INTRODUCTION

This paper wants to see how conflicts regarding the management of a religious tourist place between the community and the government can occur. When we talk about religious tourism, we cannot let go of the culture of the Javanese people who glorify people who in their lifetime are considered to be credited with the interests of the public by visiting the burial site. Not infrequently, the site is not the actual location of the tomb, it can also be in the form of petilasan (temporary resting place). Local people as funeral administrators also often benefit from the existence of pilgrimage activities like this, because they can open a side business such as food stall services, motorcycle taxi services to deliver pilgrims, or as a source of village income. Meanwhile, the local government feels that it has more power in managing this tourism activity and overrides the existence of the community around the tourist sites. The data that I use in this paper comes from the research that I did during June 2018 regarding the life of the farming community at the foot of Mount Muria.

METHODS

The method that I did in this research was to use in-depth observations and interviews in a village located at the foot of Mount Muria, precisely in the Japan village, Kudus District, Central Java Province. Through observation, I saw how visitors to the funeral site arrived, saw what activities they were doing while at the cemetery location, and positioned myself as one of the visitors by participating in the pilgrimage activities. Meanwhile for in-depth interviews I selected a number of informants who were considered to have an important role in managing the burial sites, such as the kuncen (tomb caretaker), the local village head, and the management of the funeral foundation.

FINDINGS

Historically, the name of the Village of Japan originated from the word Japani which in ancient times many shamans or paranormal gathered and tried to fight visible and invisible disturbances in the eastern part of Mount Muria. Hearing this, Sunan Muria sent one of his students named Surogonjo to settle in the area as the location of his horse stable and livestock. The area was originally only a place to guard horses and livestock, then gradually developed into a settlement. This is due to the large population around Mount Muria who came to settle down and help Surogonjo carry out his duties.

The three-flavored water and the tomb of Syech Syadzali are tourist attractions found in protected forest areas in Japan Village. The management of this tourist attraction was originally self-help by the local community. The management was carried out through the Syech Hasan Sadzali Cemetery Foundation chaired by Mr. Didik, with the tomb caretaker named Mbah Surono. Perhutani then took over this tourist attraction on the grounds of revamping the location, in collaboration with third parties who also managed the tourist attraction of Monthel Waterfall. With this third party, tourists who come to Air Tiga Rasa are charged a fee of IDR 7,500.00 per person to enter it.
Mbah Surogonjo’s tomb near the village settlement is another sacred tomb located in Japan Village. Because of its location which is not included in the Perhutani work area, the management of the tomb is still held intact independently by the community. For the past 2 years the Mbah Surogonjo Cemetery has undergone several renovations. The most visible renovation was the construction of a gate and revamping at the grave site which was previously a simple brick hut. At present, kuncen from the tomb of Mbah Surogonjo is held by Mr. Suwardi.

DISCUSSION

Tourism is a big industry that involves millions of people every year, who spend millions of dollars. For many countries, this industry is the main element supporting the economic sector (Lagarense & Daud, 2009). The tourism industry drives labor absorption and income for local communities, and serves as a medium for preserving culture and the environment, supporting infrastructure development, and helping maintain political stability (Litchfield 1988); and gradually being promoted as a driver of development and poverty reduction (Tepelus, 2006).

Contrary to the driving spirit of development and poverty reduction, the Air Tiga Rasa religious tourism complex and the Syech Syadzali Tomb and the Mbah Surogonjo Tomb which are tourism objects in Japan Village have their own problems related to this. This happens because the community considers Perhutani to directly bypass the village government and foundations in implementing tourism location management agreements to third parties. Villagers themselves feel disadvantaged by the existence of these third parties because there is no profit sharing system between third parties and villagers. Even though the infrastructure to get to the tourism location uses village roads. This causes when there are road repairs caused by landslides, the ones who intervene to make improvements are ojek and foundation organizations with self-help funds from the Japanese Village Community.

According to the community, currently there is a transition period for third party changes because the contract with Perhutani will end in 2018. Many residents who expect these attractions can be re-managed by residents of Japan Village.

CONCLUSION

When discussing the location of tourism, we cannot rule out the existence of communities around the location. This is because they are the first circle that has a close relationship with the existence of these tourism locations in daily life. If the government is ignorant of their existence, it is likely that sustainable tourism activities will be difficult to achieve, especially if there is no support from the government. And the government should focus more on empowering the surrounding community in tourism location management activities that can support the economy of the local community.

BIBLIOGRAPHY


The Dieng Plateau region is very well known for having the charm of Hindu temples, natural beauty, and horticultural potential as well as geothermal energy. Not only that, the Dieng community has long had a unique tradition of cutting dreads. In its development, this cultural performance was packed in cultural tourism. This article tries to examine how the relationship between the image of the destination and the holding of a cultural festival. The case raised in this study was Dieng Culture Festival (DCF) which was held in the Dieng area, Central Java.

To strengthen the destination image needs to be balanced with the development of events continuously and has a unique value. Through the perspective of cultural tourism, this article reviews the concept of organizing Dieng Culture Festival (DCF), such as the content and form of the show, how the audience reacts, how it impacts after the implementation of DCF while seeing how it continues. The focus of the analyst is directed at the importance of event planning to strengthen the destination image. Data collection is done by conducting observations, literature studies, and in-depth interviews.

The results of this study found that the Dieng Culture Festival (DCF) which started from the initiation of the Pokdarwis Dieng Pendawa has been carried out regularly and included in the National Tourism Agenda. The highlight of the event is cutting hair from children who have dreadlocks. Local governments and communities and tourism operators acknowledge that Dieng Culture Festival (DCF) is strategically supported to strengthen the destination image of Dieng Plateau while at the same time lifting the economy of the local community.

Keywords: Tourism Destination Image, Local Culture Tradition, Dieng Culture Festival, Dieng Plateau, Central Java