

Suzanna Ratih Sari* ,
Muhammad Fariz Hilmy,
Eko Punto Hendro,
Dhanoe Iswanto

Maintain Sustainability of Historic Village as Tourism Village. The Case of Bustaman Village in Semarang, Indonesia

Diponegoro University, Indonesia

E-mail: ratihsaris@yahoo.com,
farizhilmym@gmail.com, eko.ipung@gmail.com,
dhanoeiswanto@yahoo.com

Keywords: *Sustainable tourism development, Historic village, Tourism village, Community-based tourism, Bustaman village*

Parole chiave: *Sviluppo del turismo sostenibile, Borgo storico, Borgo turistico, Community-based tourism, Bustaman village*

JEL codes: Q56, Z32

*Corresponding author

Bustaman village, a village that has a long history with various traditions in it, has received support from the city government and the arts community to care about the village. However, this support is meaningless if residents do not contribute to the preservation of their village. Although tradition and daily activity are still ongoing, it is not yet sufficient enough to maintain the sustainability of Bustaman Village. With qualitative methods, this study will explain the phenomenon and the sustainability of Bustaman village. The output of this research is the strategy of developing the sustainability of Bustaman Village as a community-based tourism village.

1. Introduction

Semarang city has many historic villages that are more than 50 years old. However, not all of those are unique in traditions or history that are of interest to the public community. The local wisdom is manifested in the form of habits, values, social systems, and a social life that has high cultural values (Madiasworo, 2009). One thing that attracts the attention of the public community is the existence of Bustaman Village, which has the *Tengok Bustaman* tradition. The tradition, which is held every two years, presents an art performance that tells the history of the Bustaman village to date. There is also the *Gebyur Bustaman* tradition, which is the tradition of throwing water balloons at each other. Initially, this tradition was held to commemorate the history of the founding of Bustaman Village, which was only followed by residents. However, the tradition turned out to be inviting public interest because they were interested in the village's unique traditions. Therefore, Bustaman village becomes crowded only at certain times. On ordinary days it becomes a neglected urban village. It is because the existence of old villages located in the city center often suffered from pressures, either physical and non-physical related to the dynamics of the people who did not care about the old village (Suliyati, 2012) (Sukmawati, 2017). However, the Bustaman village saved uniqueness or place identity as a socio-cultural systemic process that changed urban village status (Sudarwanto *et al.*, 2017), no wonder that many cases of the old village found to be disappeared in Semarang city (Sukmawati & Yuliasuti, 2016).

On the other hand, the Bustaman village is one of the influential historic villages in Semarang city because this village is known as a “goat village.” Almost every market in Semarang city, even outside Semarang city, receives goat meat distribution from Bustaman village, because Bustaman village has the largest slaughterhouse in the city of Semarang. Not a few traditional people who prefer to buy goat or goat meat directly in Bustaman Village than to buy at the market. Indirectly, Bustaman Village has a positive economic impact on the people of Bustaman Village itself. But not from the social side. It can be seen that the Bustaman village is only visited by outsiders once a year because the Bustaman village only relies on the big event they have though the event is driven by the Hysteria arts community and support from the Semarang City Government. Although it still involves the community of Bustaman village itself, outside of the big event, the people of Bustaman village did not make another event to promote the village of Bustaman to be more widely known to the broader community. This condition becomes the reason why there are not many people who know about Bustaman (Sudarwanto *et al.*, 2017).

It can be seen that the initiative of Bustaman Village is not that big. It also impacts on the neighborhood of Bustaman village itself. Classic problems that can be seen include high population density, many slum houses that are illegally built, and lack of village supporting facilities and infrastructure. By having sufficient facilities and support, it can potentially make Bustaman village as a tourism village, as written in Semarang City Regulation Number 5 in 2015, stating that Bustaman village is included in the strategic tourism area of Semarang city. Because Bustaman Village has been planned as one of the tourist areas in the City of Semarang and seeing the impact that occurs in terms of economic, social, and environmental, Bustaman Village certainly needs to fix the management of the village. Besides, seeing the lack of community initiatives in the Bustaman village, it is necessary to have a community-based tourism development strategy, so that people are more aware of tourism in the environment where they live.

Some efforts were made to improve the quality of Bustaman village, but until now, these efforts are considered to be less effective. One effort that has been made and has become the researchers’ concern is the revitalization effort. This effort is often carried out in several urban villages in Semarang city (not only Bustaman village) with a variety of strategies, but until now, it has not been effective in promoting Bustaman as a tourism destination. However, through revitalization, an image of the old village area which is full of history, culture, local traditions hopefully can be raised and used as an opportunity to excite the village through creative tourism activities (Panich *et al.*, 2014) (Mustika & Apriliani, 2013) (Sukmawati & Yuliastuti, 2016). It is because cultural preservation is considered to have a widespread impact on tourism, creativity, and innovation (Pratt, 2011). Although the villagers carry out their activities following their traditions and culture, there is no adequate place or space to accommodate their activities. This condition also impacts on the level of tourist visits that become volatile or unstable. Another strategy has also been carried out to revive the village, but the implemented strategies were not sufficient enough to attract tourists to visit this village.

Seeing the efforts made by the Semarang City Government, it can be seen that the government continues to promote culture in the development carried out in order to advance civilization without leaving the cultural identity that is owned (Febriyani & Aliya, 2020). Based on the above phenomenon, Bustaman Village needs to form an effective tourism development strategy based on the social, economic, and environmental impacts it experiences so that it can make Bustaman Village a historic tourist village that appeals to the broader community. Therefore, this study is conducted to maintain the sustainability of the historic village by making it a tourist village. By making it a tourist village, then Bustaman Village will be more widely known and not only rely on one big event but with other tourist attractions based on community-based tourism. This strategy is one of the efforts to revitalize Bustaman Village that has been carried out by researchers, the community, and academics. The result of this research is expected to be able to bridge the villagers and local organizations with city government, especially to continue the preservation of historic villages and promoting as attractive tourism destinations in Semarang city.

2. Methodology

The study was conducted using a qualitative research approach. This research was conducted after the *Tengok*, and *Gebyur Bustaman* 2019 events ended for the next six months. In the following months, the impact will occur because Bustaman Village will not hold any events. Observations were made to see the spatial changes that occur in each section of Bustaman Village and the behavior of the surrounding community. Besides, interviews with the purposive sampling method will be supported to complete the observation data. Criteria for informants interviewed included village managers such as village heads, elders, butchers, cattle sellers, food vendors, as well as residents who carried out activities there. The informants were chosen because these people understood the historical development of the Bustaman village, were active every day in the Bustaman village environment and understood the management of the Bustaman village in terms of social, economic, and environmental aspects.

The analytical method used is descriptive analysis. Based on interviews with these stakeholders, answers will be obtained that help researchers in formulating an effective and optimal strategy for Bustaman Village. The answers from the elders will be used to limit what strategies are possible to implement. The response from the residents was used to find out what activities the residents carried out along with the activity spaces that were used. The answer from the village manager will be used to find out what habits are carried out by the villagers after the events. With these answers, it can be formulated a strategy of developing attractive rural tourism areas based on community-based tourism. The concept is used as a theoretical basis and a guide for the people of Bustaman Village so that they can be more active in tourism awareness in their environment.

Figure 1. Research roadmap.



Source: developed by the authors, 2020.

3. Result and Discussion

3.1. Public interest in the village of Bustaman

The Bustaman village identity as a “goat village” has known since the Dutch era because the tradition of trading goats has been going on from generation to generation until this present (Sukmawati, 2017). Historically, this tradition is a legacy from the founder of Bustaman Village, namely Kyai Kertoboso Bustam (1681-1769), a figure who contributed to the Dutch colonial era because he was the one who stopped the rebellion of Javanese and Chinese (Dwirahmi, 2013). Kyai itself is a term for Javanese people who are expert in Islam. Kyai Bustam made wells and passed down the tradition of trading goats for the welfare of its citizens at that time. Because the role of Kyai Bustam was very influential for the village, the village was finally named according to the Kyai’s name.

Initially, the intended goat trade was only selling goats. However, along with the development of the times, the citizens of Bustaman began to develop it by selling goat meat, processed goat seasoning, to cooking with essential ingredients. No wonder that until now, Bustaman’s name has been known through satay food stalls and curry goats, because some Bustaman residents start trading outside the village. Prestige Bustaman as the center of goats, makes the name of this village taken as the name of a goat food stall in several areas of Semarang, even though the owner is not a resident of Bustaman (Dwirahmi, 2013). Not a few people who like the taste of meat and curry goat original Bustaman. Until now, the Bustaman goat has become one of the culinary tours that are in demand by the people of Semarang City.

Besides the tradition of trading goats, there are also other traditions inherited from Kyai Bustam, namely Gebyur Bustaman (see figure 2). Gebyur is a term in Javanese which means to water. This tradition is a ritual of watering each other between residents held once a year, more precisely a week before fasting month (Ramadan), and it involves all villagers in Bustaman village. This ritual is believed to be a form to purify them symbolically before the fasting month. Bustaman people believe that this Gebyuran has meaning as a sin remover for a year. The sins

are symbolized by the liquid powder that is placed on the face and body of the residents. It is said that Kyai Bustam bathed his grandchildren before fasting as a form of self-purification, but now it has been re-created into a tradition of gebyuran (Khairudin, 2018). The existence of this tradition will undoubtedly make all villagers gather and familiarize themselves with each other. Gebyur Bustaman does not only apply to the local community, but people outside the village can also enjoy the tradition.

Not only the Gebyuran tradition, but there is also another tradition called Tengok Bustaman, which is an art and cultural performance held every two years (see figure 2). Initiated by a community called the Hysteria community and supported by the Semarang City Government (Sukmawati, 2017), Tengok Bustaman has become a routine village tradition. Starting from Tengok Bustaman I in 2013, Tengok Bustaman II in 2015, Tengok Bustaman III in 2017, and Tengok Bustaman IV in 2019, these activities are a harmonious form of Bustaman villagers in taking care of or preserving their culture (Anisah, 2019). Art performances that are shown include musical poetry, and theater performances played by themselves and some community friends who also enlivened the event. However, because this event is only held every two years, Bustaman Village does not appear on the surface between the two years apart from trading only goat meat though the public interest is substantial and waiting for the event with great enthusiasm.

3.2. Revitalization efforts that already exist

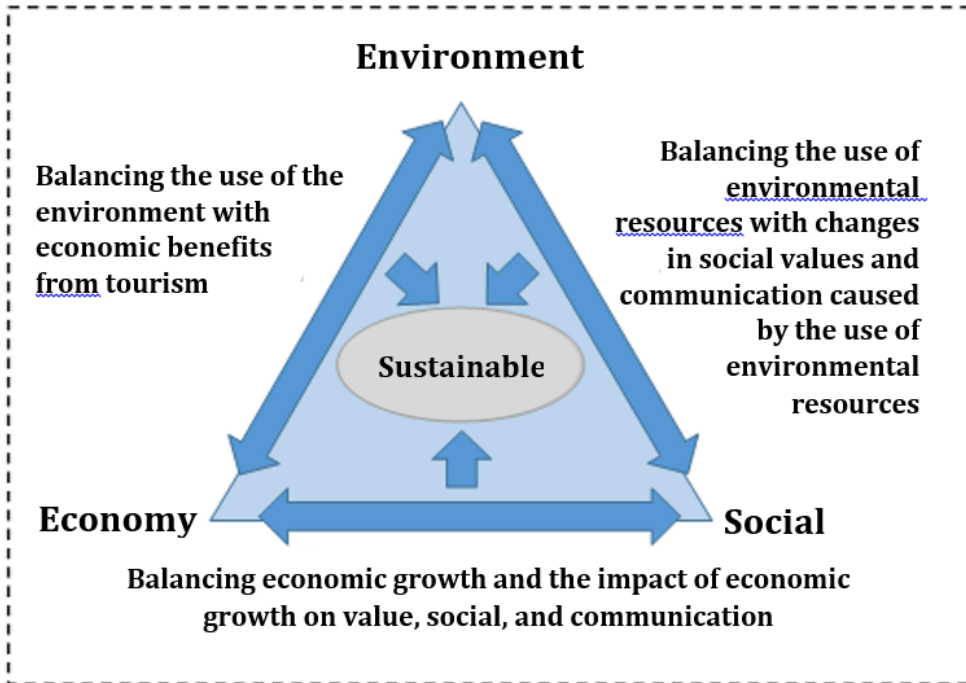
Previously it was mentioned that the people of Bustaman Village maintain the sustainability of their village by conducting trading activities in goats by the inheritance they have received. They assume that by trading goats will be able to preserve the existence of Bustaman village. However, their activities have only had an economic impact. An area must pay attention to social and environmental aspects as well to achieve sustainability (see figure 3). The concept of the sustainable village is also a principle of responsible tourism, the concept of tourism that aims

Figure 2. Space where the villagers do the Gebyur Bustaman (left) and Tengok Bustaman (right).



Source: survey result, 2019.

Figure 3. Triangle of Sustainable Tourism.



Source: Dredge & Jenkins, 2008 (Dredge & Jenkins, 2008).

to minimize the environmental impact of mass tourism development through the protection of resources, locations, socio-cultural values and strengthening sustainable business management (Amiluddin *et al.*, 2016). The concept is indeed inseparable from the three elements (environmental, social, and economic) to be able to work together to create a sustainable region. Bustaman village has a tradition that is still carried out today, including *tengok Bustaman* and *gebyur Bustaman*. Amid global modernization, the tradition does not fade and still survive today. About the tourism sector, tourism itself is an industry that can accelerate economic growth, income, and stimulate other productive sectors (Wahab, 1975).

The condition of the Bustaman village outside the big event was conducive. Revitalization efforts that are activated are indeed only buying and selling activities by residents, such as villages in general, although what is sold is goats, goat meat, processed meat, and spices of goat cooking. At first glance, it does not look like a unique village. However, the problem is that although there have been economic revitalization efforts, the social and environmental aspects have not been intensified. Therefore, these activities are not optimally accommodated because the space used for activities is mixed into one, namely along the road corridor. The following are the main activities of residents in seeking revitalization in the village of Bustaman and the spaces it uses.

(1) Raising goats

The stock of goats in the village every month never runs out. Even though Bustaman village also has an animal butchering room/space, but the space of the village still cannot optimally accommodate the goats, so as compensation, some villagers use part of the street corridor for storing their goats temporarily (see figure 4). Although it is temporary, the condition is quite disturbing due to the existence of goats in the street and caused the odor from the goat manure made uncomfortable for people who visited or passed this village.

(2) Butchering Goats

There is only one abattoir in Bustaman village, and it is located in the middle of the village. In other words, the location of the abattoir itself is next to the villager's houses. Seeing this condition, it is clear that the abattoir against the standards. Because based on Indonesia National Standard (SNI) for slaughterhouses, the abattoir should not be in a densely populated housing and part of the city center, and it should be located lower than human settlements to avoid environmental disruption and pollution (BSN, 1999). It can be implied that the abattoir certainly creates inconvenience for the villagers and other visitors who come (see figure 5).

(3) Processing goat meat (mutton)

After the goat is slaughtered, then the goat meat is ready to be processed. However, meat processing is not done in the same room, but the corridor (see figure 6). This activity causes inconvenience to tourists who intentionally passed through this corridor, due to the odor of the mutton. They never concern whether their activity bothers other people or not. Because local people already used to that kind of activity, hence they never feel wrong about that, other people surrounding could except it and also tourists, they enjoy watching their cutting goat meat activities.

(4) Cooking mutton

After the mutton has been butchered, the villagers cook the mutton in the kitchen. However, what is unique from mostly the kitchen space of Bustaman houses which is the kitchen located in front of houses (see figure 7). Such a con-

Figure 4. The goat's storage space.



Source: survey result, 2019.

Figure 5. The abattoir.



Source: survey result, 2019.

Figure 6. The mutton processing space.



Source: survey result, 2019.

dition is a very rare or irregular position. Generally, the kitchen in the house is placed on the backside of the house. This phenomenon becomes one of the uniqueness of Bustaman village, but it certainly has a dangerous impact and could easily harm the children and tourists who pass through it.

Figure 7. The cooked mutton storage.



Source: survey result, 2019.

Figure 8. The trading space.



Source: survey result, 2019.

(5) Selling mutton and other goods

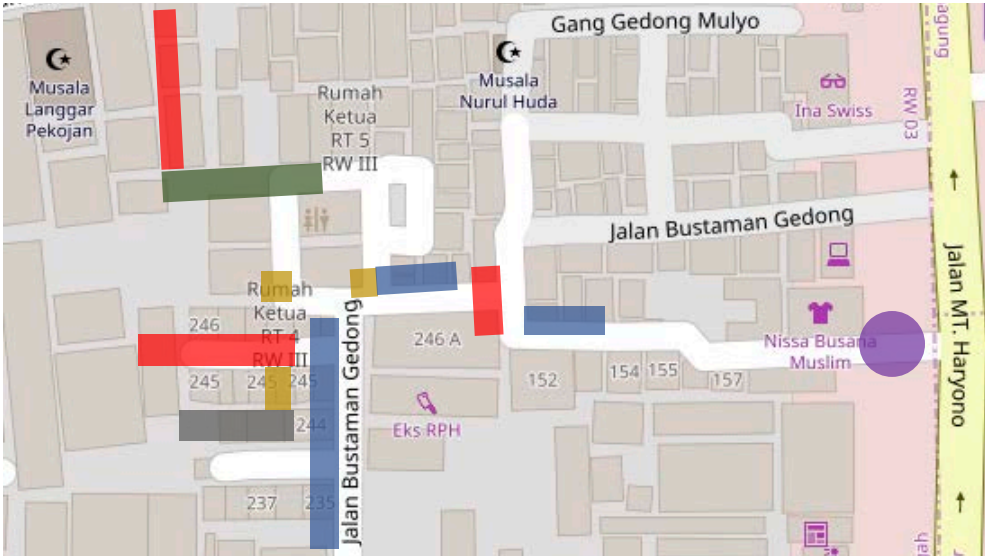
After the mutton is cooked, the villagers then sell it to other residents. However, some were bought by the outside seller or even sold to the traditional market. However, the spaces in Bustaman used by villagers to sell the mutton and any other goat meat products are along the street corridor (see picture 8), which is closed to space where the villagers' store goats, butcher goats and cook the meat. The wares sold along the corridor are not only the mutton but also other goods, such as drinks and snacks. This condition made visitors uncomfortable to pass through street corridor because the food stall is located in front of their house and take a part of the street.

Based on the activities described above, the spaces used by villagers to carry out those activities can be seen in the following zoning map (see figure 9).

From the map, it can be seen that the activity spaces formed Bustaman Village do not have a good zoning pattern. The activities carried out by villagers mixed into one space, although several scattered spaces make the zoning patterns of irregular space management. For activities that occurred in one space, it is done by villagers to simplify the access from one activity to another, for example, from butchering goats to processing and cooking goat meat. However, again, the butchering space is near the trading room, which is supposed to be a clean area, but that space must be passed by goats that will be delivered to the butchering space. It certainly makes people who are there, especially other residents or probably visitors, become less comfortable because they have to walk together with goats.

From the zoning picture above, the activity has shown that in terms of social and environmental aspects, Bustaman Village is still less than optimal in pursuing the sustainability of the village. Even though the concept of Bustaman Village has its uniqueness compared to other villages, Bustaman Village is consistent with all the activities in it related to the goat trade. However, Bustaman village is not aware that trading alone is not enough to maintain the sustainability of the village. There are still social and environmental aspects that must be considered so that efforts to revitalize Bustaman Village can run more optimally.

Figure 9. Zoning patterns of the existing space of Bustaman Village.



- Note :
- goat's storage space
 - trading space
 - the abattoir
 - space to do traditions
 - processing space for mutton
 - main entrance

Source: survey result, 2019.

3.3. Sustainability Strategy of Bustaman Village

In maintaining the sustainability of the Bustaman Village, it is not only by making its revitalization program, what else makes it a community outside the Bustaman village. Villagers themselves have to make the program. Community participation is meaningful because local people understand the advantages and disadvantages of the village where they live. Community participation is a social process where people can act as stakeholders and be involved in, influence, or decide upon public issues (Suwannarat, 2015) (Sari, Harani, & Wibowo, 2018). The condition that occurs is that residents do not choose to become stakeholders in order to improve the quality of the Bustaman village. The lack of enthusiasm of residents in protecting the environment and utilizing the existing potential, even though history, tradition, and various activities in it is a vast potential to be explored deeper. It is what makes Bustaman Village not be glimpsed by the wider community.

Therefore, the concept of community-based tourism is needed so that residents of Bustaman Village can increase community participation in participating

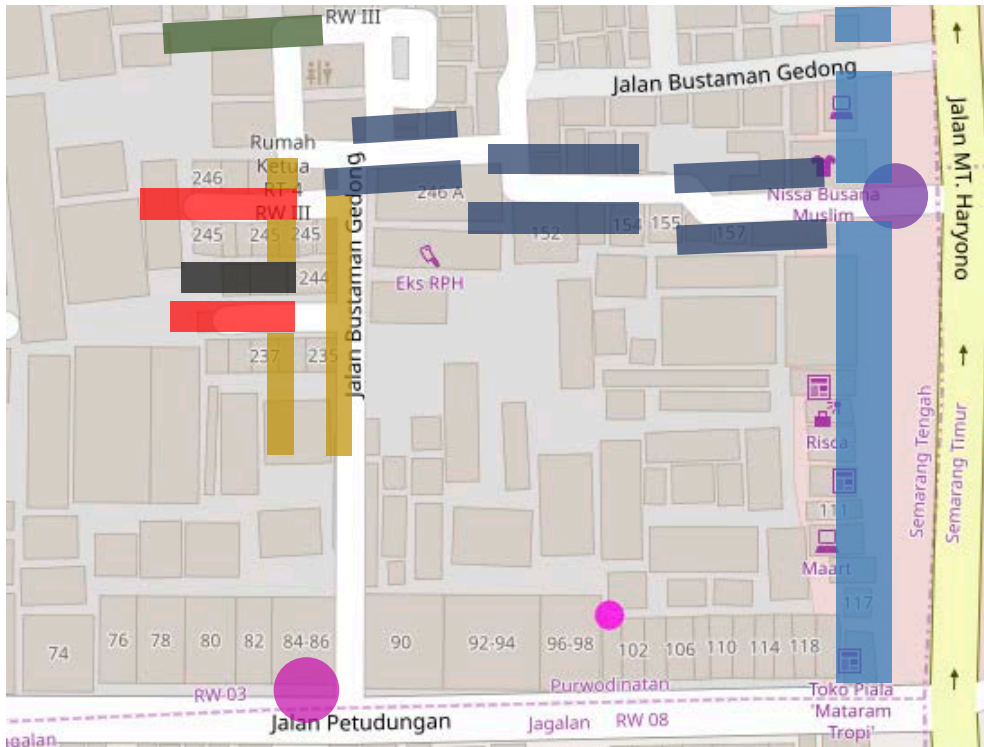
in improving the quality of Bustaman Village based on its tourism potential. Local community participation is needed in building a tourism village by holding various community activities to sustain the program (Sunuantari, 2017). Community participation in the tourism planning process is advocated as a way of implementing sustainable tourism (Okazaki, 2008). The village of Bustaman should not only be prepared for a revitalization strategy, and the community only needs to run it. It is the residents of Bustaman village themselves who must prepare the strategy so that in its implementation, Bustaman village residents can be happier to implement the strategy. Therefore, the first step that must be taken is to form a tourism awareness group or in Indonesian usually abbreviated as *Pokdarwis*. The formation of the *Pokdarwis* is, of course, with the aim that residents of the Bustaman village have a tourism-aware nature of its potential and correct the shortcomings that exist in the Bustaman Village environment. Because the success of tourism development is to create a conducive environment and atmosphere, and the conducive environment is inseparable from the realization of tourism awareness and enchantment of charm that is developed consistently in the community (Rahim, 2012).

Pokdarwis that has been formed, can carry out its task of fixing the irregularity of revitalization management in Bustaman Village. *Pokdarwis* must have a program that is acceptable to residents and can be offered to the broader community both in the form of tourist attractions, tourist support facilities, daily, weekly, or annual events such as *Tengok* and *Gebyur* Bustaman. The recommendation that allows Bustaman Village to be implemented is goat culinary tourism. Bustaman village is famous in its culinary field. The typical Bustaman goat curry is often sought after by tourists both in and out of town. Apart from being sold outside Bustaman village, the goat curry is also sold at culinary festivals that are often held by the Semarang city government whenever there is a big event in Semarang. This phenomenon certainly makes the special dish of Bustaman village more widely known by the wider community. However, it would be better if this particular dish of Bustaman village (goat curry) is sold in its hometown so that people can taste typical of Bustaman culinary while enjoying the atmosphere of the village, which is filled by history and culture.

However, to carry out the program, of course, there is a need for efforts to revamp the activity space in Bustaman Village to make it more beautiful to be seen by visitors who come. Efforts that can be made are

- (1) Clarifying the flow in and out of the village for visitors and residents, whether it will be one or separate
- (2) Clarify the spatial planning of activities, whether they are separated between clean rooms and dirty rooms, seeing that the existing conditions are mixed and are not comfortable to look at
- (3) The classic effort that is often overlooked is cleaning the environment and determining the point of the trash
- (4) For supporting facilities for parking lots can be provided around the village environment, see to be able to reach Bustaman Village there is no adequate parking lot

Figure 10. Recommendation for space zoning patterns in Bustaman Village.



Notes :

- goat's storage space
- the abattoir
- processing room for space
- main entrance
- trading space
- space to do traditions
- parking zone
- side entrance

Source: survey result, 2019.

(5) Make attractive village decorations such as murals and lamp decorations

Previously, it has discussed the existing zones of the Bustaman village area, which are irregular and not well-patterned. To realize the culinary tourism program as an effort to revitalize Bustaman Village, the recommendation that can be implemented related to the spatial zoning of the village area is by rearranging the spatial zoning of the village itself. More details can be seen through the zoning map in figure 10.

Based on the above zoning map, it appears that the daily and tourist activity spaces in Bustaman village have an irregular pattern. It was also seen that clean spaces such as trading spaces did not mix with dirty spaces such as slaughtering spaces and meat processing spaces. The zoning is adjusted to the conditions and situation in the field, related to the entrance to Bustaman village. The access to

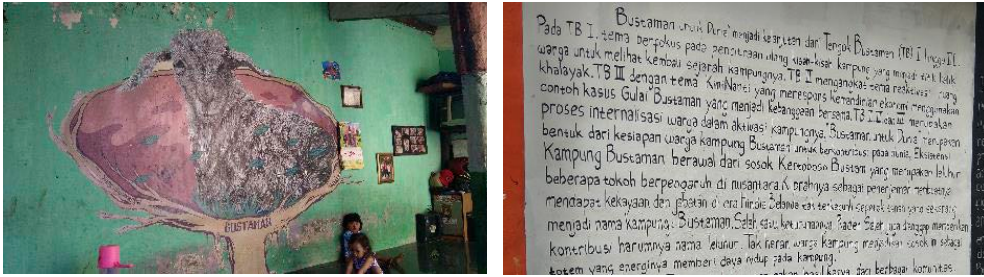
Bustaman village is distinguished according to its visitors. For example, MT Haryono street is the main entrance and is intended for tourists or the general public. Because the door has been decorated with murals that adorn the walls of the Bustaman Village (see figure 11), so through the door, these tourists can be attracted to visit Bustaman village. Besides, from the MT Haryono street, there is also a vacant land that can be used as the parking area. Although not many vehicles are accommodated, vehicles are allowed to be parked along the street. Therefore, MT Haryono Street can be used for visitor access. Besides, Petudungan Street can be used as access for villagers who want to distribute goats, so that it does not interfere with tourists who are traveling in the village. The mapping is indeed not necessarily increase tourist visits and certainly requires a long time. Therefore, it is necessary to have other supporting tourism elements so that tourists can be attracted to come, for example, is the decoration of the mural.

The designed zoning space does not change much the existing zoning space, although several zonations are moved to make the activities efficient and create the traveling convenience there. For example, the trading space is moved because the existing trading space is temporary or nomadic. The trading spaces were formed massively, meaning that villagers can open food stalls from the porch of the house or a portioned space of the house, so it does not take up space from the corridor that should be used for tourists to walk around. However, the goat storage space, which was initially scattered in several road corridors, is now recommended to be combined into one corridor and brought closer to the animal slaughtering room, so that activities related to slaughtering goats can run more efficiently. The same goes for the goat processing space. The goat processing space accommodates villagers who will carry out the activities of cleaning the goat's head, cutting goat's meat, to cooking the goat's meat. The recommended space is to make a shared kitchen. Even though Bustaman village is unique from the kitchen position layout, but its position is quite dangerous for the villagers even for their respective homes, so that the kitchen does not need to be in every house, but three houses with one kitchen and worked together.

The existing tourism spaces in Bustaman village are not only clean spaces such as the food stalls for visitors, but there are also dirty spaces such as the abattoir and shared kitchens. The appearance of the village looks clean from the outside, but it is dirty if we pay attention in detail. There are a lot of trashes in the gutters and drainage channels. If this condition left unchecked, it would harm the Bustaman villagers, such as floods or disease (see figure 12). This condition certainly requires awareness from the local villagers to make the village more hygienic. Therefore, Bustaman village needs to apply the seven elements of *Sapta Pesona*, which are safe, orderly, clean, fresh, beautiful, friendly, and memorable (Rahim, 2012). By applying the seven elements, it will undoubtedly create a tourism space that is comfortable for tourists and can foster a perspective tourism business climate.

About the zoning of kitchen spaces, it is recommended based on innovations in Bustaman village itself, where the village already has a stove that uses biogas from the use of human feces (see figure 13). However, the existence of the stove

Figure 11. The mural on the wall along the corridor of the village road.



Source: survey result, 2019.

Figure 12. The condition of Bustaman village drainage channel.



Source: survey result, 2019.

and biogas only exist at one point, so that it can only be used in a few nearby houses. The innovation can be applied at several other points so that Bustaman village is not too wasteful in the use of LPG and is more environmentally friendly by using biogas that has already existed in the village. Bustaman village has to implement this solution because the principle of environmentally friendly tourism is to include the industry's capacity to contribute to an economic future and slow climate change, low carbon, efficient, and socially helpful resources (Kemenpar & ILO, 2012). It means that in creating environmentally-friendly tourism, it is necessary to synergize not only from the aspect of the environment itself but also the social behavior in slowing climate change in which it indeed determines the quality of the tourism area. This solution needs to be considered remembering that Bustaman village is very close to the highway where the levels of smoke and dust pollution are very high. Therefore, for the sake of the survival of Bustaman village, the concept can be applied.

About to improve the attractiveness of Bustaman village, it certainly needs decorative elements so that the tourists can easily recognize Bustaman village. There are still many tourists who want to visit Bustaman village, but they do not know the existence of Bustaman village itself due to the lack of signage around the village. Tourists must ask questions in advance to the residents about the ex-

Figure 13. Bustaman village's biogas space.



Source: survey result, 2019.

istence of the village to get there. Even though there is a gate as the village signage, this signage is considered ineffective. The village needs more attractive signage, such as those in Sosrowijayan village, Yogyakarta (see figure 14). With this signage, it will undoubtedly make visitors more familiar with the village without having to ask questions from the local people. Another decoration that can be implemented is improving the houses' facades, such as paint the creative murals on the wall corridor. Another effort is repairing the houses' facades, which are not well maintained. It appears that the roof of the houses still uses a wooden roof frame that has been porous. This solution certainly requires an effort from the local communities to treat the condition of their houses, so that visitors who pass through the corridor still feel comfortable visually.

If physical effort has been made to convince the wider community further, it is necessary to have information management through social media and the official website of Bustaman Village. Because in today's digital global era, people are happier to get information on social media than in other media. As was done at the *Tengok* and *Gebyur* Bustaman event, the event was announced through a digital poster on social media (see figure 15). However, the poster is made by the Hysteria community, not from the residents of Bustaman village. Bustaman residents should be more aware of digital technology and begin

Figure 13. Sign of the road of Sosrowijayan Wetan village.



Source: survey result, 2019.

Figure 15. Digital Poster of *Tengok and Gebyur Bustaman* 2019 by Hysteria Community.

Source: Adin (2019).

to study it so they can create events and even posters of their efforts. It is the function of community-based tourism, which can manage and manage tourism in a tourist area. Although support from outside communities and the city government continues to flow, it does not mean residents can sit quietly and wait for the success of the event. The villagers themselves must contribute so that the Bustaman village can continue to be maintained. Because it is not the arts community or the city government that is guarding Bustaman village, it is residents who have that role.

The three elements of sustainable tourism can also be juxtaposed with revitalization efforts because the revitalization process is not only oriented towards

physical beauty. However, they must also be able to improve environmental stability, economic growth, and preservation of the community's culture (Ichwan, 2004). There are three stages of the revitalization process (Danisworo & Martokusumo, 2002) that are:

(1) Physical Intervention

This process is related to the building context and zoning management (Solikhah, Setijanti, & Soemardiono, 2010). Spatial zoning patterns can be applied in Bustaman village because the conditions of the villages described previously are very irregular.

(2) Economic Rehabilitation

This process is related to the designation of the region's new functions with adaptive use, as well as the solidification of activities and economic support for the region (Solikhah, Setijanti, & Soemardiono, 2010). After arranging the zoning, then these spaces need to adjust to new functions so that these spaces can be used to support the village economy.

(3) Social or Institutional Rehabilitation

This process is related to creating an attractive environment that has a positive impact and can improve the dynamics and social life of the local community. By utilizing local wisdom in Bustaman village, which is related to community traditions and daily community activities, it will undoubtedly make Bustaman village a dynamic village for its citizens and the wider community.

The strategies of developing tourism space in Bustaman village indeed cannot be separated from its attractions because the tourist attractions have unique characteristics, authenticity, scarcity, and fostering enthusiasm and value for tourists (Suwena & Widyatmaja, 2017). If it is felt that these efforts have been made to the maximum by residents of the Bustaman village, then the villagers can seek support from relevant stakeholders such as the arts community, the central government, and the academic environment. (Sari, Harani, & Wibowo, 2018). For example, the Hysteria community is a community that is concerned with creativity, art, youth, and issues that occur in urban areas, so that there was a *Tengok* and *Gebyur* Bustaman event. Bustaman Village can also work together with the academic environment so that students from the university can channel their creativity and innovation in Bustaman Village. The essential support is, of course, the Semarang City government. Because the Bustaman village strategic plan has been written in the Semarang City regional regulation, the sustainability of the Bustaman Village is also the responsibility of the government. When using a community-based tourism development approach it is relevant to understand the stakeholders' sense of place, like how the residents feel about their community, what they do in that community, how they engage visitors, each other and also natural resources (Amsden *et al.*, 2010). Therefore, the village of Bustaman must continue to live in synergy with stakeholders to maintain sustainability.

4. Conclusion

Bustaman village is a historic village in the middle of a crowded city but has enormous potential to be developed into a tourism village. However, the tourism potential of the village is not well developed, so it harms the social and environmental aspects. It appears that the village of Bustaman is only known from the *Tengok* and *Gebyur* Bustaman events. Outside the event, the village of Bustaman is just an abandoned old city. The sustainability of the Bustaman village will be achieved by balancing economic, social, and environmental aspects. Seeing the village of Bustaman keeps the uniqueness and steady local wisdom, the village of Bustaman can be developed more than just protecting the economic, social, and environment in the village of Bustaman alone. Bustaman village can spread its wings out of the village as he did for *Tengok* and *Gebyur* Bustaman. Therefore, a recommendation that can be given to the Bustaman village is to make it a tourist village so that its sustainability can also be recognized by the wider community.

However, Bustaman village has carried out a revitalization effort to keep the village alive without relying only on its two major events, but these efforts are still considered ineffective even if it does not work. It is due to the lack of community participation in the village of Bustaman itself. Therefore, the concept of community-based tourism needs to be applied to residents of Bustaman village, so that residents of Bustaman village have a tourism-conscious nature and can manage their village happily without coercion. Because what has happened is the proposed revitalization effort is not purely from the participation of the Bustaman villagers, so some of these efforts did not continue and were ignored. With the concept of community-based tourism, the village of Bustaman is expected to form a tourism awareness group or *pokdarwis* (abbreviation in Indonesian) in order to create a more optimal program. Some of the recommendations given by the author may not last long if the Bustaman village *pokdarwis* does not do it happily. After the *Pokdarwis* has succeeded in producing an exciting program, the Bustaman village can seek support from other communities, academics, and the central government, so that its sustainability is more widely known.

Acknowledgement

Authors thank informants in Bustaman Village and all of those who have helped researchers in completing this Research. Researchers are also grateful to Diponegoro University for providing grants to researchers so that this Research can be completed on time.

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