New Findings and Clinical Applications*. Routledge, 19-22
- Henderson, K. (1991). *Dimensions of Choice: A Qualitative Approach to Recreation, Parks, and Leisure Research*. Venture. State College. Australia.
- Hengky, S. H. (2017). Presiding Ora Coastal Ecotourism in Maluku, Indonesia. *Business Management and Strategy*, 8(2), 27-44. <https://doi.org/10.5296/bms.v8i2.11827>
- Herawati, H. (2015). How to Make Sources of Suro Java. [Online] Available: <http://carabuatresep.blogspot.co.id/2016/09/cara-membuat-bubur-suro-jawa.html>
- Infobanyuwangi. (2017). Department of Culture and Tourism Target PAD Tourism Sector Rp 18.7 billion, [Infobanyuwangi.com](http://infobanyuwangi.com). [Online] Available: <http://infobanyuwangi.com/disbudpar-targetkan-pad-sektor-pariwisata-rp-187-miliar.html>

Kelkit, A., Celik, S., & Eşbah, H. (2010). Ecotourism potential of Gallipoli Peninsula historical national park. *Journal of Coastal Research*, 26(3), 562-568. <http://dx.doi.org/10.2112/09-1181.1>

Krause, A., & Weir, E. (2011). *Ecotourism: Management, Development and Impact*. Nova Science Publishers. Hauppauge, New York.

Kusbiantoro, D. (2014). Local Wisdom as Tourism Attraction Banyuwangi, Antarajatim.com. [Online] Available: <http://www.antarajatim.com/lihat/berita/131259/kearifan-lokal-sebagai-daya-tarik-pariwisata-banyuwangi>

Lloret, J., & Riera, V. (2008). Evolution of a Mediterranean Coastal Zone: Human Impacts on the Marine Environment of Cape Creus. *Environmental Management*, 42, 977-988. <https://doi.org/10.1007/s00267-008-9196-1>

Lynch, M. F., Duinker, P., Sheehan, L., & Chute, J. (2010). Sustainable Mi'kmaw cultural tourism development in Nova Scotia, Canada: examining cultural tourist and Mi'kmaw perspectives. *Journal of Sustainable Tourism*, 18(4), 539-556. <https://doi.org/10.1080/09669580903406605>

Nurbaya, R. (2016). This is Suro One Night Ritual in Banyuwangi Regency. [Online] Available: <http://thewombmates.com/2017/09/sambut-tahun-baru-hijriah/>

Pace, N. L., & Morgan, N. (2017). Living Shorelines: Eroding Regulatory Barriers to Coastal Resilience. *Natural Resources & Environment*, 31(3), 44-47

Pearce, J. A., & Robinson, R. B. (2005). *Strategic Management: Formulation, Implementation, and Control*, Boston, Mass McGraw-Hill. [Online] Available: <http://trove.nla.gov.au/version/49257169>

Petroman, I. (2013). Types of cultural tourism. *Scientific Papers Animal Science and Biotechnologies*, 46(1), 385-388.

Picard, D. (2007). Potential and feasibilities of national and local development of coastal ecotourism, *Regional Strategic Action Plan for Coastal Ecotourism Development in the South Western Indian Ocean*, 10-11. [Online] Available: http://www.commissionoceanindien.org/fileadmin/resources/RECOMAP%20Reports/Potential_feasibilities%20of%20national%20and%20local%20development_coastal%20ecotourism.pdf

Picard, D. (2015). Making ecotourism sustainable: refocusing on economic viability. Lessons learnt from the “Regional strategic action plan for coastal ecotourism development in the South Western Indian Ocean”. *Journal of Sustainable Tourism*, 23(6), 819-837. <http://dx.doi.org/10.1080/09669582.2015.1019512>

Porter, B. A., Orams, M. B., & Lück, M. (2015). Surf-riding tourism in coastal fishing communities: A comparative case study of two projects from the Philippines. *Ocean & Coastal Management*, 116, 169-176. <https://doi.org/10.1016/j.ocecoaman.2015.07.015>

- Rachmawati, I. (2014). Welcomes Suro Moon, Tradition of "Sapi-Sapian" Held in Banyuwangi, Kompas.com. [Online] Available: <http://nasional.kompas.com/read/2014/10/26/121032227/Sambut.Bulan.Suro.Tradisi.Sapi-sapian.Digelar.di.Banyuwangi>
- Rachmawati, I. (2015). Grebeg Tumpeng Suro, People of Pekulo Hamlet Seize Palawija. Kompas.com. [Online] Available: <http://travel.kompas.com/read/2015/10/14/100700127/Grebeg.Tumpeng.Suro.Masyarakat.Dusun.Pekulo.Rebutan.Palawija>
- Rachmawati, I. (2016). Four Banyuwangi Strategies Won UN Tourism Awards, Kompas.com. [Online] Available: <http://travel.kompas.com/read/2016/01/22/104123127/Empat.Strategi.Banyuwangi.Raih.Penghargaan.Pariwisata.PBB>
- Rachmawati, I. (2017). Celebration 1 Suro in Banyuwangi, Kompas.com. [Online] Available: <http://travel.kompas.com/read/2017/09/22/164300827/perayaan-1-suro-di-banyuwangi->
- Richards, G., & van der Ark, L. A. (2013). Dimensions of cultural consumption among tourists: Multiple correspondence analysis. *Tourism Management*, 37, 71-76. <https://doi.org/10.1016/j.tourman.2013.01.007>
- Rusli, Santosa, H. R., & Soemarno, I. (2015). Coastal ecotourism-based development for fishermen settlement in Labuan Bajo, Donggala, Central Sulawesi. *International Journal of Development Research*, 5(08), 5215-5221.
- Sakata, H., & Prideaux, B. (2013). An alternative approach to community-based ecotourism: a bottom-up locally initiated non-monetised project in Papua New Guinea. *Journal of Sustainable Tourism*, 21, 880-899. <http://dx.doi.org/10.1080/09669582.2012.756493>
- Shan, W., & Jun, L. V. (2009). Central inner mongolian culture and tourist resources development model. *Journal of Arid Land Resources and Environment*, 11, 029.
- Tie-xin, M. E. N. G. (2006). On Sustainable Development of Cultural Ecological Tourism Resources—A Case Study of Shaoxing City. *Scientific and Technological Management of Land and Resources*, 2, 024.
- UNEP & WTO. (2012). *Tourism in the Green Economy – Background Report*, United Nations Environment Programme and World Tourism Organization, UNWTO, Madrid.
- Walker, K., & Moscardo, G. (2014). Encouraging sustainability beyond the tourist experience: ecotourism, interpretation and values. *Journal of Sustainable Tourism*, 22(8), 1175-1196. <https://doi.org/10.1080/09669582.2014.918134>
- Wirawan, O. A. (2013). *Tourism Village: from Desa to Desa Sayur-mayur*, ISSU. [Online] Available: https://issuu.com/radarjember/docs/jember_100416_rj
- Yan, C. H. E. N. (2009). *Eco-museum: The Harmonious Integeration of Tourism Development and Cultural Protection—And An Idea of Eco-museum of the Hani's Terraced-Field Culture*

in Yuanyang. *Journal of Honghe University*, 6, 004.

Copyright Disclaimer

Copyright reserved by the author(s).

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/3.0/>).