

## **The Development Strategy of Ngusaba Gumang Ceremony As Leading Cultural Tourism Attraction in Golong Village, Narmada District West Lombok Regency, West Nusa Tenggara.**

**I Gusti Agung Bagus Widiantara<sup>1</sup>, I Made Suwitra Wirya<sup>2</sup>, I Made Hedy Wartana<sup>3</sup>**

Universitas Triatma Mulya<sup>1,2,3</sup>

[agung.widiantara@triatmamulya.ac.id](mailto:agung.widiantara@triatmamulya.ac.id)<sup>1</sup>, [suwitra.wirya@triatmamulya.ac.id](mailto:suwitra.wirya@triatmamulya.ac.id)<sup>2</sup>,

[hedy.wartana@triatmamulya.ac.id](mailto:hedy.wartana@triatmamulya.ac.id)<sup>3</sup>

### **Abstract**

Cultural Tourism Attractions are spread throughout Indonesia, including on the island of Lombok. These tourist attractions contain religious and cultural values which are reflected in the activities of the local community. We must preserve these religious and cultural values in the midst of globalization. Balinese culture, which breathes Hinduism, which has become a tourist attraction, has also been carried over to West Nusa Tenggara Province, especially on the island of Lombok, since ancient times. This form of culture, in the form of the Ngusaba Gumang Ceremony, is considered necessary to be preserved for the sake of realizing sustainable tourism. The location of the ceremony is located in Golong Village, which is quite close to the tourist destinations of Narmada Park, Suranadi Temple, and the famous Golong Golf Course in West Nusa Tenggara but not yet known to tourists. Based on the stages of development, the Ngusaba Gumang ceremony as a cultural tourism attraction is at the Exploration stage. This stage is characterized by limited and sporadic visits from adventurous people. There was intensive contact with local residents and using facilities owned by residents with very little social and economic impact. Data analysis techniques used in this study include: Qualitative Descriptive Methods and SWOT analysis. From the results of the SWOT analysis above, it can be concluded that the Ngusaba Gumang Ceremony has the potential to continue to be developed as a leading cultural tourist attraction in West Lombok Regency with advantages in cultural and historical tourist attractions with the existence of this ceremony which is associated with various other tourism activities. As for other activities that can be associated with the Ngusaba Gumang Ceremony, such as culinary tours and spiritual tours and locations for tents/traditional markets in Golong Village.

**Keywords:** Ngusaba Gumang Ceremony, Development Strategy, SWOT Analysis

## **PRELIMINARY**

### **Background**

The development of tourism potential in Indonesia refers to Law No. 10 of 2009 concerning Tourism, Tourist attractions are anything that has uniqueness, beauty and value in the form of a diversity of natural wealth, culture and man-made products that are the target or destination of tourist visits. Tourist attractions are spread throughout Indonesia, including in West Nusa Tenggara Province. These tourist attractions contain religious and cultural values which are reflected in the activities of the local community. We must preserve these religious and cultural values in the midst of globalization. Balinese culture which has become a tourist attraction, and also has been carried over to West Nusa Tenggara Province, especially to Lombok Island since ancient times. This cultural form also breathes Hinduism in the form of the Ngusaba Gumang Ceremony which is considered necessary to be preserved for the sake of realizing sustainable tourism. This conservation action is very necessary as well as a tourist attraction that is beneficial for many parties, especially the local community as the owner of this culture.

One of this unique culture is in Golong Village, Narmada District, West Lombok Regency, West Nusa Tenggara, which is an agrarian village formed by descendants of residents of Bugbug Village, Karangasem Regency, Bali who have long lived on Lombok Island. In terms of accessibility, this village is close to well-known tourist objects such as Narmada Park, Suranadi Temple and Golong Golf Course. This village is also relatively close to Cakranegara, Mataram City and also a famous tourist attraction on Lombok Island, namely Mayura Temple. With various advantages in the form of easy accessibility, until now it has not been touched by the skilled hands of tourism experts to be developed into a tourist attraction, so that later tourists will have the opportunity to make this ceremony an alternative tourist visit when visiting Lombok Island, West Nusa Tenggara Province.

### **Formulation of the problem**

Based on the background of the problems that have been described previously, the research problem can be formulated as follows:

1. What is the Ngusaba Gumang ceremony and what is the process?
2. What is the potential for the Ngusaba Gumang ceremony in Golong Village, Narmada District, if it is developed into a leading cultural tourist attraction in West Lombok Regency, West Nusa Tenggara?
3. What is the strategy for developing the Ngusaba Gumang ceremony in Golong Village, Narmada District, if it is developed as a leading cultural tourist attraction in West Lombok Regency, West Nusa Tenggara?

## **RESEARCH OBJECTIVES AND BENEFITS**

### **Research purposes**

The objectives to be achieved in this research are:

1. To get detailed knowledge about what the Ngusaba Gumang ceremony is and all the processions for its implementation.
2. To get the potential it has by developing the Ngusaba Gumang ceremony in Golong Village as one of the leading cultural tourist attractions in West Lombok Regency, West Nusa Tenggara.
3. To get the right strategy in developing the Ngusaba Gumang ceremony in Golong Village, as a leading cultural tourist attraction in West Lombok Regency, West Nusa Tenggara.

### **Benefits of research**

The benefits to be obtained from this research are being able to apply the theory of developing existing cultural tourism potential and it is hoped that this research will be able to contribute ideas in the development of the Ngusaba Gumang ceremony as a superior cultural tourist attraction in addition to other well-known tourist attractions in West Lombok Regency, West Nusa Tenggara. West Southeast. This

research is also expected to be a means to contribute ideas for the sustainability and development of the Ngusaba Gumang Ceremony as a leading cultural tourist attraction in West Lombok Regency, amidst the swift flow of tourists returning to visit Lombok Island. Where the contribution of thought from this research is useful for the researchers themselves, the residents of Golong Village, the Regional Government of West Lombok Regency and also other parties who have an interest in developing the potential of the Ngusaba Gumang Ceremony.

### **Literature Review Strategy Review**

According to Sjafrizal (2011) strategy is a way to achieve goals based on an analysis of internal and external factors. So in determining this strategy, it is necessary to know in depth what are the internal factors, namely the strengths or advantages possessed by Golong Village and also the factors that become weaknesses so that weaknesses can be minimized and the strengths of this village can be maximized. In developing this Gumang Village, it is also necessary to review external factors, namely the opportunities that exist and can be developed, the development strategy also needs to pay attention to the challenges or obstacles that arise due to the surrounding environment.

In this research, the strategy is a plan to develop the Ngusaba Gumang Ceremony as a leading cultural tourist attraction in West Lombok Regency, West Nusa Tenggara.

### **Overview About Development**

In the Big Indonesian Dictionary, development is defined as a process, a way of developing something to be better, more perfect and useful. So development is a process / activity of advancing something that is deemed necessary to be arranged in such a way by rejuvenating or maintaining what has been developed so that it becomes more attractive and more

developed. The stages of development are the stages of the evolutionary cycle that occur in tourism development since a new tourist destination is discovered/explored (Discovery), then develops and finally declines (decline). According to Pitana (2005: 103) there are 7 phases of tourism development or the tourism cycle (destination area life cycle) which have different implications and impacts, theoretically including: (1) Exploration Phase (exploration/discovery), (2) Phase Involvement (involvement), (3). Development phase (4) consolidation phase, (5) stagnation phase, (6) decline phase, (7) rejuvenation phase.

From the definition above, what is meant by development in this study is an activity to advance a place or area by exploring various potentials that can be developed into an object and tourist attraction so that it can improve the welfare of its people. Based on the development stages above, the development of the Ngusaba Gumang ceremony as a cultural tourism attraction is at the Exploration stage. This stage is characterized by limited and sporadic visits from adventurous people. There was intensive contact with local residents and using facilities owned by residents with very little social and economic impact.

### **Overview of Tourism Potential**

According to Nyoman S Pendit in the book "Tourism Science, a Prime Introduction" tourism potential is everything that exists in an area that can be developed into a tourist attraction. In general, tourism potential is divided into two (2) groups, namely: cultural potential and natural potential. Thus tourism potential is everything that exists in an area/tourist spot that can be developed into a tourist attraction so that it can become an attraction for tourists to visit the area.

### **Overview of Tourism Objects and Attractions**

According to Law No. 10 of 2009 the definition of tourist attraction is everything that has uniqueness, beauty and value in

the form of diversity of natural, cultural and man-made assets that are the target or destination of tourist visits. Tourist objects and attractions are a tourism product. The tourism product is not a real product. This product is a series of services that not only have economic aspects, but also social, psychological and natural ones. In the development of tourism products, especially the development of an area that has not yet become a tourist destination, there are 3 main requirements that must be met, namely: the area being developed must have what is referred to as "something to see", "something to do". "(there is something to be done), and "Something to buy" (something that can be purchased).

### **An Overview of Cultural Potential**

According to Suwardjoko P Warpani (2007: 51) said the wealth of regional culture, traditional ceremonies, regional clothing (which is also part of national dress), and regional arts are potentials that can become tourist attractions if packaged and presented professionally without "damaging" its original cultural values and norms. Culture is not only about "divine" art, but also about community customs, habits, clothing, and other things that are unique, which are not found in the region or country of origin of tourists. Until now, there are many examples of traditional/religious ceremonies that have become tourist attractions, such as the traditional "Sedekah Laut" ceremony in Cilacap, the cremation ceremony (Ngaben) in Bali and also the Ngusaba Gumang Ceremony which were examined in depth in this study.

### **Overview of Tourist Destinations**

According to Kusudianto (1996: 8) tourist destinations can be classified or grouped based on the characteristics of these destinations, namely as follows:

1. Natural resource destinations, such as climate, beaches, forests and views at the foot of mountains.
2. Destinations for cultural resources, such as historical sites, museums, theaters, and local communities.
3. Recreational facilities, such as amusement parks.

4. Events such as the Bali Arts Festival, the Lake Toba Festival, the night market.
5. Specific activities, such as casinos in Genting Highland Malaysia, Shopping Tours in Hong Kong.
6. Psychological attraction, such as adventure, romantic travel, remoteness.

### **RESEARCH METHODS**

The methods used in the research include: Research Stages

#### **1. Observation Into Objects**

Namely conducting direct observations in the field to find out the internal and external situation of Golong Village, West Lombok Regency, NTB.

#### **2. Data Collection and interviews.**

Data collection becomes important from research. If the data is available from secondary sources, the researcher needs to carry it out carefully in order to obtain the primary data obtained.

#### **3. Data Compilation.**

In this stage activities are carried out to explore all information related to physical conditions (basic, fostered), social conditions (demography, social relations, Ngusaba Gumang Ceremony, economic activities (livelihoods, income, economic activities, sources of income), socio-cultural (7 elements of culture), policies and regulations (official village and customary village) in Golong Village, West Lombok Regency, NTB. After the data has been collected, all data must be coded, tabulated and then analyzed.

#### **4. Preparation of Research Results.**

The data that has been processed must be interpreted in terms of action or policy for the parties concerned in this research. Interpretation is not an easy job because you have to be able to relate statistical data obtained from tables made with your theoretical knowledge and experience. Therefore, researchers need to try to make interpretations that are not too many, but can represent the things that are revealed in the table that has been made.

#### **5. Publications / seminars.**

Presentation of research results is very

important, especially aimed at parties who have an interest or have a relationship with the problem to be studied.

### **Research Sites**

This research took place in Golong Village, which is located in Narmada District, West Lombok Regency, NTB. Golong Village is located in the eastern part of Narmada Park, which has become a famous tourist attraction in West Lombok. This Golong Village is located east of Suranadi Temple and the Golong Golf Course. Determining the location of this research was carried out deliberately considering the uniqueness of the Ngusaba Gumang ceremony which is owned so that it is used as a material consideration. While the determination of the issues raised is based on the absence of research on these issues. This research is very important because Golong Village is in a strategic position through land transportation routes between provinces to eastern Indonesia. It is considered a strategic position because it is a strategic place as a location for living / housing, relatively close to famous tourist attractions in Lombok such as: Beaches Kuta, Narmada Park, Suranadi Temple, Golong Golf Course. And also close to the Mataram City Center. Therefore, this research is expected to function to stem the negative impact on globalization and tourism.

### **Observed/Measured Variables**

The variables/variables to be observed in this research activity are:

1. Physical condition  
Both basic and built physical condition.
2. Social conditions
3. Social conditions that need attention, especially demographic issues and social relations in society.
4. Economic activity  
Economic activities that need to be understood are livelihoods, income, economic activities, sources of community income.
5. Socio-Cultural  
As for the elements that are very

concerned about the elements / forms of culture, especially the religious system in the form of the Ngusaba Gumang ceremony.

### **6. Policies and Regulations**

There are generally 2 types of policies in Golong Village, namely official village policies and customary village policies.

### **Research design**

1. Instruments  
In this study, interview guidelines, data checklists, smartphones and stationery were used.
2. Data sources  
Sources of data used in this study are primary data and secondary data.

### **Research Respondents**

The respondents to this study in the Golong Traditional Village, the Golong Service Village, Narmada District, in West Lombok Regency are; the Golong Village community in general, both as ordinary people (Krama Desa) and as community leaders (traditional customs and agencies such as people in charge of making offerings as a means of ceremony (Serati banten).

### **Sampling Method**

The focus of this research is aimed at the Golong Village Community (community leaders and ordinary people). Determination of the community sample in this study is by using the Purposive Sampling method, which is a sampling technique with certain considerations (Sugiyono, 2008: 124). The considerations used in this research are local people who have knowledge about the object to be studied. The criteria for the community to be sampled are:

1. Those who know the depth of information regarding the problems studied in Golong Village, NTB, especially the existence of the Ngusaba Gumang Ceremony.
2. Those who are accepted as a group are related to policy determination.
3. Those who have tourism knowledge.

This sample is used to obtain information in the development of information in the development of these potentials into tourist objects and attractions.

The samples taken based on the Purposive Sampling method were community leaders in Golong Village, and the Golong Village community consisting of former chieftains, Kelian Traditional Village (Bendesa), heads of customary banjars, heads of banjar services, youth leaders (seka teruna teruni) and leaders other people who meet the criteria.

### **Method of Collecting Data**

The data obtained from this study were collected by the following methods:

#### **1. Structured interviews**

Data collection was carried out by direct questioning based on interview guidelines to obtain additional information related to the issues discussed. As for those who will be interviewed, Kelian and the administrators of the Golong Traditional Village (Bendesa), the elders who make the offerings for this ceremony or Serati Banten.

#### **2. Documentation Method**

Namely secondary data collection through documents owned by secondary data sources or related government agencies.

#### **3. Observation Method**

Namely conducting direct observations in the field to find out the internal and external situations of Golong Village and the problems it faces.

### **Data Analysis Technique**

The data analysis techniques used in this research include: Qualitative Descriptive Method, namely providing a review or interpretation or meaning of the data and information obtained, so that it becomes more meaningful than just presenting it in the form of numbers (numerical): SWOT Matrix analysis, is continuation of the internal-external situation analysis, where internal-external factors, where internal factors are in the form of factors of strengths and weaknesses combined with external factors in the form

of factors of opportunities and threats, this combination will produce several general strategies (Grand Strategy) development in location.

## **RESULTS AND DISCUSSION**

### **The Meaning of the Ngusaba Gumang Ceremony in Golong Village, Narmada District, West Nusa Tenggara.**

The implementation of the Ngusaba Gumang Ceremony is inseparable from the agrarian culture in Golong Village which has been carried out since the Kingdom era around the 18th century. According to the narrative of Mr. Nengah Londra who is an elder of Golong Village and Mr. Nengah Sudarta who is now the administrator of the Golong Traditional Village, the series of Ngusaba Gumang Ceremonies in 2022 start on October 25 to November 13 2022 and repeats once a year. It was also stated that the Ngusaba Gumang Ceremony was a form of culture brought by the people of Bugbug Village, Karangasem Bali to Lombok Island long ago during the Karangasem Kingdom era. This ceremony was originally intended to honor the services of a hermit or holy priest who used to live in the hills of Bugbug Karangasem Village, Bali. The priest always provides help and enlightenment in the religious and spiritual fields to local residents, so that they are always protected from danger and can live in peace and prosperity. At that time, the residents of Bugbug Village wanted to unite their intentions or sing in Balinese, but not all of the residents' wishes had happened, the hermit was in a hurry to moksa or unite with God / Ida Sang Hyang Widi. Over time, the hill changed its name to Gumang Hill, complete with Gumang Temple and the Ngusaba Gumang Ceremony to honor the services of this moksa holy ascetic. To continue to honor the hermit's services, a temple was finally built in the hills and a series of Ngusaba Gumang Ceremonies was held every year.

As time went on, some of the residents of Bugbug Village moved to Lombok Island as accompanists to the king at that time and continued to carry out the Ngusaba Gumang Ceremony on overseas land,

which was precisely held in Peresak Hamlet, Golong Village, West Lombok, West Nusa Tenggara (NTB). The Ngusaba Gumang ceremony is carried out by involving residents who still live in Golong Village and those who have migrated to other areas and even abroad. Bali, the Golong Village leaders continued to invite traditional leaders in the Bugbug Karangasem Traditional Village to attend and bless the Ngusaba Gumang ceremony which is held every year in this overseas land.

### **Procession of the Ngusaba Gumang Ceremony in Golong Village, West Nusa Tenggara Lombok**

In practice, this series of ceremonies is carried out for approximately three consecutive weeks. The implementation is carried out in mutual cooperation by involving all local villagers starting from traditional leaders, ordinary residents both men and women, to young people who are members of the Karang Taruna Association or what is called Seka Teruna Teruni (STT) with the name STT Eka Cita Darma in this village. This series of ceremonies begins with the Negakang Tenung Ceremony 1 which in 2022 will be held on October 25, up to the Segara Temple activity on November 13, 2022. The Negakang Tenung Ceremony is carried out by accompanying pecanangan (embodiment of the gods) which is stabbed at the temple or pelinggih in Golong Village to Pura Gumang for a ceremony. At this time the procession is carried out by all local villagers.

The next activity is Ngarya Tetaring, where this activity is carried out by adult male residents or fathers in Peninjoan Hamlet by bringing bamboo and coconut leaves which are then woven together to become Kelangsah. from the scorching sun and heavy rain while carrying out the Ngusaba Gumang Ceremony procession. The existence of this Klangsah is also a sign or characteristic that the local community is carrying out a religious ceremony, apart from the penjor, of course, which is installed in front of the temple gate. Penjor itself means the symbol of a mountain or prosperity. Therefore, every penjor for

religious ceremonies is decorated by hanging all kinds of agricultural products, such as young coconut leaves or leaves, coconuts, bananas, sugar cane, rice, cassava, and so on, on a bamboo stick which naturally curves and is stuck into the ground. Usually a pair of penjors are made at the front of the temple gate.

The 3rd series of ceremonies is the 2nd Negakang Tenung, whose procession is almost the same as the 1st Negakan Tenung, which is then followed by the Mebulung or Mebersih procession. Where this procession is intended to clean the temple area from garbage or dirt due to previous activities both real (sekala) and unreal (niskala) nature. Cleaning of the real world is done by sweeping the temple area itself, while the unreal realm (niskala) is cleaned with offerings or offerings of prayascita. So after everything was clean, women or local women began to call Ron Lan Busung. Meitan means forming offerings in the form of ron and convex with a knife cut into a certain sacred shape, while ron is palm leaves whose fruit is often used as a drink for and fro, while convex is janur or young coconut leaves. This meitan activity is led by Serati or an expert in offering offerings in Golong Hamlet and served by all the local women until all the offerings or offerings are finished.

The next series of ceremonies is Usaba Beten, which is synonymous with the implementation of the Rejang Renta Dance which is danced by older women in this Golong Village. This dance is a manifestation of the readiness of women who are getting old to work or serve in the Ngusaba Gumang Ceremony. After Ngusaba Beten, the next sequence is Negakang Tenung, where in this procession registration is opened for residents to take part in the mepinton ceremony. The unique requirement for participating in this mepinton procession is to bring agricultural products in the form of coconut, rice, kepeng money which is placed in a sokasi (basket made of woven bamboo) which is arranged into an offering called wakul. On this Assessment Day, the youths played a role in bringing the facilities in the form of various colorful young leaves

and also young palm leaves (ambu) which will be attached to the penjors and tarings in the Gumang Temple area. Currently, banners are also installed at each temple pelinggih and a penjor is installed in front of the temple as a sign that they will welcome the Ngusaba Gumang ceremony. Villagers return to Mejejaitan Ron or Busung 2, to make offerings for the next procession. Raw materials for offerings in the form of ron or busung are not too difficult to obtain in this village, because they have grown and are ready to be harvested just before the Ngusaba Gumang Ceremony.

So after all the new offerings have been made, the ceremony is continued with the Pembahbahan. Currently, each head of the family brings ceremonial materials such as firewood, coconut which is often called pepesuan, which is used for fuel when making food and also offerings at this Gumang Temple. Of course, the food that is made using firewood has a high taste and is still hygienic. The time has come or Rahina Ngadegang, which is done by decorating or decorating Jempana. The Jempana is a kind of stretcher used by local village youths to carry the pretima (sacred statue which is the embodiment of a god) during the peak procession of the Ngusaba Gumang Ceremony. In the morning during this ceremony, Aci or offerings are held in the form of the Rejang Dance, performed by girls in the local village.

There are also activities of mendak Betara or gods in every pelinggih or temple building, megibung or eating together for guests and local residents. In the evening, apart from the Rejang dance, there is also the Aburan dance performed by local youths. No less unique is the Seramanan Dance, which is danced by 2 young men who are mature and the fathers in a procession sticking 2 palm fronds into the ground. At the end of the event that day there was a joint prayer. In the afternoon, there is a Metabuh dance performed by a boy (10 years old) by means of the little boy holding the waist of the men who do the dance carrying a bottle of soft drink (sprite, coca cola) which will be contested by children and finally drunk in turns while dancing.

The detailed explanation of these sacred dances, such as the Abuang Dance and the Rejang Dance, is as follows. This Aburan dance is danced by village youths who have reached puberty wearing traditional clothes like Hindus worshiping at the temple. The clothes worn are in the form of a long cloth with a white base color and covered again with endek sasak cloth which is darker in color from the chest to the ankles of the dancers. The clothes used are white long-sleeved shirts. On the head of the dancers also wear an udeng or headband which is appropriate for Hindu people to use at the temple to pray. The dancers also wear a dagger that is tucked in the back of each dancer. If you pay close attention, during this sacred performance, you can see dozens of dancers performing it once in the courtyard of the Gumang Temple, with distinctive movements as well. The meaning of Tari Aubur which is performed by village youths who are now mature, is the readiness of male residents to cultivate the land as farmers as the main source of livelihood in this village.

Meanwhile, girls who have grown up in this village dance the Rejang dance as a form of devotion to God Almighty (Ida Sang Hyang Widi Wasa). This Rejang dancer dresses like a Hindu woman going to the temple to pray. When dancing the Rejang Dance, the girls in this village wear yellow cloth and white long-sleeved kebaya and wear a bun or tie their hair neatly, so that it forms a crown. The crown is inserted with fresh flower arrangements such as Cambodian Flowers, Gemitir, Cempaka, Roses and gold flowers. Flowers that can be used are usually yellow and white. Do not forget that these dancers wear red scarves, while in their hands they carry canang saris which are worship equipment for Hindus. In carrying out this ceremony, the Abuang dancers and Rejang dancers walk side by side and form long lines entering the temple area or often called mepeed. It is hoped that the existence of this dance and the mepeed activity can also be packaged into a worthy cultural tourism attraction on a par with other well-known ceremonies in Bali such as the Pandan War Ceremony in Tenganan Pegeringsingan Village and Siat Tipat



Ceremony in Kapal Village and Padang Luwih Dalung Traditional Village. And become an alternative tourist attraction besides Narmada Park, Suranadi Temple and Miru Temple, Golong Golf Course, Mandalika Circuit and others on Lombok Island.

On the eve of the peak of the Ngusaba Gumang Ceremony celebration, there is also the Mepinton Ceremony, which has the meaning of making special offerings to God Almighty or Ida Sang Hyang Widhi Wasa in his manifestation as a god who is held at Pura Gumang that at that time there were new residents joining as Villagers and at the same time caretakers of the temple for the rest of their lives. The unique form of offering that was made at that time was in the form of one suckling pig by each head of a family that had a new resident. After the Mintonin Ceremony, the villagers hold a meal together or what is often called the megibung event. The next day is called Rahina Rame, where the procession and celebration are the same as the day before, namely Rahina Ngadegang.

Picture 1  
Mepinton at Ngusaba Gumang Ceremony



Source: Observation Results, 2022

Picture 2  
Abuang and Rejang Dancers in the Village



Source: Observation Results, 2022

Picture 3  
Abuang dancer in Golong Village



Source: Observation Results, 2022

The excitement at this series of ceremonies gradually decreased when Rahina Ngelukar arrived. The event on this day is still similar to Rahina Rame and is filled with Jempana parading in the Gumang Temple area. Jempana is a kind of stretcher which is a container for placing pretima or sacred statues of the embodiment of the gods which are placed in the temple. The unique procession on this day is the yadnya or holy sacrifice by throwing kepeng money wrapped in sugi leaves and throwing it on a barrel or pottery. Local residents believe that if the money goes into the barrel, it

means that all the residents' requests will be fulfilled or will receive good fortune in the future. At the end of the day's event, Jempana is paraded to the beaches which are located in empty rice fields where there is also a stage made of bamboo which is used as a place for Jempana. Where these beaches are still in the temple area as a form of effort to cleanse themselves and the gods who are stationed at the Gumang Temple.

This series of ceremonies continues again, where 3 days after this Ngelukar event, it is called the Pemblayagan event. This activity was marked by the lowering of pennant pennant in the temple area by local youths which at the same time marked the end of the Ngusaba Gumang Ceremony. And every villager feels happy and grateful that they have carried out this ceremony well. The series of main events in this ceremony have ended, so the villagers returned to their activities by dismantling the taring which is a sacred tent or roof that was installed as a shade in the Gumang Temple area. All the ceremonial equipment is dismantled, tidied up and ready for use next year. Local residents are also allowed to ask for or throw away the remaining ceremonial equipment for use at their homes without feeling guilty because they are considered to have stolen their temple equipment. Melasti to Ampenan Beach or Activities to Segara Ampenan Temple are the last sacred activities in this series of ceremonies. This is done by floating a child's hair into the sea as a form of devotion to God or Dewa Baruna as the ruler of the sea. As well as bringing a gauntlet or container for holy water taken from a water source or well located in the Soon Ampena Temple area. The Ngusaba Gumang Ceremony Series can be seen in the table below.

Table 1  
Series of Ngusaba Gumang Ceremonies  
in Golong Village, Narmada Lombok

No	NAMA KEGIATAN	TANGGAL
1	Negakang Tenung 1	25 Oktober 2022
2	Ngarya tetaring	30 Oktober 2022
3	Negakang Tenung 2	30 Oktober 2022
4	Mebulung/mebersih	31 Oktober 2022
5	Mejejaitan Ron LanBusung	1 Nopember 2022
6	Usaba Beten	2 Nopember 2022
7	Negakang Tenung 3	2 Nopember 2022
8	Penjanjangan	3 Nopember 2022
9	Mejejaitan Ron LanBusung 2	3 Nopember 2022
10	Pembahbahan	4 Nopember 2022
11	Rahina Ngadegang	5 Nopember 2022
12	Rahina Rame	6 Nopember 2022
13	Rahine Ngelukar	7 Nopember 2022
14	Pemblayagan/ Ngelemekin	10 Nopember 2022
15	Membongk arTetaring	11 Nopember 2022
16	Ke Pura Segara	13 Nopember 2022

Sumber : Pengurus Desa Adat Golong, 2022.

### **Strategy for Developing the Ngusaba Gumang Ceremony as a Leading Cultural Tourism Attraction in West Lombok Regency, West Nusa Tenggara.**

The development of cultural tourism potential in the form of the Ngusaba Gumang Ceremony in Golong Village, as a cultural tourism attraction has the opportunity to be developed, because this ceremony deserves to be developed for tourists to enjoy both as spectators and participants in the ceremonial procession. For culinary lovers, you can also enjoy local

specialties while waiting for the main procession to take place. Nevertheless, in its development there are also various problems in the form of weaknesses and threats which become challenges in developing the potential of the Ngusaba Gumangdi Ceremony in Golong Village, as a cultural tourism attraction. Opportunities and challenges faced in development will be analyzed using SWOT analysis, namely an analysis that combines internal factors in the form of strengths and weaknesses with external factors consisting of opportunities and threats factors. The SWOT analysis of the development of the Ngusaba Gumang Ceremony as a cultural tourism attraction located in Golong Village, Narmada District, West Lombok, West Nusa Tenggara is as follows. Internal Strategic Factors of the Ngusaba Gumang Ceremony as a Leading Cultural Tourism Attraction in West Lombok Regency, NTB.

#### **a. Strength**

The strength factors in this study are:

1. The existence of the Ngusaba Gumang Ceremony which is unique, has high cultural and historical value as one of the cultural tourism attractions at this location and various supporting facilities worthy of being a cultural tourism attraction.
2. There is a legend associated with this ceremony which can be used as an interesting cultural tourism attraction.
3. The Ngusaba Gumang Ceremony series lasted quite a long time (about 3 weeks), so there are many opportunities for tourists to take part in the series of events.
4. Having supporting facilities that are safe and sufficient for tourists, such as a multi-purpose hall/community hall that can be used for tourism activities.
5. There is still natural beauty that deserves to be a quality tourist attraction in Golong Village.
6. Strategic location of Golong Village, and close to other tourist attractions such as Narmada Park, Golong Golf Course, Suranadi Temple, Lingsar

Temple, Cakranegara City, Mataram City, a market which is a center for typical Lombok island souvenirs and attractions or destinations other tours, so that it is possible to create attractive travel routes for tourists while traveling on the island of Lombok.

7. Potential for culinary tourism with Lombok and Bali special menus that can be developed by local residents associated with the Ngusaba Gumang Ceremony procession and served to tourists.
8. There are other tourism potentials in the Golong Village environment that have not been optimally exploited and can be developed, such as the existence of rice fields and tobacco plantations which can also be developed into attractive tour routes around the village for tourists.
9. The Ngusaba Gumang Ceremony is the only ceremony that takes place on the island of Lombok, apart from its native area (Karangasem Bali) and has survived to this day.

#### **b. Weakness**

Factors that become weaknesses in this study are:

1. The procession of the Ngusaba Gumang Ceremony ceremony and can only be enjoyed by tourists once a year.
2. There are no signs pointing to the location of this tourist attraction.
3. There are some residents of Golong Village and its surroundings who are not ready for existing tourism developments.
4. Not yet optimal community participation, especially temple owners in tourism development.
5. The marketing system has not yet been organized both offline and on line to inform the existence of this ceremony to tourists.
6. Accommodation, food and drink

facilities for tourists participating in this procession are still limited in number.

7. Limited development capital, especially during the corona pandemic and after.
8. There are limited parking facilities for tourist groups, especially those using buses, so it is necessary to add car/bus parking facilities and arrange the environment for tourists coming to this Golong Village.
9. The location for the ceremony is inadequate to accommodate tourists, because it enters a crowded village and uses narrow village roads and heavy inter-provincial traffic that transports materials that could endanger tourists.
10. There needs to be additional signs/signs to clarify the direction of tourists in this Golong Village environment.

### External Factors

The external environment that influences the development of the Ngusaba Gumang Ceremony as a cultural tourism attraction is in the form of opportunities and threats. Opportunity and threat factors can come from the development of other tourist attractions, technology, economy, competition, and security.

#### a. Opportunity

Opportunity factors that influence the development of the Ngusaba Gumang Ceremony as one of the Cultural Tourism Attractions in Golong Village, West Lombok are:

1. Regional autonomy provides opportunities for regions to develop their regional tourism potential.
2. Central and local government policies to develop religious ceremonies such as the Tipat War (Siat Tipat), the Ngusaba Gumang Ceremony as tourist attractions, especially cultural tourism.
3. Golong Village is relatively close to other tourist attractions on Lombok Island, such as Narmada

Park, Suranadi Temple, Golong Golf Course and also Lingsar Temple.

4. The condition of tourism is getting better and the local government has made it a leading sector.
5. The tourist segment is not only from Indonesia, but also foreign tourists who are interested in cultural tourism attractions with various tourism activities in Golong Village, Narmada Lombok.

#### b. Challenge

The challenging factors considered in this study are:

1. There are competitors for other cultural tourism attractions that offer almost the same tourism potential.
2. Potential negative impacts from tourism such as reduced sacredness, degradation of social values, waste due to tourism activities in this Golong Village.
3. Development of cultural tourism potential in the form of the Ngusaba Gumang Ceremony, which is synonymous with this agrarian culture, is being challenged by urbanization and the conversion of agricultural land functions in the location.
4. The weather factor, which often rains, causes the implementation of the Ngusaba Gumang ceremony to be often hampered.

### SWOT Matrix Development of the Ngusaba Gumang Ceremony as one of the Leading Cultural Tourism Attractions in West Lombok Regency, West Nusa Tenggara.

The preparation of the SWOT matrix is used to determine alternative strategies. This matrix is composed by the factors of strengths, weaknesses, opportunities and threats which are the constituents of the strategic factors of internal and external analysis. The result can be formulated SO strategy which is a combination of strength and opportunity factors with the following alternatives:

1. Increasing tourism marketing both at home and abroad by increasing cooperation with the mass media,

tourism practitioners, online marketing on social media and other related parties.

2. Improving the quality of human resources(HR), especially young local people/temple administrators.
3. Improving the quality of service to tourists.
4. Preserving the quality of tourist attractions with the involvement of various parties, both the local community who live in Golong Village, and also increasing the participation of the Golong community who are migrating to other areas. The form of participation is in the form of material and non-material.
5. Making Pura Gumang not only a center for Hindu worship, but also a center for religious, cultural, artistic and historical activities. The real activities that need to be developed at the Gumang Temple are such as holding religious education for the community, both from the student level to the general public. Skills activities for making prayer facilities such as equipment for the Ngusaba Gumang Ceremony, making penjors, cymbals and also make-up for the Abuang and Rejang dancers.
6. Propose to the government that a bus/other public transport route be held from Lombok International Airport to the terminals around West Lombok and vice versa, passing through the Golong Village area, especially the Gumang Temple.
7. Packaging the Ngusaba Gumang Ceremony into an attractive cultural tour package and involving tourists in the activity procession without losing its sacred elements. For example, tourists are welcome to take part in the mepeed and megibung events at the multi-purpose hall (wantilan) to take part in the Ngusaba Gumang Ceremony procession without disturbing the sacred procession of the event.
8. In the process of restoring and developing the building and area of the Gumang Temple, it is necessary to add tourism supporting facilities at the

ceremony location, such as: parking facilities for tourist vehicles, eating and drinking facilities to support the participation of tourists in the activities of singing before the main event of the Ngusaba Gumang Ceremony, room changing clothes (wc / toilet) and others.

9. Adding directions to the location of this tourist attraction.

**The WO strategy which is a combination of weaknesses and opportunities provides the following alternatives:**

1. Increasing the role and participation of the local community (temple administrators) through tourism counseling, making lists of cultural tourism events and building museums.
2. Establish mutually beneficial cooperation with tourism actors such as travel agencies, hotels and restaurants in tourist activity centers, such as in the areas of Kuta, Senggigi, Mataram and Lombok Island in general.
3. Develop people's houses that still have traditional architecture to be used as accommodation, eating and drinking facilities for tourists.
4. Create and register all religious ceremonies and unique cultural manifestations as routes and cultural and spiritual tour packages in Golong Village. This activity is carried out by linking the Ngusaba Gumang Ceremony with all its series of ceremonies with tent locations or traditional markets in the morning, centers for making Lombok special drinks and foods such as palm wine, coconut oil, kale and bags made of plastic straps that are typical for people's homes in the Golong Village area, so that tourists have more alternatives in enjoying cultural and spiritual tourism activities while in Golong Village in particular and Lombok Island in general. The locations of the tourist attractions mentioned above are located relatively

close together and are planned to pass through the green rice fields along the river in the village.

5. Often cultural tourism activities are interspersed with short breaks, so accommodation is needed in the form of berugak or residents' houses that still have traditional architecture that are uniquely designed. This place also provides food and drinks, souvenirs and fresh fruit from the gardens of the residents of Golong Village and its surroundings. The fruits introduced to tourists include peresak durian, mango, mangosteen, rambutan, avocado, pineapple, wani and banana. While the souvenirs that are introduced to tourists are in the form of traditional food prepared by local residents such as Taliwang chicken, bulayag satay, processed vegetables, plecting kangkung, suckling pig, lawar, bulayag satay and so on.
6. Submitting a proposal for the development of cultural tourism attractions to the government and tourism practitioners.
7. Development in Golong Village and Lombok Island In general, you should always comply with spatial planning regulations, especially in sacred temple areas.

**The ST strategy, which is a combination of strengths and threats, provides alternative strategies by:**

1. Conduct joint promotions both at home and abroad. Promotion is carried out by outreach/collaboration with hotel associations and other tourism services. Outreach to schools, universities, the world of work, industry, residents of Golong Village outside Lombok Island and Hindu communities throughout the archipelago.
2. All interested parties in Peninjoan Hamlet and Golong Village, especially in general, should carry out social activities to maintain the preservation of tourist attractions and help the surrounding community to be able to seize business

opportunities with the arrival of tourists.

3. Compile a tourism potential book, regarding existence, history, and activities related to various cultural and spiritual tourism potentials in Peninjoan Hamlet in particular and Golongmunya Village.

The last strategy is the WT strategy which is a strategy that takes into account the weaknesses and threats by:

1. Struggle for the Ngusaba Gumang Ceremony to be included in tour packages sold by travel agents, with the hope that the travel agency will become a foster father in developing tourist attractions.
2. Increasing the participation of the Gumang Temple Trustees and the Gumang Traditional Village Community as the management of cultural tourism objects in their village.
3. Considering that the implementation of the Ngusaba Gumang Ceremony procession is located on a public road (Inter-provincial Highway) with heavy traffic flow, it is necessary to regulate traffic by preparing an alternative road as a substitute for the road used as the location of the Ngusaba Gumang as well as precise information about the road alternatives provided.

**CONCLUSIONS AND SUGGESTIONS**

From the results of the SWOT analysis above, it can be concluded that the Ngusaba Gumang Ceremony has the potential to continue to be developed as a leading cultural tourist attraction in West Lombok Regency with advantages in cultural and historical tourist attractions with the existence of this ceremony which is associated with various other tourism activities. As for other activities that can be associated with the Ngusaba Gumang Ceremony, such as culinary tours and spiritual tours and traditional tent/market locations in Golong Village. The development of cultural tourist attractions in locations is not only sufficient by taking actions in Golongsaja Village, but also in the surrounding environment, such as maintaining the preservation of the

surrounding nature, maintaining the presence of signposts to the location of tourist objects and increasing community participation, including in terms of maintaining the sanctity of the area. sacred by obeying spatial regulations.

The strategy that should be developed should be to actively increase marketing both at home and abroad, making Pura Gumang and Golong Village a center for religious, cultural and historical activities by holding various activities on a regular basis, such as religious, historical, artistic education and also training in skills in making ceremonial facilities. religion and traditional makeup for the Ngusaba Gumang Ceremony. Another way that also needs to be done is to improve the quality of human resources (HR) for the local community / temple organizers such as tour guides, quality of service, making bus / other public transport routes from Lombok International Airport to terminals around West Lombok past the ceremony location and maintaining quality which is a strategic key in the development of tourism potential. It is also important to prepare alternative routes during the ceremony with clear information so as not to harm the public interest.

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