The imagination of the originality of traditional house (Rumah Adat) in Eastern Indonesia has tended to become one of the main capitals for the development of cultural and tradition-based tourism by the state, both the central government and the regional government. This condition then tends raise to the perspective that the Rumah Adat – the house – is a passive structure, only has the functions as a center of ritual and kinship, rather than as a center of residence for the people who inhabit it. Based on ethnographic research for six months in Sumba, East Nusa Tenggara, Indonesia my research shows that in the context of Sumba society in particular, homes are active subjects and cannot be separated from the changes and transformations. This transformation can be in a physical and socio-cultural context and structure. Unfortunately, this change and transformation by the state is seen as a “decline or reverse” to the potential for cultural and tradition-based tourism development because it is getting far away from the originality. This paper will try to unravel the complexity of discussing changes, physical, social, and cultural transformation in the context of the Sumbanese’s Rumah Adat: how far changes and transformations occur and how far these changes and transformations can be said to threaten the potential for cultural and tradition-based tourism development by the state?

Keywords: Change and Continuity, Customary House, Originality, Tourism

INTRODUCTION

For Sumba people, The Houses are the past and the future. It is not just an inanimate object, but something that must be thoroughly cared for because it contains the value of how they behave towards their ancestors. If it is injured it must be treated, if it broken it must be rebuilt. In one day, early in the morning, because it’s cold, I don’t take a shower, then go straight to the gathering point near the market. That day, I along with hundreds of other villagers will leave for the forest to pull together a large pole. The large pole is not just ordinary pole. It is the most sacred pole in the structure of the traditional Sumba house. Daughter-in-law who lives in a traditional house, may not touch that sacred pole.

There are four large pillars that will be drawn, and not messing around because of their large and long size, plus the location of the wooden presence at the bottom of the cliff. I, who had the wrong costume wearing sandals, should have shoes or bare feet, had to struggle down the steep terrain. The problem is that there is no stone as a foothold, just relying on tree roots or logged-over tree trunks that appear on the surface. Fortunately, residents who saw me was in trouble, were light enough to extend their hands. Hundreds of people attended to help, coming from various villages. Far or near, directly or not, these people mostly have kinship ties with the main house to be built. The house to be built is Umma Kabatana, which means the border house. This house is indeed located between two villages: Tarung and Waitabar, West Sumba. Umma Kabatana is one of 24 other houses to be built, of course, requiring hundreds of people to work.

Tarung, in 2017, experienced a fire accident. This fire, for its residents, is not merely considered a disaster, but a connection point of past history with the future. The centuries-old houses that have stood up and burned, will be rebuilt because it is a manifestation of how their ancestors were respected until the future. His effort to pull the pole is nothing compared to the services of the ancestors to build houses and villages in the past so that they can exist until the present. Hundreds
of villagers in one day pulled the big pillars, also will be remembered by their children and grandchildren in the future.

_Preserving Tradition: What Will Be Preserved?_

"If there is no funding support, the houses will still to be built as before", said a resident about the village that was burned after receiving funding support from the government for revitalization. I will explain the issues – in reflective way - that relate to how the Tarung people maintain and "negotiate" the value of traditions in the present and in the future. This note is important as our forgiveness of the fact that an element and unit of tradition must experience change and even transformation for one reason or another. This change, we do not have to rush to value as something bad, but we must first look at social and cultural contexts: why changes and transformations of tradition and culture can occur, how changes and transformations take place, to what impact on the overall social structure of the community concerned. This is also an important note for all of us in reviewing what is meant by "preserving culture".

There are two important things concerning the change and transformation of this tradition and culture. First are things that involve beliefs, which means they are related to religious issues. The second is things that concern the social life of the people of Sumba itself which are so complex, which when viewed in a material-economic perspective. However, the first change, which concerns beliefs, will affect the second, the social life of the community itself. This is none other than what I have said in the early part of this paper, that belief affects many aspects of the social structure of society, including talking about traditional houses, from the process of building to the rituals that surround them.

While I was in the middle of this village, I divided the changes into two categories: micro changes and macro changes. Instead of the word "change" I actually feel more appropriate using the word "transformation". The word "change" reflects something completely different from its origin, but in reality, in an element of tradition and culture there are things that change but there are things that are maintained. In other words, it doesn't change at all. I take the example, the replacement of horses into motorbikes when paying for the wedding dowry, the substitution of betel nut into candy, or even in the context of traditional houses, namely the replacement of concrete for wood as a house pole, should not be seen in a material perspective the economy, but also needs to be considered the cultural elements (meaning) and the context in them. What needs to be considered is whether the transformations also occur changes in the lifestyle of the people. Therefore, as I said earlier, there are two types of transformation: micro: which does not affect or change the pattern of life to the social structure of society and macro transformation which can change the social structure of the community. From macro transformations, more micro transformations occur. These small things are small changes that society can still tolerate.

As with macro transformations, the things that "change" are related to customs or beliefs. In the process of building a traditional house in Kampung Tarung, for example, there are simplified traditional rituals that are completely eliminated, of course, with realistic considerations, for example dealing with material issues. Matters that concern this are usually not just taken for granted, but "requested" permission to the ancestors who have overtaken them. This is what I mean by traditional and cultural negotiations: all "changes" carried out must be communicated to the ancestors through certain rituals and then anything simplified or eliminated can be tolerated.
In plain view, perhaps the problem above by ordinary people is seen as something that impresses that indigenous peoples no longer preserve their customs or traditions. A tradition and culture is considered sustainable if it is carried out as originally - its origin - without any difference whatsoever with its origin. In fact, nowadays, which is full of changes, dynamics, and complexity, people are increasingly difficult to find "originals" themselves. Of course "change" and transformation occur throughout time depending on the social and cultural context that occurs around it. I have visited Prailiang or Prainatang Village in East Sumba. The traditional village is said to be said to be the second village that stood on Sumba, after Wunga Village which was also in East Sumba. Accompanied by a resident from Kampung Tarung who used to be a guide for a number of guests, he said that "this is the original traditional house on Sumba". What he said and I saw were traditional Sumba houses whose were not too high and the houses were not big.

Comparing traditional houses in one of the oldest villages in Sumba with traditional houses in Kampung Tarung is certainly very different, from the size, type of wood used, to the shape. However, the absence of a house in these two places does not make us rush to label a house or an element of tradition and culture with original or not authentic, even sustainable or unsustainable. There are things that should concern us before giving such labels, including the location or geographical context, and certain social conditions in a certain time dimension. Of course there are many things that cause a "change" and transformation can occur. Likewise when talking about the process of building a traditional house in Tarung village.

Likewise when starting to talk about things that are materialistic in nature, such as pegs or ropes that are used and become components of the structure of the house. Seeing things like this, once again, many people assume that when encountering elements that did not exist in the past, such as pegs, we immediately think that a house is as if "not original anymore". Of course there are certain considerations as to why an element is used and is not used anymore, that is what we must investigate or examine further. In another words, we talk about "possible or not possible". Regarding this matter, let me ask a question that is sufficiently answered by the readers themselves in a reflective manner: if nails and stakes were widely known in the past by the ancestors, they would or would not use them to build houses? I think they will consider it.

As I have said, "change" or micro transformation is possible if he is not too concerned with customary issues. In the context of the Tarung village, "change" and transformation of the structure of the house (including material and form or spatial layout) is possible if the house is Ana Umma or secondary house from The Main House. As long as the house is not included in 12 Tuba or has a task in the Wulla Poddu ritual, "change" and transformation are possible. Increasingly to the present, the relevance of traditional culture is increasingly contextual. The authenticity of a region's culture or ethnicity is maintained in several contexts, for example religious, kinship and marriage contexts. Perhaps because it is in the Indonesian social cultural space which is generally adaptive, the contexts of the authenticity of culture and tradition can coexist with changes that come from outside and from within the community itself. Take the example of a stone grave that weighs tons on the Marapu people, who once (and still some today) must be transported from the mountain to the village, now can be made from sand and cement and formed by resembling also from the mountain. Not an important change in means and equipment, but the essence of the meaning of tradition contained in the local cultural system that is maintained.
Socio-cultural changes always occur in any society and will continue to happen at any time. Therefore, we must see that socio-cultural change is something natural. Socio-cultural changes are read as alterations or transfers of behaviors and values in various aspects of order, institutions and organizations in society. There are four basic characters from the process of socio-cultural change. First, socio-cultural changes are always occurring. Both socio-cultural changes occur because of intentions and some (more) because of accident. This is because a culture or tradition is the result of an ancestral error trial in living a life in the past. The third social cultural change raises the pros and cons among the community itself. The four social-cultural changes provide benefits to certain parts of society. Beyond that, there are changes that run slowly (evolution) and some run in a revolutionary manner.

Socio-cultural changes usually also occur unnoticed by the community concerned. They experience and deal with it as a process of adaptation. In addition to changes that do occur naturally, there are also changes that occur because they are intentional and planned. Some people may have ideas to change the (micro) structure of life to be (considered) more advanced, good, and easier. The effect of change (mainly intentional) is the emergence of controversy. Controversy is the effect that always occurs in every socio-cultural change. Pros and cons are dynamics that always arise as a result of the basic character of change.

Direction of Cultural Tourism Development: Conclusion

Physical and cultural transformation that includes traditional houses indirectly impacts on how the government builds a tourism perspective in its area, in this case related to traditional village tourism. Does the government want to build an imagination of originality about a cultural element or rather accommodate and make the dynamics of cultural transformation an important part of their tourism. The trend of developing traditional home-based tourism (in particular) in Indonesia still emphasizes originality as an important part in minimizing possible changes that can occur. The government seems to forget that the traditional houses that are elements of tourism are also places of residence for the people inside them. As a unit of residence, a house has its own dynamics depending on the context of the people who inhabit it and their lives. Indeed, in the context of traditional houses, there are certain limitations that cause small or large amounts of change and transformation to occur. The cultural tourism paradigm should have accommodated the elements of dynamics and cultural transformation as an important part of him but while maintaining certain cultural wisdom values. The government does not need to worry about the changes and transformations that occur in the community to the extent that it does not harm the community itself.

Surfing the Ambivalences: Human-Waves Relationship in Mentawai’s Surf Tourism

Sarani Pitor Pakan

Wageningen University/Universitas Pelita Harapan

Studies about surfing and surf tourism in Mentawai Islands have been full of numbers, profiles, and conflicts. However, the most basic materiality of surfing itself, namely waves, is rarely emphasized. Besides, academic discourses have long portrayed Mentawai’s association with land and forest, while their relationship with the sea and waves has been overlooked. Thus, this paper explores the waves as the focus, aiming in understanding how Mentawaians relate with waves within the context of surf tourism.