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**Sub Theme 5:
Heritage Tourism and Creative Economy**

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REVITALIZATION OF CULTURAL HERITAGE TOURISM: EFFORTS TO ENHANCE LOCAL ECONOMY

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Ph.D

In this fast moving world where travel becomes not only a means to transport from one place to another but rather an industry that promises to result in many capitals such as cultural, social and economic, tourism may act as a powerful economic development tool. Tourism can create more jobs, providing new business opportunities while strengthening local economies at the same time. Nowadays, tourism has become one of the world's largest industries and one that grows so fast in economic sectors. Developing strategies that are fully suited in creating types of tourism that fit and have minimal risk and negative impacts to the surrounding sites is deemed necessary. In this case, one may suggest that the management and regulation at national and local level are to be rightfully administered and supervised not only by the government but also by all sectors (stakeholders) involved so that this industry can offer major economic opportunities which in the long run can boost the positive effects of tourism on socio-economic developments such as generating more employment and promoting sustainable livelihoods.¹

Selecting the proper types of tourism means to minimize the negative effects, particularly on the environment. This is particularly true in regard to tourism based on the natural environment as well as historical-cultural heritage. There are three interconnected aspects: environmental, socio-cultural, and economic, according to Creaco and Querini when looking at such tourism. When this tourism is done right it helps to maintain the sustainability that includes optimum use of resources, including biological diversity; minimization of ecological, cultural and social impacts; and maximization of benefits for conservation and local communities and the management structures that are needed to administer this.²

In addition to what Creaco and Querini argue, cultural heritage tourism helps to establish and reinforce identity, preserve the cultural heritage using culture as a device to facilitate harmony and understanding among people (the residents and visitors/tourists/travelers alike).³ Moreover, the National Trust for Historic Preservation (NTHP) defines cultural

¹ "Study on the Role of Tourism," www.unescap.org/ttdw/Publications/TPTS.../pub_2478_ch7.pdf. Access date 13 October 2010, p.1.

² Salvo Creaco and Giulio Querini, "The Role of Tourism in Sustainable Economic Development, European Regional Science Association in its series *ERSA conference papers* with number ersa03p84. <http://www.sre.wu-wien.ac.at/ersa/ersaconfs/ersa03/cdrom/papers/84.pdf>, p. 1. Access date 13 October 2010.

³ Sarah McDowell, "Heritage, Memory and Identity," *The Ashgate Research Companion to Heritage and Identity*, eds. Brian Graham, Peter Howard, Ashgate Publishing Company, New Hampshire, 2008, pp 38 – 50.

heritage tourism as “traveling to experience the places and activities that authentically represent the stories and people of the past and present. It includes historic, cultural and natural resources.”⁴ In this definition, the present is linked to the past as well as historic, cultural and environmental aspects. As Porter argues, this tourism is an imagining the past in terms of the present, creating a popular means of defining identities in much cosmopolitan world, learning, celebrating and displaying one’s relationship with the past.⁵ What comes naturally in this kind of tourism is the authenticity in terms of cultural life and its heritage of the residents when the travel is occurring. Demonstrations of dance, music, cuisine, often presented in their “purest” forms are the usual companions for the cultural heritage travelers. For the travelers such demonstrations can be their way to enjoy the “real” taste of their host destination and for the residents such are their way of re-enacting the past and present identity. Indeed, a good cultural heritage tourism can improve the life quality both for the residents and the visitors as they can establish cross cultural communication that may benefit the multiculturalism of the community.

In a larger scale, cultural heritage tourism may benefit both communities and the country by creating a number of opportunities such as creating more jobs and businesses, diversifying the local economy, attracting visitors interested in history and preservation, preserving local traditions and culture, generating local investment in historic resources, building community pride in heritage, strengthening community identity, and also increasing awareness of the site or area’s significance. In other words, cultural heritage tourism can be a powerful means to ensure the sustainability of a community through effective uses of its benefits.⁶

As purposeful travel, cultural heritage tourism aims to enable travelers to learn about the history, heritage and lifestyles of others while contributing to the conservation and restoration of cultural resources and the economic well-being of the community. Thus, cultural heritage tourism necessitates the integration of the community desire to share its cultural legacy with the visitors, a cultural resource base as cultural heritage product, and an accessible travel market that is interested in visiting the community’s heritage resource.

The Benefits of Cultural Heritage Tourism⁷

Cultural heritage tourism can have a remarkable economic impact on local economies. Economic benefits like new businesses, jobs and higher property values, this tourism adds and incredibly payoffs. A well-managed tourism program can improve the quality of life as residents take advantage of the services and attractions tourism puts in. It promotes community pride, which grows as people work together to develop a thriving tourist industry. An area that develops its potential for cultural heritage tourism creates new

⁴ Cultural Heritage Tourism, <http://www.culturalheritagetourism.org>, Access date 13 October 2010.

⁵ Benjamin Porter, “Heritage Tourism: Conflicting Identities in the Modern World,” *The Ashgate Research Companion to Heritage and Identity*, pp. 207 – 208 of pages 207 – 281.

⁶ Martin Mowfurfurt and Ian Munt, *Tourism and Sustainability: New Tourism in the Third World*, Routledge Press, London and New York, 1998.

⁷ Melanie K. Smith, “The Impacts of Cultural Tourism,” a book chapter, *Issues in Cultural Tourism Studies*, Routledge, London New York, 2003, pp. 45 – 61.

Handwritten signatures in blue ink at the bottom of the page. The signatures are stylized and appear to be 'Legas' and 'Dixon'.

vendors to *becak* drivers. The residential areas are just behind the shopping alleys or next to the mosque or the tomb complex. It is more like a small replica of Mecca where the mosque is located in the centre of economic activities and residential premises. One shopping alley is created as if one is entering a shopping alley in Middle Eastern traditional market (Figure 3, 4, 5, and 6).

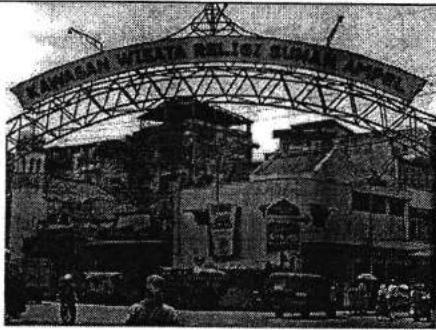


Figure 1 (the main entrance to the area)

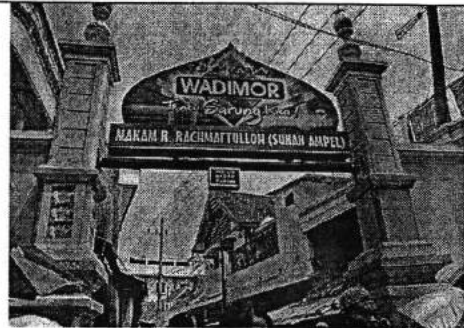


Figure 2 (the main gate to the main alley)



Figure 3 (the shopping alley)

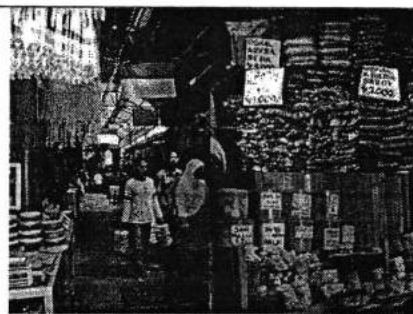


Figure 4 (the shopping alley)

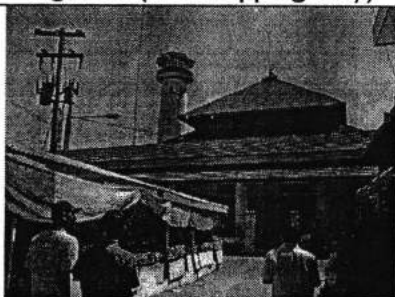


Figure 5 (the shopping alley and the mosque)

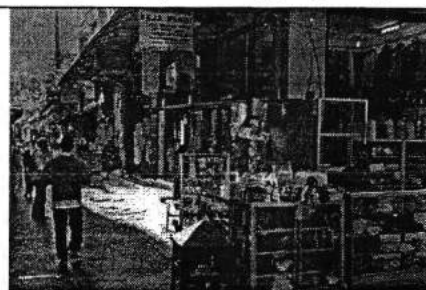


Figure 6 (the shopping alley and the residential)

It is clear then that the future of the sustainability of cultural heritage tourism is dependable on important factors, relying on the increasing collaboration between agencies and representatives including the resident communities. Managing cultural heritage tourism is not only concerned simply with preserving and conserving the past and tradition but also emphasizing on the future and past generations. At the same time, it is also taking account of understanding and access to heritage and the community it belongs to, as well as enhancing a sense of local, national and global pride with the sympathy and empathy of the heritage and respect to its community.

Pilgrimage to Sunan Ampel Tomb and Surabaya Heritage Tract

In the light of cultural heritage tourism in Surabaya, I will try to explore two different travels that have been enjoyed by many travelers visiting Surabaya, namely Pilgrimage to Sunan Ampel Tomb and Surabaya Heritage Tract (SHT). These two travels will be looked upon their roles in increasing local economies of the surrounding areas. These two tourisms believed as a means to revitalize the cultural heritage tourism indeed create different results in relation to the efforts in contributing thrive of local economy.

Surabaya is the capital of East Java, with the population around 4 millions residents. There indeed many heritage sites in Surabaya due to the legacy of Dutch colonization in the city and previous regional/local kingdoms. Unfortunately not many have been restored to their pristine beauty. Of all efforts to revitalize the cultural heritage tourism, the pilgrimage and SHT are the most known.

Sunan Ampel Tomb is located in the Arabic quarter (*Kampung Arab*) in the North Surabaya. Sunan Ampel (Raden Rahmat) is known to be the focal point of the Nine Saints (9 *wali* or *walisongo* in Javanese) who spread Islam in Java as majority of the saints were his descendants or had studied with him before their sainthood. He was born around 1400 AD just around the collapse of Majapahit Kingdom (the last of the Hindu Kingdom in Java). He died in 1479 AD and was buried in Ampel Surabaya. His prominent position in the *walisongo* genealogy and sainthood makes him one of the most popular *wali* besides Sunan Giri and Sunan Kalijogo. Pilgrimage or visiting his tomb to ask for blessing is well-known for Javanese Muslims. Since 16 years ago, provincial government and municipal government have worked together with the local community to undergo renovations in the tomb complex including the mosque, the tombs and the surrounding areas. More parking lots were added and infrastructure such as roads, shopping areas, resident areas (the Arabic quarter) and local transportation were improved. Since the location is just right next to Kembang Jepun where the Surabaya economic activities center on, traffic jams in weekdays are unavoidable. One thing noticeable when visiting this area is the thriving of local economy due to the pilgrims or the visitors. Non Muslims are allowed to visit the areas except when entering the tomb complex where Sunan Ampel, his disciples and family were buried and the mosque. The South, the North and the East areas of the mosque and the tomb complex are crammed with shopping and resident areas. Street vendors sell everything related to Islamic life style, from head scarves, Islamic clothes to dates and perfumes, and East Javanese or Surabaya cuisine, most famously Arabic cuisine. During the holy moth of Ramadhan, the areas and the shopping are opened for 24 hours. The diversification of economic activities is clearly shown. Local community enjoys varieties of job opportunities offered from becoming street

vendors to *becak* drivers. The residential areas are just behind the shopping alleys or next to the mosque or the tomb complex. It is more like a small replica of Mecca where the mosque is located in the centre of economic activities and residential premises. One shopping alley is created as if one is entering a shopping alley in Middle Eastern traditional market (Figure 3, 4, 5, and 6).

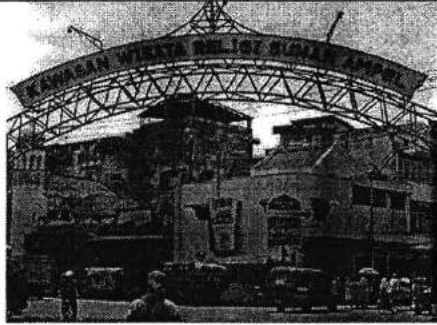


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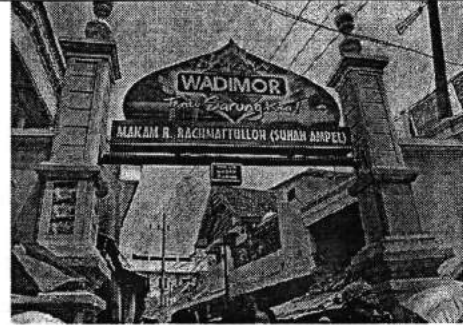


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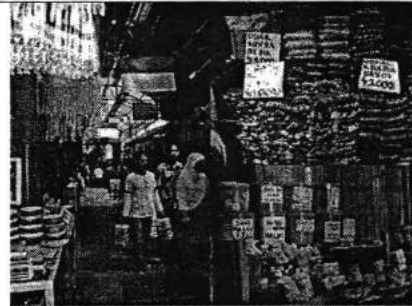


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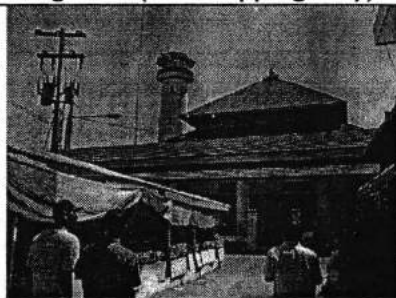


Figure 5 (the shopping alley and the mosque)



Figure 6 (the shopping alley and the residential)



Figure 7 (the mosque at night time)

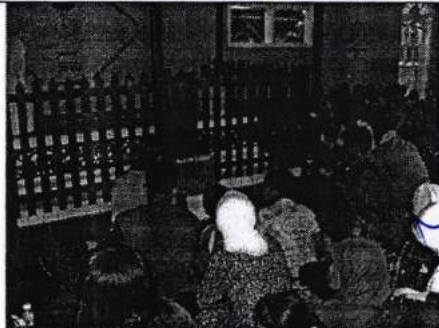
Figure 8 (Ampel during Ramadhan).
Courtesy of blogefahmi.info

Figure 9 (the pilgrims)

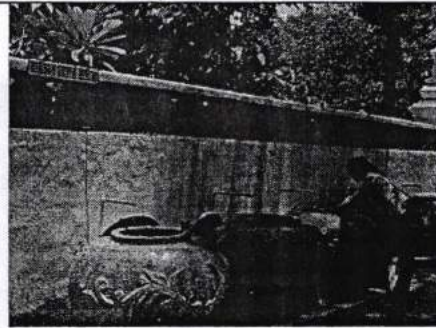


Figure 10 (the water from blessing well)

Since this pilgrimage has started more than 600 years ago, the local economy enjoys most benefits especially with the renovations of the infrastructure. The sustainability of the site is guaranteed by safeguarding the areas with rules and regulations put in several places in the areas stating that every visitor bears responsibility to the continuity of the site. Not only visitors can perform their religious rituals, they can also enjoy the culture and everyday life taste of the residents who are mainly of Arabic descendents. Revitalization of the travel to this complex acts as a successful proof in improving local economy.

In comparison to the pilgrimage, SHT has not been able to show any strong proof that it indeed has contributed to improving local economy. First introduced almost two years ago (early 2009) by the Surabaya Municipal Government to create more awareness toward buildings of cultural conservation and historic sites, the program and the Surabaya Heritage Track (SHT) bus was opened at House Of Sampoerna Surabaya (Figure 11). The program is a form of cooperation between the municipal government and the House of Sampoerna to continuously support Surabaya as a tourist destination. As hundreds of cultural reserves located in North Surabaya and 164 of them designated as Heritage Buildings, the choice to start the tract at the House of Sampoerna in the North Surabaya is perfect.

SHT is a free-of-charge city tour in a bus (Figure 12) traveling around the North Surabaya. Using the bus modeled as a "tram" that once was the main public transportation in the old Surabaya, the passengers can enjoy and recognize the historical buildings, heritage sites etc. The bus travels around 2 hours starting from and ending at the House of Sampoerna (built

in 1862) that itself is a museum of a cigarette industry owned by one of cigarette tycoons in Indonesia, Liem Seeng Tee, a Chinese immigrant who purchased the house in 1932. The museum complex includes a café, an art gallery, and a kiosk. Behind the museum, acting like a simulacra of a cigarette factory visitors can actually see female workers are making the cigarettes manually, a process that has been done since Seeng Tee started his cigarette business in the dawn of 20th century. The city tour visits icons and landmarks of Surabaya such as the hero monument, the City Hall, the cultural centre, colonial buildings and the Youth Hall while enjoying cultural performances and Surabaya original cuisine. During the two-hour tour, the tourist guide in the bus explains everything from the history of Surabaya to the stories and histories of the old buildings passed by the bus. A few short stops are made (see Figure 17 and 18) for the passengers to go inside one or two buildings or monuments and enjoy some cultural performances (dances, music or traditional performances like in Figure 16)

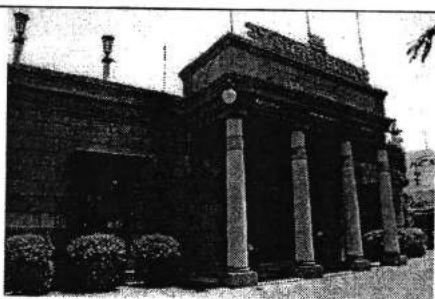


Figure 11 (House of Sampoerna)

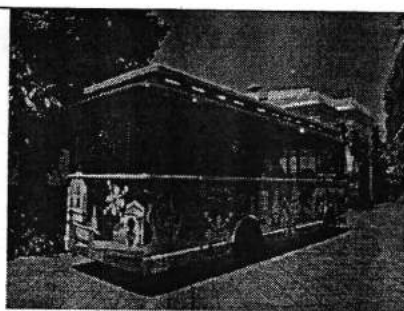


Figure 12 (The SHT bus)

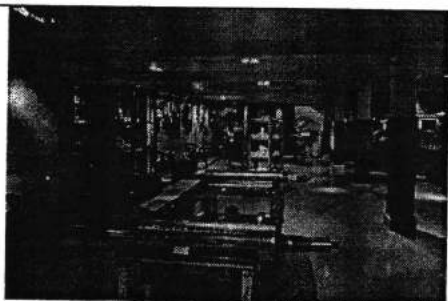


Figure 13 (inside the museum)

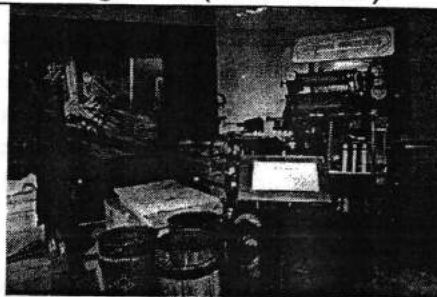


Figure 14 (inside the museum)

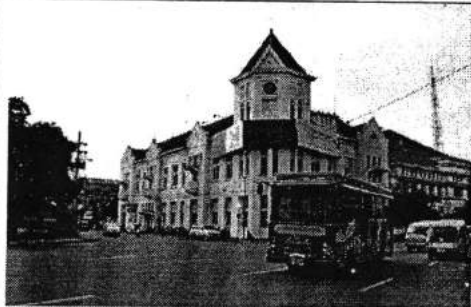


Figure 15 (the bus passed a historic building)



Figure 16 (the bus stopped at The Youth Hall where visitors enjoy a cultural performance Reog Ponorogo)

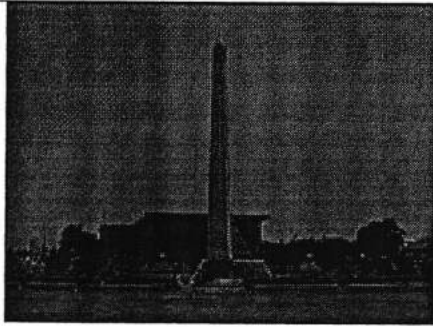


Figure 17 (The Hero Monument)

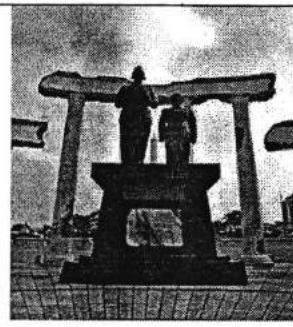


Figure 18 (inside the Hero Monument – The Declaration of Independence Monument)

Unfortunately this city tour simply leaves some efforts to enhance local economy as it does not allow passengers to stop for and spent enough time for buying souvenirs or cultural merchandises i.e. making contribution to economic activities. The only place where passengers can spend their money is when they shop in the art gallery or the kiosk of the House of Sampoerna and enjoy refreshments and meals in the café in the museum complex. It seems that the economy of the local community is left out though this tourism does create more jobs for those working in the museum complex. This is a big difference between the pilgrimage to Sunan Ampel Tomb and SHT. The pilgrimage tourism manages to involve the local community thus the benefits of such tourism is enjoyed by many societal elements. It can actually increase the local economy. While SHT which is partly contributed by a private sector leaves out the community's involvement making it exclusively beneficial only to certain societal members. The museum complex is exclusively owned by the House of Sampoerna and the areas around have yet to be revitalized to flourish local economy. In the future it is hope that SHT include more participations of local communities in its program by, for example, providing more spaces for the local community to conduct small economic activities around the museum complex or simply making the tour longer with few longer stops where passengers are given enough time contribute to the thriving of local economy.

In conclusion, it is correct to say that cultural heritage tourism does create enormous opportunities to enhance local economy – thus reducing the level of poverty. However, a careful assessment must be made before such tourism is created as exemplified by the SHT program. Such program is perfect in preserving and conserving the national or local heritages thus strengthening community identity yet it has not made any strong contribution to increase local economy in comparison to the pilgrimage tourism that has indeed become a very important factor in enhancing local economy where not only the pilgrims, the visitors or the tourist can benefit but also the local community and the local government included.

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Course titles: Contemporary Asia, and History of the Islamic Worlds. Course coordinator: Dr. Jean Gelman Taylor.

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Publications

BOOKS

Reading Contemporary Indonesian Muslim Women Writers: Representation, Identity And Religion Of Muslim Women In Indonesian Fiction, Icas Publications Series, Amsterdam University Press, Amsterdam, August 2009.

Articles in Recent Books/Proceedings

"Women Islam and Their Rights: Abidah Khalieqy and Her Literary Works." *Sastra dan Budaya Urban Dalam Kajian Lintas Budaya*, Prosiding Konferensi Internasional Kesusastraan XXI, Himpunan Sarjana-Kesusastraan Indonesia (HISKI), eds. Adi Setikowati, Maimunah, Bramantio, Airlangga University Press, Surabaya, 2010.

"Sastra dan Lingkungan: Peranan Ecocriticism sebagai Alternatif Penyelamatan Lingkungan," co-author Maimunah, *Sastra dan Perubahan Sosial*, Fakultas Sastra dan Seni Rupa Publishing, Universitas Sebelas Maret (UNS) Press, Solo, 2010.

"Kata Pengantar." *Surat-surat Putri Kumpulan Cerpen Ratna Indraswari Ibrahim*, Masmedia Buana Pustaka, Surabaya, 2009.

"Girls' Guide to Beauty: Pendekatan Semiotik Dalam Membaca Kecantikan Perempuan Dalam Cover Depan Majalah *Cosmogirl!* Indonesia," *Telaah-telaah Wacana, Bahasa dan Penerjemahan*, eds. Rochayah Machali (UNSW), Francien Tomasowa (UB), David Reeve (UNSW), Diah Arimbi (UNAIR), UIN Sunan Kalijaga Press, Jogjakarta, 2009.

"Masih Tentang Orientalisme Barat dalam Produk Populer Hollywood" (still about western orientalism in Hollywood popular productions), *Transformasi Industri Media & Komunikasi di Indonesia*, eds. Rachma Ida, Ratih Puspa, Yuyun WI. Surya, Departemen Komunikasi FISIP Unair Surabaya, Januari 2009.

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"Image and The Veil: A Bathesian Reading of Veiled Muslim Women," *Jurnal Masyarakat Kebudayaan dan Politik*, Tahun XXII, Nomor 3, July- September 2009.

"Political and Social Representations in Literature: A Feminist Reading of Ratna Indraswari Ibrahim," *Mozaik Jurnal Ilmu Humaniora*, Vol. 1, No. 1, Januari – Juni 2007,

"From Private to Public: The Case of *Pengajian* in Indonesia," *Mozaik, Journal of Society and Culture*, Surabaya, Indonesia, July 2005.

Unpublished Manuscripts (Theses)

Reading the Writings of Contemporary Indonesian Muslim Women Writers: Identity, Representation and Religion in Indonesian Fictions, University of New South Wales, Sydney, Australia, 2006, unpublished Doctor of Philosophy thesis.

Fluidity of Identity in the writings of Bharati Mukherjee's Jasmine and Shirley Lim's Amongst the White Moon Faces: A Postcolonial Perspective, University of Northern Iowa, Iowa, USA, April 1999, unpublished Master of Arts thesis.

Heroism in Hemingway's For Whom the Bell Tolls, Airlangga University, Surabaya, Indonesia, December 1992, unpublished Sarjana Degree (equivalent to Bachelor of Arts) thesis.

PAPER PRESENTATIONS

As Invited Speaker:

"Poetic Justice dalam Karya-karya Sapardi Djoko Damono." *Celebrating 70 Years Sapardi Djoko Damono*, Himpunan Sarjana-Kesusastraan Indonesia (HISKI) Pusat, 16 Oktober 2010, Fakultas Ilmu Budaya, Universitas Indonesia, Depok.