

Representation of Madura Cultural Tourism in Indonesian Poetry Discourse (Tourism Literature Study)

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ABSTRACT

The purpose of this study was to describe Madura tourism contained in a collection of Indonesian poetry books. The method used in this study was descriptive qualitative with a tourism theory approach. Data was the form of words and sentences that represent Madura cultural tourism, while the data source in this study came from a collection of Indonesian poetry with the theme of tourism. The instrument used for data collection in this study was the researcher himself. The data collection technique in this study was carried out with the note-taking method, with the work steps of reading repeatedly the collection of Indonesian poetry books, outlining the selected data, and recording data. To analyze the data in this study, researchers used the Milles & Huberman model by adjusting the needs. The results showed that there were 14 collections of Indonesian poetry books with the theme of Madura cultural tourism, consisting of 69 poetry titles, 121 data were found, with details of 105 data representing Madura traditional tourism and 16 data representing Madura art tourism. The representation of tourism in Indonesian poetry would ultimately have an impact on the introduction, preservation, and development of Madurese culture as a tourism object.

KEYWORDS

cultural tourism; tourism literature; poetry

INTRODUCTION

Literature was a person's imaginative and creative work which was realized through the medium of spoken and written language (Teeuw, 2015). Every literary work was sourced from the experience and reflection of the author, thus, it made literary works have aesthetic, moral, and critical value to represent cultural tourism. This literary wealth was slowly able to attract the interest of readers to explore and visit tourism places that were constructed in literary works (Jenkins & Lund, 2019). Many figures had given the meaning and function of literary works, one of them was Miller (2011) who stated that literature served as a bridge to reality. Therefore, literature had been widely studied from various aspects, such as: sociological, psychological, political, gender, and moral values. The existence of this research was different from previous research, this research focused on a problem which was relatively new and still had little attention from literary researchers, namely tourism literature. Indeed, literature and cultural tourism were two things that could not be separated, both of which have a reciprocal relationship (Anoegrajetj et al., 2020). This relationship had inspired authors to create a literary work. On the other hand, literary works namely poetry implicitly provide an overview of cultural tourism. Therefore, it becomes a major contribution to introducing, promoting, and developing cultural tourism in each region.

The representation of cultural tourism could be observed by the readers in the Indonesian poetry collections discourse. These discourses were cultural elements built by the author

(Marti & Houwen, 2017), such as: places, food, rituals, customs, arts, and so on (Smith, 2003). The construction of cultural tourism was intended by the author for the readers to discover and enjoy (interested in) cultural tourism (Page, 2018). Poetry which conceived cultural tourism was different from tourism guidebooks. Tourism guidebooks provided complete, clear, and detailed tourism information. Meanwhile, poetry presented cultural tourism through discourse (text). Therefore, the information about cultural tourism in poetry was incomplete and unclear. It was the uniqueness of literature as a discourse, it always presented in the dialectic of the text and contextual (Rosyadi, dkk, 2010; Tarigan, 1987), had something (another meaning) outside the text (Mithun, 2015), and could be understood if it was studied by in-depth readers (Olsen, 1987). Deep emphasize on aesthetic value had made the literature meaning could not be understood directly.

Tourism literature is the basis for researchers to examine poetry that contains cultural tourism discourse. One of the four faculties of the study of tourism literature is to study literary works with the tourism theme (Putra, 2019). A lot of Indonesian literature includes cultural tourism, such as the novel *The Rainbow Troop* by Andrea Hirata (2005) and the novel *My Love in Lembata* by Sari Narulita (2016). In addition to the Indonesian literary works mentioned above, Indonesian poems contain the discourse of Madurese cultural tourism. The existence of Madurese cultural tourism in the poetry lesson encourages writers to use it as a source of research. This research is expected to be an addition and support the study of tourism literature which is considered a new study.

As for previous studies that can be used as additional references for this research, including *Literary Places, Tourism, and The Heritage Experience* written by Herbert (2017). The article discusses many tourist attractions that were born and continue to develop because literary works influence them through novels and their authors. *The Growth of Literary Places in Ancient Town Tourism Destinations: Based on The Theories of Bourdieu, Danto, and Dickie* written by Liao Jiang and Honggang Xu (2016). The research explains literary tourist attractions that were born, grew, and were known by tourists because of the introduction or promotion process through the website. *Tourism literature: from Legend to Banyuwangi Ethno Carnival* written by Novi and Endah (2020). The research focuses on the study of tourism literature which is a metamorphosis from legend to the festival. The story of Sri Tanjung Sidopekso, a legend of the origin of Banyuwangi, has changed its form into a storybook and theater. Until finally, it became a tourist destination called Sumur Sri Tanjung. The similarities between previous research and this research are that they both study literature and its relation to cultural tourism. The method used is also the same, namely descriptive qualitative. The location of the differences between previous research and this research, namely cultural tourism under study, previous research examined cultural tourism objects outside Madura. While the thing of cultural tourism in this study only focuses on cultural tourism in Madura.

This research aims to analyze and describe Madura cultural tourism in Indonesian poetry discourse. The form of Madurese cultural tourism in question includes traditional and art tourism. The choice of poetry as a source of research is due to the representation of Madurese cultural tourism that many writers find in Indonesian poetry literature, especially those written by ethnic Madurese.

LITERATURE REVIEW

Cultural Tourism

Culture has unique and exciting characteristics as an inseparable part of human life. This makes culture have a special place in the people's hearts so that it becomes a reason for people or tourists to visit a site where culture is located (Mele dkk., 2021), Visits usually

have various purposes, to gain cultural experience (Du Cros & Mc Kercher, 2015), study, and research (Seyfi, dkk., 2020; Nuzulilitz, dkk., 2019); this then gave birth to the concept of cultural tourism.

Tourism and culture are considered one unit. Every tourist activity carried out by tourists must be in contact with the cultural realm; the two are fused, so they cannot be separated (Dunbar-Hall, 2010). Cultural tourism is the most significant, interesting, and diverse phenomenon (UNWTO, 2012), cultural tourism is an umbrella for various tourism activities because culture is plural and includes many aspects (Mc Kercher & Du Cros, 2012). Cultural tourism is a travel activity to gain cultural experiences, such as ceremonies, dances, music, rituals, culinary arts, crafts, and people's way of life (Stebbins, 1996; Richards, 2011; Pasape, dkk., 2014; Anderson, 2015; Santa-cruz & López-guzmán, 2017). In line with what has been conveyed by the figures above, the Education Team (2020) divides cultural tourism into two types; (1) Customary tourism, namely tourism activities to know the patterns, potential, architecture, and habits of the people in an area; (2) Art tourism, is a travel activity to enjoy the results of works of art, be it performances, fine arts, batik, and many more.

One of the places that has a variety of cultural tourism is Madura, the unique culture of Madura has invited many tourists to visit in the hope of getting cultural experience, studied, and researched from various aspects. Not only that, the diverse culture of Madura has inspired many writers to produce a literary work, it is only natural that there are many books of poetry and short stories that represent Madurese cultural tourism.

Tourism Literature

Over time, many Indonesian literatures have been found that represent cultural tourism, an overview of cultural tourism that readers can find, for example in books of poetry and short stories in Indonesia. The representation of cultural tourism in Indonesian literature is slowly being able to develop culture into a tourist area (Wibawa, 2020) as well as being able to attract the interest of readers for cultural tours, as a result, various Indonesian cultures are increasingly recognized by tourists, this is in line with what was conveyed by Anoe-grajekti, dkk. (2020) that literature and tourism have a reciprocal relationship, both of which are reciprocal or mutually beneficial. This reason then became the starting point for the birth of the study of tourism literature.

Literary tourism refers to the visit of tourists to a cultural object found in famous literary works or the residence of the writer (Jiang & Yu, 2019). (Jiang & Yu, 2019). Literature tourism is closely related (same) with cultural tourism (Jenkins & Lund, 2019) because basically literature is a fact of society and culture, the pattern of society in a place and its culture can be observed by readers through the discourses presented in literary works, the same thing was also conveyed by Baleiro & Quinteiro (2018) that tourism literature is part of cultural tourism because it involves traveling to cultural places related to literature.

The tourism literary approach can be carried out in four areas: (1) thematic studies of tourism literature, carried out by selecting literary works with the theme of tourism (2) studies of literary heritage and literary places that become tourist attractions (3) studies of literary activities such as festivals which becomes a tourist attraction (4) literary studies that are translated into other forms and have the potential to promote tourism (Putra, 2019; Intan, 2021). For this research, the researcher focuses on the thematic study of tourism literature.

Literature as Discourse

Literature as a discourse can be understood that literature has similarities with discourse in general, in the form of verbal or text, always present in the dialectic of the text and contextuality (Rosyadi, dkk, 2010; Tarigan, 1987), has something (another meaning) outside

the text (Mithun, 2015) if studied by in-depth readers (Olsen, 1987). This is due to the attachment between literary discourse (text) and events that have been experienced by the author related to socio-culture (Rosyadi, dkk, 2010; Teeuw, 2015). The uniqueness of literature compared to other discourses lies in prioritizing aesthetic values (Gander, 2018). This emphasis on aesthetic values makes the meaning of literature cannot be captured directly.

Reading literature is not perceived only for pleasure or looking for beautiful words. This is because literature contains views, experiences, values of life, and cultural representations that are deliberately embedded by the author to be studied by readers (Phelan, 2020). An ideology that will slowly influence its literary readers. Therefore, it is important to broaden the study of literary content. Through these efforts, various important meanings hidden in literature can be revealed. In this regard, the presence of this research is expected to be able to dissect literature as a discourse that represents Madura cultural tourism. The literary form chosen by the author is Indonesian poetry and short stories.

RESEARCH METHODS

This research is a literary study by using tourism literature approach. The type of this research is descriptive qualitative, that is; the type of research that describes as accurately as possible the state of language in an article by Lexy J. Moleong (2012). This research can also be regarded as a type of library research, because the data obtained during the research process comes from books (Sukardi, 2012), namely poetry collection books containing Madura cultural tourism. The research process carried out by the researcher during the research process included: searching and determining poetry which contained the discourse of Madura cultural tourism, reading repeatedly, recording the findings, classifying and interpreting the data findings, and finally making conclusions.

The data in the study are in the form of quotes or sentences that represent Madura cultural tourism. The source of data in this study comes from a collection of Indonesian poetry books which contain Madura cultural tourism. Researchers found 14 books of Indonesian poetry collections, consisting of 69 poetry titles: *Between Sagun and Makmul, Rodat, Run Away from Giri, Buah Billa Diporak, Billapora* (Basha, 2021), *Sumenep, Jumiang, Bukek, Lombang, Sepudi, Kamal, The Town Square, Gus, Ngai Dhaja* (Raja, 2012), *Madura, Cow Race, Corn, Cassava, Tobacco, Suramadu, Salt, Seronen, Tong-Tong, Sumenep Square, Klenengan Palace, Sate, Jami' Mosque, Madura Island, My Sumenep* (Nafilah, 2015), *Madura* (Tsabit, 2019), *Suramadu, The Fly Satay, Kangean* (Raharja, dkk, 2014), *Going Home, Village, Sape Sono', Jumiang, Rokot Tase' (1), Rokot Tase' (2), Cattle Market of Keppo, Dhangka, Sembilan Beach* (Riyanto, 2020), *At Sumenep Mosque, My cow, From Andalun Ke Batang-Batang* (Imron, 2010), *at Salopeng Beach, Hero from Sampang, Madura* (Imron, 1996), *Dengan Kek Lesap*, (Imron, 1999), *In the strait of Madura* (Fauzi, 2015), *Taneyan, Legung, Tandak, Saronen, Kolenang, Badur Land, Garam Land, Batu Ampar, Sampang Talelah, The Bridge* (Tawar, 2015), *Kalompek Hill* (Bahri, 2018), *At the Tomb of Kiai Khalil Bangkalan* (Ibrahim, 2017), *Madura Changed it's Name, Seduction of Salt Island, Horn Macapat* (Sahar, 2018), found 121 data, with details of 105 data representing Madura traditional tourism and 16 data representing Madura art tourism.

The instrument used for data collection in this study was the researcher itself. The data collection technique was carried out using note-taking method (Mahsun, 2014). That is, the researcher collects data by listening to and examining a collection of Indonesian poetry books, the data obtained are written and presented in a research report book. Data analysis in this study used the Miles and Huberman (2014) model with the main stages: data

reduction, data presentation, and conclusions or verification. Researchers in analysing the data make modifications that are customized to the needs.

RESULTS AND DISCUSSION

In this part, the researcher will describe four data on Madura Cultural Tourism as a representative of the overall data that has been found. The two data represent aspects of Madura Traditional Tourism and the next two data represent aspects of Madura Art Tourism. The data and the discussion are also presented simultaneously, hoping that readers can be understand the results of the research easily.

Aspects of Madura Traditional Tourism

Traditional tourism is a tourist activity with the aim of knowing the patterns, potential, architecture, and attitudes of the people in an area. There are many aspects of Madurese tourism found in the collection of Indonesian poetry books, namely 105 data and can be seen in the following quote.

- (1) *“Here was
Old grandpa
Leave a sickle covered blood
To his grandchild”* (Madura /WA/24/3)

Excerpt (1) represents the Madurese habit of always passing down sickles to their descendants. The sickle referred to in the poetry quote is not a sharp object used by farmers to look for grass, the sickle in question has a symbolic value (Farida & Andalas, 2019) the shape and size are also different, used by Madurese men for *carok*. *Carok* is a fight between two Madurese men using sickle, the fight is carried out by the motive of maintaining the honor of Madurese men and their families (Wiyata, 2002; Cahyono, 2019; Bustami, 2002; Mardhatillah, 2014). Sickle usually will be passed on to children, grandchildren to great-grandchildren. The inheritance of these sickles is a form of local wisdom (Juniarta, dkk, 2017; Sufia, dkk, 2016) which is intended not only to pass on a sense of revenge, more than that, the inheritance of sickles by Madurese elders. This is such as a symbol of the importance of maintaining the good name of the family as well as an effort to preserve existing cultural values.

- (2) *“This is the land of the lovers
Cattles are not only whipped in barren fields
But also appreciated and given herbs”* (Sape Sono'/WA/45/1)

Excerpt (2) describes the attitude of the Madurese people's love for local Madura cattle, it can be seen from the habits of the people who always take special time to care for the cows; bathing, drying and giving traditional herbal medicine before and after the cows plow the fields and rice fields. Besides being used for agricultural activities, for the Madurese community, cows are also considered as a cultural symbol (Nugraha, dkk, 2015; Kutsiyah, 2019). The Sonok Cattle Contest is clear evidence that cattle for the Madurese community are not only of economic value (Kosim, 2007), more than that, for the Madurese, cows are an instrument to strengthen the ties of brotherhood among the Madurese.

Madura Art Tourism Aspects

Art tourism is a travel activity to enjoy the results of artworks, whether it is performance arts, fine arts, batik or another. There are fewer aspects of Madura art tourism found in

Indonesian poetry collections compared to traditional tourism, which is 16 data and can be seen in the following quote.

- (1) *“At the Tingkah Gending Saronen, then
Who is flattered by the rhythm of the gongs and drums
Our recent existence
Or ancestral spirits?” (Madura /WI/24/4)*

Excerpt (1) represents one of the Madurese arts that has been preserved until now, namely saronen. Saronen is a typical Madurese gamelan orchestra. The name ‘saronen’ is taken from one of the typical Madurese musical instruments which is played together with other traditional musical instruments (Romadhan, dkk, 2019), the shape and how to play it is almost the same as the flute. The Saronen Orchestra is usually displayed in community celebration events and is an accompaniment to the performances of Sonok Cattle and Karapan Cattle (Karim, 2010; Nurhayati, 2010).

- (2) *“Let's be beaten in the roar of the sea of people
In the echo of the exhaust that still airs
My barrels don't die
My true barrels” (Tong-Tong/WI/62/4)*

Excerpt (2) represents Madurese art, namely tongs. It is called tong-tong music because one of the musical instruments played is tong-tong (kentungan). The birth of tong-tong music started with the desire of the Madurese to wake up the residents when it was time for sahur (Romadhan, 2020), with a capital of barrels (benefits) (Tjahyadi, dkk, 2020) as time goes by and the public's interest is getting higher and higher, tong-tong music is held every year in Madura district (Nugroho, 2021) often also held by the community when entering the end of the month of Ramadan, Indonesian Independence Day, and memorizing schools.

CONCLUSION

Based on the results of the research and discussion that has been presented above, it can be concluded that there are many collections of Indonesian poetry books that represent Madura cultural tourism, such as traditional tourism and Madurese art. Presenting cultural tourism in the discourse of Indonesian poetry will ultimately have an impact on the introduction, preservation and development of Madurese culture as a tourism object. The author realizes that there are shortcomings in this paper, therefore the author is happy to accept constructive criticism. Because the study of tourism literature is still relatively new in Indonesia, the author really hopes that this study can be expanded through the four focuses of the study of tourism literature.

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