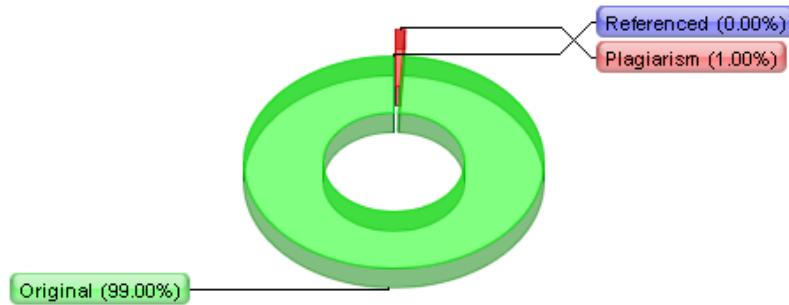


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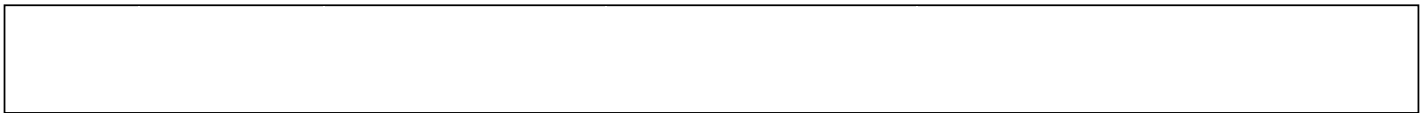
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Developing Sangiran Archeological Site as Tourism Destination:

Social Expectations and Governmental Policy's Constraints

Abstract

Sangiran is an Archeological site that has an attractive landscape and beautiful panorama. Geographically, Sangiran appears genuine, old and ancient. Visitors come for various reasons and interests, one of them is tourism. In 2020, the Indonesian government plans to integrate Sangiran into the tetragonal location for tourism destinations along with Borobudur temple, Karimun Jawa island, and Dieng. During a decade or more, Sangiran inhabitants expect that they could participate and involve deeper in any projects the government develops. They feel that Sangiran shall drive economic forces. The problem, wherein some of potent available, it has not explored and synergized yet into a system that encourages stakeholder and people to collaborate. This paper was written based on the ethnographic research in Sangiran to expose some available potents for tourism. The findings of this research are, a) Main point for tourism destination is still centered around museum ; b) Site's effects on society's prosperity is limited; c) Integrated plan for developing Sangiran as Tourism Destination has not available; d) Facilities supports for tourism and hospitality were suffering. Every stakeholder should cooperate and collaborate. Effective communication also needed to overcome prejudice and assumption among them.

Keywords: sangiran, archeological site, tourism destination, heritage, authenticity

INTRODUCTION

One of the most prominent sectors for Indonesia's development is tourism. It is regarded as pivotal for the national economy since it contributes to local well-being such as creates job opportunities and bolster local culture [1]. While studies related to nature-based tourism and ecotourism are abundant, research related to cultural heritage is relatively rare.

Meanwhile, heritage tourism which regularly depends on living and built components in a cultural heritage territory are highly in demand [2]. It is relying on the utilization of tangible and intangible past as tourism resources [3]. Sangiran Site

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in Indonesia is one of the examples.

As a world's cultural heritage site, addressed by UNESCO since 1996, Sangiran offers a story, history, culture, and kind of archetypes. Heritage tourism could also be based upon the concepts that the community has a story to tell. Sangiran is well known as the place where the early man had ever lived here. Hominid fossils such as *Meganthropus palaeo* and

Pithecanthropus erectus

ranged from 400 thousand to 1,5 million years old was found in this location. UNESCO also stated Sangiran as a site that has exceptional worth since it has the soil sequences that unravel the earth profile back until 2,4 million years ago.

Sangiran residents who inhabit this area in the modern time, live resides with the ancient human and giant bones from mammoths, not knowing it was fossils until the Dutch researchers came in the 1930s [4]. Since then, myth related to giant bones that frequently retold by Sangiran elders as the remains part of monstrous creatures fades along with the development of this area as research and tourism attraction.

Heritage tourism such as Sangiran Site regarded as an alternative financial resource for local communities. It could develop the local economy and cut down poverty. In this sense, to the heritage tourist, local customs, traditions, arts, history, site, and cultures must get the priority to be extended as economic things [5].

Such potential already cultivates by the government. Governor of Central Java, Ganjar Pranowo, explicitly express to integrate four prominent tourism destinations in his governed area into one package program [6]. One of them is Sangiran in line to Karimunjawa Island in Jepara, Dieng Hill in Wonosobo, and Borobudur Temple in Magelang .

In this case, therefore, mapping of territory related to any kind of identifications was needed. Sangiran needs to strengthen its authenticity and identity to be known by people either in Indonesia itself or the international

community.

However, three problems will be encountered when Sangiran site developed as a tourism destination, they are related to 1) encouraging economic vitality of community; 2) Sustainability into an industry, and 3) profitability.

This study conducted to identify and explore some of the potentialities around Sangiran that could be increased and expanded into creative, innovative, and economic values. Identification encompasses people, culture, natural resources, local custom, tradition, to norms as well as the pattern of interaction that exist there. In short, this research aims to analyze the elements that could be transformed into valuable objects heritage tourism in Sangiran site.

MATERIAL AND METHOD

This research conducted using the ethnography method in Sangiran community. Ethnography considered one of the effective ways to grasp the social reality because studying a village could be assumed as eyeing on the microcosm of human culture [7]. Customarily, ethnography portrayed by indepth observation on a group of

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people who are conscious with the impact of social setting, context and interaction [8].

Data Collection

During a month's (December 2019) observation applied by living close to the society in Krikilan as the center of Sangiran site , Ngebung and Bukuran village. These villages located ini Sragen district. Data were collected to:

- a) picturing the possibility arises if these locations are well connected;
- b) predicting the impacts that will happen from diversers perspectives;
- c) catch up daily activity covering perception, a tradition that they are believing, and economic activity that they are deserving.

Data were also collected from a focus group discussion (FGD), attended by a variety of informants: Local Leaders, Head of Villages, Youth, Woman Activist, Public Servant, handcraft man, and homestays owner. As an ethnography study, data analysis was treated when it is collected firstly. Then researchers reduce, classify, and find similarity and difference among data which have been collected. Third, researchers present it as a data display by reflection and synthesis procedures. Aftermath, researchers interpret the data, assign meaning, and find relation and interrelation to conclude. If it is necessarily needed, the researcher can collect more data to fulfill the gap that still happens.

RESULT AND DISCUSSION

In this session, four segments will be presented. First, the variety of potentialities that exist in the Sangiran site, whether it has been cultivated or it has not. It could be divided into three areas: people, culture and nature. Second, the pattern of relations and social relations that constitute society. It portrays a kind of interaction that can be seen to notice the difficulty or possibility to cooperate and collaborate. Third, social expectations that encourage the Sangiran stakeholders have shared value related to Sangiran as an International tourism destination. Fourth, government and policy's constraints

People, Culture and Nature in Sangiran

People, culture, and nature are the most important things that can be used as the capital to bring Sangiran site into a successful heritage tourism destination. Sangiran site has three problems that must be overcome. It is related to sustainability, profitability and encourages people for economic vitality. People, culture, and nature have a lot of dimensions that should be synchronized to the ultimate goals of Sangiran society as a tourism destination.

People and Sangiran Site

People who live in Sangiran site have characters that can be differentiated from others. Viewed from the structure and functional premises, an environment was perceived as a dominant factor in determining the attitude and behavior of the person in the society [9].

Residents adapt to their environment by cultivating the land with seeds and rice fields relying on rainfed, while

most of the area can't be cultivated. Ancient rivers still appear naturally without new construction and renovation. Relief and contours of the land are waving, signifying some of the hills, and part of it, teak trees grow in dry forestry.

Table 1. Farming area in 3 closest villages to the center of Sangiran , 2018

Village Irrigation Paddy field

(Hectare) Rain Field

Paddy field

(Hectare) Farm & Yard Fish Farm

(Hectare) Krikilan 064376.360 Bukuran 0124305.790 Ngebung 0137278.980 Sources: BPS Sragen, 2019

In Sragen district, one of the main problem is the poverty for the one who live in the infertile land such as Sangiran [10]. This environment affected people who live in Sangiran. Only after scholars came to explored the origin of species that has scientific node to prehistoric and genealogy of man, the residents start to understand that their environment fascinates people from numerous backgrounds and social settings.

On the observation, most Sangiran resident doesn't have decent formal education related to prehistoric studies and geology field. They spend their time to cultivate the land and spend the rest of time for devoting other jobs outside of their home.

Only a few people involved in tourism near the main Sangiran museum who get the advantage activity as well as interact with visitors. In other words, most of the people in Sangiran have not engaged and gotten the benefits of Sangiran site and Sangiran Museum's existence.

However, more than half of the century, since 1940-2020, people gradually understanding that Sangiran site and Sangiran Museum hold an economic value in a creative economic sector that was developed by the government. They realize that their activity can

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be transformed into a commodity in form of tourism and creative economy sector.

At this stage, the government encourages people to develop their skills in any areas of life activity. Food, beverages, tradition, art, souvenir, batik, and any kind of handicraft then explored and investigate. While residents who own land and money can make homestay. Balai Pelestarian Manusia Purba Sangiran (BPSMPS), Ministry of Industry, Ministry of Tourism, Local government, even Bank of Indonesia often create a workshop or socialication to empower Sangiran resident.

For further reason, most of Sangiran villagers want to create their area as a tourism destination by focusing its authenticity and identity. As a concept, authenticity refers to genuine, originality, and unique. It cannot be duplicated or copied by anyone or anywhere. In turn, authenticity can be used to distinguish it from the other.

At the same time, authenticity can be used as an identity.

People who came from outside of Sangiran can remember that Sangiran site has a unique identity and attributes that differentiate any place or any tourism destinations. In the end, with the authenticity concept, what the tourists will finally consume is the imaginary authenticity or the representation of imaginary peoples, places, and pasts [11]. Therefore, Sangiran residents must excel to promote the authenticity experience.

Nowadays, to anticipate the government policy who will develop Sangiran site as a tourism destination, people of Sangiran try to formulate the pattern of tourism management. How will Sangiran site as tourism destination be managed, consolidated and sold? What tourism package will be offered and communicated to consumers. How will Sangiran site attract international tourists so they spend their time and money on Sangiran site? Albeit, it is still processing, they have begun changing to prepare it.

Culture, Norms, and Traditions

Sangiran site located in two districts, Sragen and Karanganyar in Central Java province. This location is very close to Solo city, as central of Javanese Culture. Solo always known as central of Javanese even called the place where the spirit of java alive [12]. Thus, people who live in Sangiran automatically affected by their Culture. They behave in line with Javanese norms and ethics which give priority to kindness, respect to others, tolerance,

harmony, and helpfulness.

As Javanese, they speak the Javanese language in daily communication among them. They use the Indonesian language when they interact with non-Javanese. They kept various kinds of traditions and routines as a member of society. They have a regular monthly meeting to discuss and get new information especially official information from local government. This forum also uses to socialized among them. It called as 'silaturahmi' forum.

They frequently work together to make up their environment. It is usually done on Sunday morning. They spend their time working together to clean up the environment reflecting harmony and their neighborhood. Children, men, and women participate at this moment voluntarily and happily. For them, this moment has a multi-faceted meaning. They interact together, using leisure time on Sunday morning, and having breakfast in the open area in their environment.

Residents devote their time to secure tradition, make batik, create local dance, play a lesung music and perform a wayang or puppet shadow. However, most of them just wander off if they want additional expenditure. From the FGD, it could be concluded that most of them willing to stay, make a living and develop the Sangiran potentials if the facilities and infrastructure in Sangiran for tourism destination developed.

Nature and Museum

Viewed by topographic and geographic, the nature of Sangiran is eye-opening. We can find the place where we see the mixture among nature, valley, rice field, the ancient river, and forest. The existence of museum became the focal point to these areas. Museum provides samples and tells any kind of story related to the pre-historic of early man evolution.

The ruins of exploration which was conducted by scholars to find hominid fossils, in turn, create a new environment and new sensation. Visitors often recommended to came there. Some historical digging site even provides signpost with story and narration, and equipped with a small monument to commemorate. However, it must be admitted that this monument mostly unmaintained.

In the Sangiran area, some clusters connected with Sangiran Museum were placed in the prime gate. Three remains of clusters are Ngebugan Cluster, Manyarrejo Cluster, and Dayu Cluster. These extensions were decided to expand the scope and landscape of the area where visitors can visit more. The government and residents expect that visitor can spend their time longer and their money much.

Figure 1. The distance between Museums in Sangiran Site

The distance of one cluster to another cluster is approximately two to four kilometers. The most important thing

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that must be noticed by the

government is the road condition that connects one cluster to another cluster. Some are still under construction, while public transportation has not available yet. Currently, many visitors who want to visit various areas in Sangiran were walk or rent of a motorcycle that is offered by local people.

As a whole, viewed from any perspective, Sangiran is still developing. It depends on the various stakeholders such as government, the residents, also the academicians who could contribute scientifically to this location, the media that could promote it, and the investors who have business insight. Collaboration among them is necessary so in the future, Sangiran could drive the prosperity of society.

2. Relation and Inter-Relation: Existing Conditions

Other factors that have significant implications and consequences for Sangiran site development as a tourism destination are the pattern of relations and inter-relations among stakeholders. In this sense, it could be portrayed more precisely by focusing specifically to uncover those who get benefit from Sangiran site the most, and how does it affect the Site's existence.

First, those who live around Sangiran Museum as the center of interest get the most benefits from Sangiran. They will meet the visitors first. They can interact directly, offer many things, persuade visitors by help, provide information and invite the visitor to taste for foods as well as beverages. For these purposes, the nearest residents to the museum able to create economic activity. They make souvenirs, build a unique house for a homestay, guiding assistance, open kiosk, facilitating park area, and other things that will be needed by tourists. Not many residents could involve.

Second, residents who work at Sangiran Museum. Although some of them work at Sangiran Museum, they have

no important role to decide. They just serve to ticket or become security personnel to ensure the situation and condition be comfortable and be safe. The high-rank officer at Sangiran Museum (BPSMPS) ironically was from outside of Sangiran like such as Yogyakarta, Bandung or else. They hold bachelor to doctoral degrees and certificates in line with the archeological and geology field. Unfortunately, they are not intensely involved in Sangiran resident's daily life. This makes contentious and raises the kind of prejudices among them.

Third, those who live far from Sangiran Museum but it is still within Sangiran area. They feel that Sangiran existence has no advantages at all for them. Consequently, they are apathetic, ignorant and isolated toward what is happening to Sangiran site. Many of them leave out from Sangiran to get a job and salary for alive. Extremely, they perceived that it is impossible for them in expecting the benefits from Sangiran site without education in line to the business core of Sangiran as archeological and geology matters. What they do is to seek an alternative and opportunity from other sectors as labor.

These portraits reflect existing conditions and determine the quality of interaction among them. Some of them get advantages and benefits from Sangiran site, others feel uninvolved and seek an alternative. Directly or indirectly this situation has created constraints and contentiousness. In this research, we found that jealousy and prejudice between those who get advantages and those don't get benefits to appear.

Many of them perceived that the management of Sangiran either as a Museum or tourism destination fail to make prosperity for all. It was just managed for privilege persons and actors. Regulation and law that govern this area also prohibit people construct the new building. At this point, the government must consider all existing situations and conditions when they start to initiate in developing Sangiran site as a tourism destination

This research also found that it is not easy to wipe out the colliding of interests among them. In the same sectors, for instance, they tend to compete rather than collaborate. As we obtain the data, they prefer to develop their business personally and isolated rather than the corporation. On one side, they are afraid of what government plans and on the other side they also afraid of what society must prepare. Frequently, people left behind without involvement when the government operates it as a tourism destination.

3.Social Expectations: Local Government and Leadership

The area of Sangiran site approximately is 56-kilometer square. It is vast consisting of three sub-district as following as Plupuh, Kalijambe, and Kalioso. The population of these areas reaches more than 125 thousand people. Society's consciousness toward Sangiran site's existence was still far from what the government, local government and local leader want.

The government expects that people shared similar consciousness to develop this area to be a tourism destination. If they have the sameness of consciousness to develop this area to be a tourism destination, next time, children and grandchildren can enjoy and manage this area based on the economic foundation. Finally, prosperity will be devoted to them equally.

Based on the interviews, several residents have many ideas to develop Sangiran site to be more attractive. Yet, many creativities and innovations frequently collided with government and policy. Some of them stated in Regulation No 11, the year 2010 related to cultural heritage [13]. Various articles in this regulation prohibited people from taking initiatives to restore and reform their environment.

Therefore, to make the heritage tourism destination happen, the government must support and has the political will. However, waiting for the government is such a waste. Most of them felt that even the government insist to collaborate, it would never happen if the government itself do nothing.

Many of them felt that many government institution who involved in Sangiran site's development also work separately from each other. They came one by one based on its own interest. A lot of program such as workshop an training have no integration and sustain what so ever.

People also expect the government as soon as possible to construct and reconstruct the road which connects to one cluster to another cluster. They wish that the government should not only focus on the museum. The government is counted on to support the package program for visitors, reflecting routes and some of the places in Sangiran that must be visited. If it can be done, it can drive economic activities for all. It must be proven, not just merely a discourse.

Conclusion

Two important things can be summarized. First, to realized Sangiran Site as a tourism destination, especially for an international destination, was still far to come true. There are a lot of things that must be executed from facilities to infrastructure construction. To make Sangiran site to be more attractive design, new creation, big ideas, financial and human resources needed and can't be simplified. At this point, people expect and wait for the

government's seriousness.

As tourism destinations, it needs collaboration and synergy from all stakeholders. It is impossible creating Sangiran site as a noticeable tourism destination without it. All element, especially among Sangiran residents should cooperate and collaborate. In other side, government and private institution who have their interest in developing Sangiran should put of their sectoral ego.

Second, human communication, interaction and relations become a key success. Whatever and whatsoever the facilities were equipped, if human interactions among them were not proper and fit, the realization of Sangiran site as a tourism destination will be more difficult. It needs collaboration, mutual understanding, co-operation, and the shared of consciousness.

An effective communication needed to eradicate the prejudice and false assumption between all Sangiran Stakeholders.

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