



Cultural Commodification Analysis Based on Local Wisdom in an Effort to Strengthen Madura's Potential as a Wellness Tourism Destination

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Abstract. The concept of the meaning of "pain" in Madurese knowledge includes spiritual and physical pain. This concept gave birth to local wisdom towards healthy "spiritual and physical". On the other hand, local wisdom is a strong potential in the development of wellness tourism in Madura. But the potential possessed by Madura with its various tourist destinations has not been developed because it is still not integrated and runs alone. This can be studied more deeply with theory of cultural commodification and become a potential network of new tourist commodities called "wellness tourism based on local wisdom". Therefore, the purpose of this study is to analyze the commodification of local wisdom-based culture as an effort to strengthen Madura's potential as a wellness tourism destination. This research uses constructivist qualitative research methods. Observations will be carried out in the Madurese community in the Bangkalan and Sampang regions. This study found that Madurese people have local wisdom in interpreting the concept of healthy. This local wisdom is seen in their concept of "*Bares Sake*" and the concept of "*Atamba Araksa*". The meaning of this concept is manifested in the daily behavior of Madura public health communication, namely: "*Arbet Beden*" is to maintain for the body with "*Ajamo*" and "*So'oso*" tradition and "*Nyabis*" tradition. This local wisdom is a potential that can be developed into a tourist destination, especially wellness tourism, but requires product diversification and cultural commodification in an effort to strengthen Madura's potential as a wellness tourism destination.

Keywords: Cultural Commodification, Local Wisdom, Wellness Tourism, Madura, Tourism

1 Introduction

The world of tourism today has experienced rapid development, especially related to changes in trends. Tourism that was once conventional tourism turned into special interest tourism, where tourists pay more attention to and care for environmental sustainability, natural culture and enjoy special attractions [1]. Wellness tourism is one of the tourisms that is currently a special interest tourism trend that is again rampant and has the potential to development.

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Wellness tourism is currently considered to be an alternative needed by the community. Wellness can be described as a process in which individuals make choices and engage in activities by means of promoting and directing a healthy lifestyle, which in turn positively impacts the health of the individual himself. Barre [2] defines wellness as a special part in health that views health from a whole view of wellbeing, which divides the human being into soul, body and mind and is interdependent with his environment. Dunn [3] revealed that the elements of the element are water, nourishment, movement, integration, aesthetics, environment, cultural expression, social contribution, and time and space rhythms.

Wellness tourism in Indonesia began to be developed, but it is still concentrated on spa tourism, especially in Ubud, Bali. Traditional spas and wellness are deeply rooted in Indonesian traditions. Bali has become a leader in luxury spa tourism in Asia and is home to more than 20 of the world's best spas. Spas have become an important part of fitness tourism. Although the perception of fitness tourism is to visit a spa, it actually involves a much wider range of activities. Fitness travelers tend to look for quality local food, vibrant cultural offerings, authentic local experiences, traditional or nature-based healing therapies, alternative health practices, traditional beauty treatments and cultural and relaxation programs. This is in line with the results of Susanti's research [4] which revealed that the potential of wellness tourism in Bali is more focused on natural resources, culture, spirituality, and local wisdom. The research also found that the form of wellness tourism that needs to be developed is wellness tourism which is a characteristic of Bali, involves the local community more thoroughly, and prioritizes the principles of sustainable tourism. Given all these facts, Indonesia actually has the potential to become a fitness tourism destination for domestic and international tourists, through the development of its diverse local potential.

Various studies such as those conducted by Susanti [4], Pramono [5], Rizal [6], related to wellness tourism in Indonesia have indeed been carried out. However, there is no research that analyzes the potential of local wisdom in Indonesia, especially in Madura as an effort to develop wellness tourism.

Madura is one of the ethnic groups in Indonesia that has distinctive character in knowledge, behavior and culture including views or concepts about the meaning of healthy pain and how to "cure" it. In previous research, Rahmawati [7] revealed the concept of the meaning of healthy sickness not only means physically ill so that it must be advised with medical assistance, but "sick" in Madurese knowledge includes "spiritual" pain, and "physical" pain. This concept gives birth to a behavior and culture of living towards healthy "spiritual" and healthy "physical" which has an impact on all their daily interactions including in carrying out economic activities based on local wisdom. The local wisdom that underlies their daily cultural behavior is what has great potential in the development of wellness tourism in Madura, even though they have to deal with the challenges of Madura stereotypes for the outside community. This background underlies the importance of analyzing the local wisdom-based wellness tourism strategy model in Madura.

In addition, Madura has so far had quite a variety of tourist destinations. Madura, which is known for its religiosity, has the potential for religious tourism destinations such as the tombs of "*Syaichona Cholil*", "*Tears of Ebu*", "*Syeh Mahribi (Raden*

Jakandar)", "*Buju' Muconegoro*", "*Buju' Sambhilangan*", "*Kola Lagundih*" and many others. In addition, Madura's potential can also be seen from culinary tourism destinations such as "*bebek sinjai*", "*bebek songkem*", "*nasi serpang*", "*pokak drink*". Spice and herbal tourism destinations are also a very well-known potential for people outside Madura. Not to forget the heritage and natural tourism destinations. However, until now these various destinations still stand alone as a type of independent tourism that is not integrated and tends not to develop rapidly. The various obstacles faced by Madura tourist destinations are actually almost similar, such as stereotype constraints of outsiders, packaging, marketing and innovation development. However, this obstacle is an unsolvable factor because the destination is not integrated even though it is still in the same area.

When associated with the concept of wellness tourism, the potential possessed by Madura with its various tourist destinations, can actually be explored more deeply with the help of cultural commodification theory and become a potential network of new tourist commodities called "wellness tourism based on local wisdom."

Wellness Tourism can be a model of tourism development strategy that can drive the local economy in the Bangkalan, Madura region. In addition, this strategy is also in line with the concept of sustainable tourism that is being developed by the world community, including Indonesia. The development of wellness tourism can be an alternative to sustainable tourism development that not only contributes to the local economy, but also contributes to the development of the quality of development resources.

Based on these conditions and background, research problems can be formulated as follows: What is the form of local wisdom-based cultural commodification in an effort to strengthen Madura's potential as a wellness tourism destination? Meanwhile, this research is to conduct a commodification analysis of local wisdom-based culture in an effort to strengthen Madura's potential as a wellness tourism destination.

2 Method

This study used a descriptive qualitative method with a phenomenological approach. In the discourse of social science research, phenomenology is a method of research carried out by exploring and revealing hidden meanings behind the experiences of the informants studied [8]. The process of revealing the hidden meaning of subjective experiences to become objective or universal meanings is carried out by listening to the story of the subject's personal experiences and then analyzing the narrative that is conveyed based on themes that often arise to answer research questions.

The phenomenological method aims to reveal the universal meaning hidden behind the subjective phenomena experienced by the informants under study. One important aspect of the phenomenological method is the "bracketing out" process in which the researcher tries as far as possible to abandon personal experiences and conjectures during the stages of research with informant subjects [8]. In the context of this research, the determination of this strategy is adjusted to the research objectives that will build a wellness tourism development strategy model based on local wisdom in Madura. This

research departs from real experience to be formulated into models, principles, propositions, theories of a general nature. Observations will be carried out in the Madurese community in the Bangkalan and Sampang regions. The site selection was carried out by considering the socio-cultural characteristics of the Madurese people with great tourism potential. Primary data collection is carried out through observation or observation and in-depth interviews. The data analysis process is carried out through 3 (three) stages [8] namely coding, clustering and labelling. Based on these 3 stages, after the data is collected, the following stages and procedures are carried out: (1) Sorting and compiling data classification; (2) Editing data and coding/providing data code to build data analysis performance; (3) Confirm data that requires data verification and data deepening; and (4) Carry out the data analysis process in accordance with the construction of the discussion of the research results. In the last stage of drawing conclusions, it is continued by compiling a design of tourism communication strategy in Madura.

3 Result and Discussion

3.1 Local Wisdom Madura Community

In Indonesian society, there is still a known model of traditional medicine found in several ethnic groups, such as Dayak, Samosir, Padang, Riau Malay, and also Madura. The view of health and sickness and the way of treatment in an ethnicity is strongly influenced by how the ethnicity views the world and the position of each creature in it [9]. On the contrary, in a society that prioritizes science and logical explanation, the view of health and illness and the way of treatment will be very scientific.

In the study of health communication, in addition to medical aspects, there are also other aspects that are no less important as an effort to improve the degree of public health. Traditionally, every ethnic group has knowledge about how to treat diseases. Knowledge of this treatment is not only the use of fission objects such as various herbs from plants, fruits, leaves and other materials, but also in the form of spells with supra power natural of the trusted "smart people." Traditional medicine models like this are still found in some parts of Indonesia, because they are considered to have advantages such as trust, direct service between patients and healers, knowing each other, drugs from surrounding plants, and low costs.

In Madura terminology it is known as *bares* and *sake'*, which combines the ethical dimensions of values and norms believed and practiced by the local community. In understanding the concept of *bares* and *sake'*, we need to understand Madurese ethnic culture through an emic approach. Madurese people perceive the concept of *bares* and *sake'* according to local culture which includes socio-cultural factors, economic and educational factors [10].

In the Madurese context, the concept of *bares* and *sake'* can combine not only medical aspects, but also religious, cultural perspectives. When viewed from a religious perspective, health is influenced by religiosity and spirituality. For example, there is a correlation between the habit of drinking *jamu* (*ajhemo*) and *bares* based on the

individual's experience of consuming herbal medicine for which to be done regularly because they believe drinking herbal medicine can make people *bares* (healthy). Only people who have experience drinking herbal medicine have this concept. Therefore, the definition implies that health as a system is strongly correlated with social factors, economic factors, education, and psychology. The degree of health known as psycho-socio-somatic health well-being is the resultant of four different factors namely environment, behavior, heredity, and health services. Among the four factors, it seems that the environment and behavior are the most dominant factors influencing the health behavior of Madurese indigenous people. If anyone has a toothache, they will usually drink *jhemo selokarang* instead of going to the dentist. Health behaviors related to the observation of concrete habits manifested in the social system of a community. Dumatubun [11] states that health behaviors are related to knowledge, beliefs, norms and values implemented in the socio-cultural environment and therapies to prevent disease.

Madurese people have local wisdom in interpreting the concept of healthy. This local wisdom is seen in their concept of "*Bares Sake* " and the concept of "*Atamba Araksa*". The meaning of this concept is manifested in the daily behavior of Madura public health communication, namely: "*Arbet Beden*" is to maintain for the body and "*Nyabis* tradition".

Arbet Beden's behavior, in the daily life of the Madurese people in the form of (1) "*Ajamo*", namely drinking herbal medicine when sick and for the preventive form of maintaining health; and (2) "*So'oso*", which is an external wearer with a spa scrub to maintain cleanliness and body health.

The *Nyabis* tradition is in the form of a habit for visit on *kyai*. It is based on the structure of community compliance with the figure of *kyai*. This *Nyabis* tradition was even carried out until the *kyai* died in the form of a pilgrimage tradition.

Local wisdom about the meaning of healthy and manifested in the healthy behavior of the Madurese community is a potential that can be developed into a tourist destination. The potential resources of Madura are "*Jamu*" village (Sampang and Bangkalan); "herbal" village (Sampang); culinary duck "*songkem*"; "salt" village (Sampang).

3.2 Cultural Commodification Analysis

One of the characteristics of postmodern society is that it makes almost all sides of life into commodities for sale. It is in this case that the postmodern society is also referred to as the consumer society. Commodification has penetrated into the fields of education, culture, religion, body, desire, and even death. A commodity is a product that contains both use value and exchange rate. A commodity is something that is available for sale in the market and commodification is a process associated with capitalism, that is, object, qualities, and signs turn into commodities. Commodification (commoditization) is the process of making something that is not a commodity become or be treated like a commodity that can be traded for profit. commodification is one fundamental feature of capitalism that almost makes all goods and services, including land, and labor, which are not actually commodities into commodities. If the above

views are summarized, then something that is commodified is not only limited to the results of human labor in the form of goods and services containing use value and exchange value, but also land, labor, and then penetrates into the fields of education, culture, religion, body, desire, even death and all that is associated with capitalists. For the operational needs of the research carried out, commodification is emphasized on aspects related to religion, namely the use of cultural heritage as a tourist attraction.

The potential of the Madurese community in an effort to increase new tourism, especially wellness tourism, requires product diversification efforts. This is also a cultural commodification in an effort to strengthen Madura's potential as a wellness tourism destination.

Product diversification from Madura resource potential: product diversification from Madura resource potential: *jamu* village can be diversified into: cosmetic products; health food and beverage; herbal village can be diversified into: education and spice picking village, cosmetic products, health food and beverage; *songkem* duck culinary can be diversified into: production process destinations, diversification of mature products and frozen food; salt village can be diversified into: *ajamo* and *so'oso* products; destination of production process; destination heritage religious site can be diversified into: products of folklore cultural arts, photography and cinematography; strengthening local wisdom education through non-formal and formal education institutions; policy collaboration with the tourism office, cooperatives, and village government is needed.

4 Conclusion

Madurese people have local wisdom in interpreting the concept of healthy. This local wisdom is seen in their concept of "*Bares Sake*" and the concept of "*Atamba Araksa*". The meaning of this concept is manifested in the daily behavior of Madura public health communication, namely: "*Arbet Beden*" is to maintain for the body and "*Nyabis* tradition".

Local wisdom about the meaning of healthy and manifested in the healthy behavior of the Madurese community is a potential that can be developed into a tourist destination. The potential resources of Madura are "*jamu*" village (Sampang and Bangkalan); "herbal" village (Sampang); culinary duck "*songkem*"; "salt" village (Sampang). The potential of the Madurese community in an effort to increase new tourism, especially wellness tourism, requires product diversification efforts. Product diversification from Madura resource potential.

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