

Original Article

Commodification of Ponan Tradition Myth as Tourism Promotion Based on Samawa Tribe's Local Wisdom

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Abstract:

The existence of myths in the ponan tradition according to the Samawa community is very important and sacred. In addition to being a tradition passed down from generation to generation, the myth of the ponan tradition is also a tourist destination that is always crowded with tourists not only from the local community, but also visitors or tourists from various countries. The purpose of this research is to describe the transformation of the mythical ritual of the ponan tradition which is considered sacred and can be a tourist attraction, as well as mapping the character of visitors to find out how much influence the myth of the ponan tradition can affect visitor interest. The method in this research uses a descriptive qualitative approach. The method in this research has five main stages, namely literature study, research implementation, data analysis of research results, providing conclusions and suggestions, and compiling reports and dissemination of research results. Data collection methods in this study include observation, interviews, and documents. The data analysis technique used in this research is interactive analysis. In the rituals of the ponan tradition, there are several myths that develop, namely the pilgrimage to the grave of H. Batu and pasaji ponan. In addition, there are cultural activities and folk entertainment, in the form of ratib rabanna ode, sakeco, lawas, and trif tours around Sumbawa. In essence, the activities that occur in it have automatically been commodified as added value that has an impact on the economic growth of the surrounding community, especially tourism actors. In the celebration of the ponan tradition, several types of visitors were also found, including pilgrims and generalist visitors. These two types of visitors are evidence that in the ponan tradition there are visitors who come with special intentions, such as wanting to get blessings, have their affairs expedited, and avoid disasters. This type of visitor is called the pilgrim type of visitor, then in the generalist type, visitors only come to enjoy entertainment, and vacation to fill empty time. This type of generalist visitor has no specific purpose and knowledge related to the ponan tradition.

Keywords: Commodification, Myth, Ponan Tradition.

Introduction

The Ponan tradition is one of the unique traditions of the farming community in Sumbawa. The Ponan tradition is carried out by the people of Sumbawa every planting season to ask for the fertility of farming products. The ponan tradition is held by the people of Sumbawa in Poto Village, Moyo Hilir sub-district, Sumbawa Regency, West Nusa Tenggara Province. Sumbawa. The Samawa tribe as one of the tribes that inhabit the Sumbawa district is known for its various patterns and peculiarities ([Hermansyah. et](https://jurnal.uts.ac.id/riwayat)



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[al. 2021](#)). The uniqueness and originality of the Samawa tribe is an attraction for every visitor who comes to Sumbawa, especially tourists. Most of the attractions in Sumbawa are cultural tourism. Cultural tourism and traditions in Sumbawa society are inherited from their ancestors or predecessors ([Asidah 2020](#)).

Tradition in Latin is the word tradition which means something that is repeated or habitual. In simple terms, tradition can be defined as an action that has been done for a long time and has become a habit in a way of life ([Tahir, Ihwani, and Hamdan 2023](#)). The most fundamental aspect of tradition is the knowledge that is passed down orally and in writing from generation to generation, because without this, a tradition will become extinct ([Sukarismanti, at al., 2021](#)). One of the cultural and traditional tourism that is still maintained and continues to grow is cultural tourism that has a relationship with myths. Myths are folklores that are believed to exist and are considered sacred by the people who own them ([Ariyati Rahayu, at al., 2023](#)). In his research, Renold shows that myths and history play an important role in increasing tourist visits to tourist attractions with mythical ([Renold, at al., 2020](#)). Myths are part of oral literature that are closely related to tourist attractions and can play a major role in the tourism sector in Indonesia ([Rohma, and Andalas 2021](#)).

One of the tourist destinations with a mythical background in Sumbawa Regency that is always crowded with tourists is the ponan tradition. Ponan tradition is one of the unique traditions owned by the farming community in Sumbawa ([Mawarni 2022](#)). The Ponan tradition is carried out by the people of Sumbawa every planting season to ask for the fertility of agricultural products. The Ponan tradition is also one of the cultural tourism destinations that is increasingly developed both by the Ponan community itself and with the support of the Sumbawa Regency Government([Isnaini and Arzak 2019](#)).

In the ponan tradition, there are several myths that have developed, including that the ponan party can be attended by anyone except menstruating women. Praying at H. Batu's meal, food or offerings made in the form of snacks should not be fried, only cooked. Food wrappers thrown into rice fields are believed to become fertilizer and remove pests and danger ([Wulandari and Hidayat 2023](#)).

From the background of the problem, the following problems can be formulated, (1) how is the transformation of myth as a promotional tool for ponan tradition tourism? (2) Can the myth of the ponan tradition influence visitors' interest in coming to the ponan tradition celebration?

The urgency of this research is, (1) the existence of myths in the ponan tradition according to the Samawa community is very important and sacred, (2) in addition to being a tradition passed down from generation to generation, the myth in the ponan tradition is also a tourist destination that is always crowded with tourists, (3) with the commodification of the myth of the ponan tradition can improve the economy of the community around Poto Village and the people of Sumbawa in general, (4) can be one of the tourism icons of Sumbawa Regency that can be sold both at the local and international levels.

Methods

The method in this research has five main stages, namely literature study, conducting research, analyzing research data, providing conclusions and suggestions, and compiling reports and disseminating research results. In data collection techniques, researchers used several techniques, including: Interview. An interview is a meeting of

two people to exchange information and ideas through questions and answers, so that meaning can be constructed in a certain topic ([Gunawan, and Hermansyah, 2021](#)). At this stage, researchers conducted face-to-face interviews with residents and visitors to the ponan tradition activities. Interviews were conducted using instructions. Furthermore, researchers conducted participant observation. In participants, researchers participate in the implementation of the ponan tradition, researchers make observations and record systematically the phenomena under study. Documentation. The purpose of documentation is to collect data that is not explained in the interview (Rifa'i 2023).

The data analysis technique used in this research is interactive analysis. Activities in qualitative data analysis are carried out interactively and take place continuously until completion so that the data is saturated. Activities in data analysis are data collection, data reduction, data presentation, and conclusion drawing/verification ([Rukin 2022](#)).

Results

The Myth of Hajj Batu: The Origins of the Ponan Tradition in Tana Samawa

According to the story that developed in Sumbawa, in Bekat Village a child was born who was named Gafar. He was born to a mother named Khalifah and a father named Zulkifli. His mother was familiarly called Ipok and his father was familiarly called Suki. Gafar's family was highly respected by the villagers because they were always honest, diligent, friendly and polite and devout.

As a teenager, Gafar was taught various farming and livestock skills. He was taught to bathe buffaloes, horses and even how to tether livestock. He was also taught to find wood for plowing the fields. In addition to his farming and livestock skills, Gafar also learned religious knowledge from his Quranic teacher. He grew up to be a child who was devout in worship. He wants to be a knowledgeable person, regularly gives zakat from his work, and aspires to perform the Hajj pilgrimage. Gafar even wanted to live and study in the holy land of Mecca. However, this seems impossible when measured against his family's modest economic condition. Nevertheless, the desire to continue to pay zakat and perform the pilgrimage to Mecca never waned. The simplicity of life of Gafar's family was able to mold him into a person who was tenacious, steadfast, polite, obedient, diligent and always had the initiative to work and put his trust in Allah. This made him a role model in the community.

One day, when the planting season began, Gafar prepared a pair of sheep to plow the fields. His parents prepare a bagorék ceremony. This is a small ceremony, in which the plow tools are scratched into the rice field. His parents bring four-colored sticky rice on the tip of a kepok banana leaf and write the asma'ul husna on the leaf. Each fistful of the four-colored sticky rice is white, black, red and yellow. The sticky rice is placed on the ground. The ceremony begins with the phrase bismillahi tawakkaltu alallah. Then the pacul is swung right at the four-colored sticky rice. All the sticky rice and banana leaves are stirred and mixed with paculan soil, then dried as ingredients and requirements to ward off pests and fertilize rice plants. Gafar also began to command the two buffaloes that had been fitted with plow tools to plow just a few strokes as a condition for the start of the planting season.

Gafar was very excited to start the planting season that year. Starting from preparing the buffaloes, sowing seeds and cultivating the rice fields until they were ready

for planting. He worked regardless of the rain, unless it was accompanied by lightning. However, when plowing, the buffalo was a bit stubborn and did not follow Gafar's orders, so the plow was not as straight as usual. Gafar became disappointed and annoyed and repeatedly scolded and chided his buffalo. The sheep became more and more insubordinate until it ran out of the field and broke the plow tool. Finally, Gafar opened all the equipment

His father, who witnessed this, came to see Gafar with a machete drawn. This made Gafar shocked and scared. His father had come to help him. But Gafar was worried that his father was angry and would beat him with the machete in his father's hand.

Gafar ran as hard as he could towards Hilir, while his father continued to chase while brandishing the machete and asking Gafar to stop. However, Gafar continued to run away until he reached Tanjung Munangis. His father, exhausted from the chase, finally stopped, then returned to the rice fields and went home. He arrived at his house after Isha. He found his wife and neighbors anxiously waiting for him to return home. Gafar's father told him about Gafar who ran to Hilir. He did not know the fate of Gafar who did not bring any provisions. The family agreed to look for him and persuade him to return home, but he was not found. The family finally surrendered and assumed Gafar had died from throwing himself into the sea. So the family held tahlilan and nerias (a recitation of thirty Quranic verses on the third day). At Gafar's parents' house, the family recited the Quran every night until the forty-fourth night.

Meanwhile, Gafar, who was thought to have died, was tossed around in the sea until he was stranded on an island. On the island he climbed up a big tree called *po' jengi*. At the top of the tree he found the nest of a giant bird called *pio beri*. He tied himself to the spur of the bird. The bird took him flying. Until he was released from the spurs of a bird that was about to pounce on prey. He walked without direction and on the way he was chased by a wild animal called *prabuaban*.

Gafar tried to hide in the hole of a big tree, but the beast kept chasing him until the animal was right in the hole where Gafar was hiding. He tried to stab the beast with a *jambia* (kris) he was carrying. The animal fell down and died. Gafar skinned it and used the skin for shelter. He continued his journey until he met an old man who entertained him by blowing a flute while watching his cattle. Gafar stayed the night with the grandfather.

The next morning, he left the old man's house to continue his journey until he came to a river. He was about to perform the voluntary prayer. While making his ablutions, a stone suddenly stuck to his little finger and it became stiff. He continued his journey until he reached the city gate. He was arrested and handed over to the local authorities. It turned out that he was in the city of Mecca. He lived in Mecca for many years and studied religious knowledge.

Eventually, Gafar returned to Tana Samawa and lived in his hometown in Bekat Village. He was known as Haji Batu because of the stone attached to his little finger. He became an influential community figure in the spread of Islam in Paroso (now part of the sub-districts of Moyo Hilir and Moyo Hilir in Sumbawa Regency). Upon Haji Batu's death, he ordered that he be buried on the hill in the middle of the rice fields, under the *po' nan* tree (mango *po' itu*). So the *ponan* hill, which is known as the place where the *ponan* tradition is carried out, comes from Haji Batu's words, *po' nan*.

The Commodification Process of the Ponan Tradition Myth as a Promotional Tool and Tourism Attraction in Poto Village, Moyo Hilir Sub-district, Sumbawa Regency

As one of the tourist destinations that raises the value of mythical traditions, the Ponan tradition is not only visited by local tourists, but also by tourists from abroad. When interviewed, the head of the Ponan Customary Institution, Jamal, said that the Ponan ceremony began in the 15th century AD. This ritual of Poto villagers is no different from the social myths that develop and are believed by the community. "We don't know exactly when the Ponan celebration started. "We keep the heritage of our ancestors," (interview with Mr. Jamal 23 June 2024).

When met, one of the community leaders of Poto Village, H. Aqmal said, that this ponan tradition is still carried out by the people of Poto Village, "People around Poto such as residents of Malili, Lengas, Senampar, and Songkar villages also participate in this cultural tour. This program is held every three times a year during the third or fourth week of the rice planting season. This tradition, which has been passed down from generation to generation, is a symbolic way of expressing gratitude and a place to pray to God. In this way, the local community can harvest abundantly, without interference or pests" (interview with Mr. Aqmal 3 August 2024).

In this cultural ritual, there are several rituals that are considered to have mythical content. In its implementation, the myth is what attracts tourists to come to visit and follow all the processions of the ponan party. Among the mythical rituals in this case are the pilgrimage to the grave of H. Batu and the ponan offerings.

In the pilgrimage to H. Batu's grave, the community or visitors to the ponan party will first make a pilgrimage to H. Batu's grave. In the implementation, Pejatu adat (customary leader) will direct all visitors or worshipers to H. Batu's grave. In this ritual, pejatu adat will first ask for permission to hold a ponan party at H. Batu's grave. Furthermore, accompanied by community leaders, the pejatu adat sprinkles flowers on the grave of H. Batu. After that, all visitors are invited to enter the bale rea (big house) or traditional house where the ponan party is centered. Furthermore, the ritual of the ponan tradition is accompanied by syalawat, dhikr, and prayer.

The pilgrimage to H. Batu's grave for some of the people of Poto Village is considered a way of honoring ancestors and a medium in conveying the wishes of the community, especially asking for help and protection during the rice planting season. This ritual represents cultural values of gratitude, tolerance, brotherhood and cooperation. The pilgrimage to the grave of H. Batu for the people of Poto Village is a local wisdom with a wide scope. There are hopes and wishes that are conveyed. The provision of abundant sustenance, sufficient water to grow rice, fertile land, and avoidance of conflict in the community.

Pasaji ponan. Especially the dishes that are consciously processed by women, have their own characteristics. None of the cakes served are fried or baked, and all types of cakes such as Petikal, Buras, Range' and Onde-Onde are served without sugar. Everything is simply boiled and baked on the stove. Petikal and Buras cakes should be wrapped in coconut and banana leaves. The use of coconut and banana leaves is considered efficacious for fertilizing rice plants. The reason is that people plant bananas and coconuts, to commemorate this Ponan tradition, then plant both types of trees. This is considered a step to protect the environment. Why does it need to be cooked? Local people believe that cooking will produce oil. The breath of the body is likened to the breath that is expected to bring rain to irrigate the farmers' rice

fields.

As one of the tourist destinations with local wisdom of the Samawa tribe, the ponan tradition is an event that the people of Sumbawa look forward to. The ponan event not only benefits the preservation of values and culture, but also has a positive impact on improving the welfare of the surrounding community, especially tourism actors. There are many interesting offers that can be obtained by visitors and tourists, ranging from typical Sumbawa culinary tours, cultural attractions, and trif tours to several tourist destinations in Sumbawa. This is in accordance with the results of an interview with Mr. Rusmin, one of the Village Facilitators assigned to Poto Village.

“This ponan tradition is a magnet for visitors and tourists. There are many benefits, especially for the community around Poto Village, especially tourism actors. Visitors will be presented with various interesting things, ranging from various culinary specialties of Sumbawa, cultural attractions, and tourist trips in Sumbawa.” (interview with Mr. Rusmin July 15, 2024).

The commodification of ponan tradition tourism, tourism managers, especially the people of Poto Village, Moyo Hilir Sub-district, Sumbawa Regency, use the myths that develop in the ponan tradition as the main capital to attract visitors. This shows that the power of culture and literature in the form of myths plays an important role in driving the tourism sector. In line with what [Herbert \(1996\)](#) said that literary objects have an important role as a magnet in bringing in tourists because of certain meanings and emotional values that have been attached to the object. This view is in line with the existence of myths in the ponan tradition which has its own wisdom and is sacred so that it becomes the main attraction for visitors to come to the ponan tradition celebration.

Another opinion on this matter was conveyed by [Squir \(1993\)](#) and [Marsh \(1993\)](#) that tourism visitors come to tourist sites one of which is motivated by their admiration for figures and places that have a relationship with the destination. This opinion is in line with the interest of visitors who come to ponan activities. Apart from being motivated by curiosity and admiration for the figure of H. Batu, visitors are also interested in the ponan pasaji ritual presented at the activity. Because of the community's belief in these myths, visitors from Sumbawa district and even from various other regions to tourists from various countries continue to come and support the activities.

Types of Ponan Tradition Ritual Visitors

From the findings that the researchers have done, there are several types of visitors who come to the ponan party. This is in accordance with the theory proposed by [Herbert \(2001\)](#) namely there are (1) pilgrim visitors, and (2) generalist visitors. The types presented by Herbert are exactly what researchers found in the research conducted on the commodification of the myth of the ponan tradition in Sumbawa Regency.

Pilgrim Visitors

The type of visitor described by Herbert has the understanding of the type of visitor who in addition to having an attraction to visit the tourist destination also has knowledge about the tourist destination visited. When the research was conducted, five types of pilgrim visitors were found. Among them are Mr. Ahmadi and Mr. Didin.

First, Mr. Ahmadi, age 40, daily work as a farmer. Mr. Ahmadi is one of the visitors who comes from Malili Village, or the village that neighbors Poto Village where the ponan ritual is held. The reason why Mr. Ahmadi visits the ponan ritual is to hope for the blessings given by God through H. Batu's miracles. According to him, the ponan ritual is carried out not merely as an annual ritual, but more than that it is a way for the community to pray to God. With H. Batu's salvation and karomah, the community's desire to get a good harvest and avoid prolonged social conflict can be realized.

"I am one of the visitors who always attends the ponan ritual. I believe in the wisdom of H. Gafar (H. Batu), he is a pious person. He has also taught the people of Poto Village, generally the people of Sumbawa, a lot in maintaining and stabilizing the needs of the world and the hereafter. The community has proven the validity of his words. Once the people of Poto Village did not carry out this ponan ritual, as a result the farmers' harvest failed and prolonged conflict occurred" (interview with Mr. Ahmadi, July 10, 2024).

Second, Mr. Didin. Mr. Didin is 48 years old and comes from Lengas village, Moyo Hilir sub-district. Mr. Didin's daily work is as a farmer. According to him, the ponan party is a ritual to regulate the balance of nature and all its effects on the progress of the times. Pak Didin believes that there are spiritual forces that participate in regulating the perpetuation of human life. Especially the influence of ancestors, one of whom is H. Batu, who is known for his nobility and dignity.

"I strongly believe that we also depend on spiritual forces. This is especially true for the preservation of nature, the environment and the organization of human life, especially for farmers who depend on crops for their livelihoods. For us, the people of Moyo, we believe that H. Batu is a figure of karomah and piety. He passed down this ponan ritual for a reason, because life must be kept in balance. As farmers, we ask Allah through the karomah possessed by H. Batu. The people of Moyo Hilir sub-district have proven that when this ponan was not performed, we experienced a long dry season. Our crops failed, and there were conflicts everywhere." (interview with Pak Didin, July 10, 2024).

Third, a visitor by the name of Iwan, 35, from Sumbawa sub-district. Iwan works as a private employee. According to Iwan when interviewed, his interest in visiting the ponan ritual was due to his belief in his ancestral heritage. Besides being rich in tourist destinations, Sumbawa also has an invaluable ancestral heritage. One that is believed today is the existence of supernatural powers that protect the people of Sumbawa. One of them is the supernatural power that protects the people of Poto Village, Moyo Hilir Subdistrict, namely the existence of the sacred tomb of H. Gafar (H. Batu). In addition to sacralizing the sacred grave of H. Batu, Iwan also believes that the pasaji (offerings offered at the ponan party) are also ak

"At every ponan celebration, my family and I always attend. Apart from making a pilgrimage to H. Batu's grave, we also believe that ponan offerings can provide blessings and become a bull for us tau samawa in facing the life to come. Especially for farmers in Sumbawa" (interview with Pak Iwan, July 10, 2024).

From these findings, it can be concluded that the myth that develops in the ponan ritual is a special attraction for visitors. The existence of this myth for some visitors, apart from being filled with local wisdom, also has megis power that can bridge the hopes of the community.

The visitors' interest in coming to the ponan event can also feel the sensation of the delicious pasaji ponan which is believed to bring blessings and fertility to their agricultural land. In addition, one of them is also based on admiration for the figure of H. Batu who is believed that every word and practice he inherited contains moral, religious and inevitable messages. For pilgrims, such as Mr. Ahmadi, Mr. Didin, and Mr. Iwan, attending the ponan tradition in addition to obtaining blessings also makes them increasingly believe in the influence and magic of their ancestors.

Generalist Visitor

The generalist type of visitor is the same as a visitor who just comes and enjoys a vacation. This type of visitor does not have any connection or special understanding related to the tourist attraction visited. In the ponan celebration ritual, there are several types of visitors who come, including the generalist type. In this research, three types of generalist visitors were found, Mr. Lalu Saefuddin, Mr. Ariadi, and Mrs. Ninik.

First, Mr. Lalu Saefuddin is 46 years old, works as a private employee, lives in BTN Baiti Jannati, Samapu Village, Sumbawa Sub-district. At the time of the interview, Lalu Saefuddin visited the ponan celebration ritual to spend a day off with his family. He also heard by word of mouth that the event was attended by many people. In addition, the ponan party is also coupled with several folk entertainments, such as sakeco, ratib rabanna ode, and several other entertainments. He also said that at the ponan ritual, visitors will also be given special snacks that can be eaten on the spot or can also be taken home as souvenirs.

"Just to fill the day off with family. I also heard, at this ponan party, visitors are presented with some folk entertainment. In addition, we were also given typical Sumbawa snacks that could be eaten directly or taken home. I think this event is very extraordinary." (interview with Pak Lalu Syaifuddin 12 July 2024).

The second visitor was Ariadi, 23 years old and a student at Sumbawa University of Technology (UTS). Ariadi when interviewed explained about the purpose of his arrival at the ponan event, according to him in addition to filling vacation time, he was also very curious about the various rituals contained in the ponan celebration such as the pilgrimage to the grave of H. Batu, the ponan pasaji ritual, and various other entertainments provided by the committee and the surrounding community.

"I am one of those people who are very curious about the festivities of this ponan celebration. After I followed the whole series of events, I think this event is very extraordinary and very interesting. This is one of the wealth and cultural heritage of tau Samawa that must be maintained and preserved." (interview with Ariadi, July 12, 2024).

The third visitor was Ms. Ninik Asmi Novianti. Mrs. Ninik is 34 years old and works as a teacher at SMKN 2 Sumbawa. In the interview, Mrs. Ninik explained about her arrival at the ponan, starting from being invited by a teacher friend from Poto Village. Coincidentally, Mrs. Ninik had long been curious about the stories circulating about the crowds and excitement of the ponan party.

"I was initially invited by a teacher friend (who teaches with me) who happens

to be from Poto Village. I have also heard many stories about the ponan party. They say it's crowded, fun, and there's lots of food. That's true. But more than that, as Sumbawans, we must support and continue to support events like this. Because besides preserving our ancestors, this also plays a very good role in improving the community's economy, because surely people will bring money and shop here." (Interview with Ibu Ninik July 12, 2024).

From some of the interviews that the researchers have conducted, there are also many visitors who come to the ponan party activities who do not have a special relationship or spiritual interest such as the pilgiaris type of visitors. Of the three visitors, Lalu Saefuddin, Ariadi, and Mrs. Ninik Asmi Novianti, it was found that they came to the ponan party just to enjoy the party crowd, the availability of ponan offerings, and some facilities provided by the event committee. However, one of them, Mrs. Ninik Asmi Novianti, was interested because of her curiosity and concern for the local wisdom values of the Sumbawa people.

Conclusion

The ponan tradition as one of the traditional rituals owned by the Samawa tribe has become one of the tourist destinations that is increasingly in demand by tourists. The existence of myths in the ponan tradition makes this tradition a ritual that attracts visitors. Of the several myths that exist, apart from being believed by the people of Poto Village and the surrounding community of the Hilir Moyo sub-district, the existence of these myths also has a significant impact on the arrival of tourists to visit these activities. Among the myths that have developed, namely the pilgrimage to the grave of H. Batu and pasaji ponan, there are also cultural activities and folk entertainment, in the form of ratib rabanna ode, sakeco, lawas, and trif tours around Sumbawa. In essence, the activities that occur in it have automatically been commodified as added value that has an impact on the economic growth of the surrounding community, especially tourism actors.

There are also several types of visitors, including pilgiaris and generalais visitors. These two types of visitors are evidence that in the ponan tradition there are visitors who come with special intentions, such as wanting to get blessings, have their affairs expedited, and avoid disasters. This type of visitor is called the pilgiaris type of visitor, then in the generalist type, visitors only come to enjoy entertainment, and vacation to fill empty time. This type of generalist visitor has no specific purpose and knowledge related to the ponan tradition..

The findings of this research illustrate that the existence of myths is not always a sign of moral and knowledge degradation. Rather, it creates new business and income opportunities for the community around the place where the ponan celebration is held. In addition, social and cultural activities that are the ancestral heritage of tau and tana samawa can continue to be nurtured and well preserved.

Suggestion

This research was carried out as a form of effort to find forms and promotional media for tourism in Sumbawa Regency. In this research, the researcher also expressed his gratitude to all parties involved. Starting from

Sumbawa Technological University, research team colleagues, narasumber, and all parties who participated in the success of this research. In addition, the researcher also apologizes if in the process and presentation of the results of this research there are still mistakes and errors. The researcher hopes that research on myths in the ponan tradition can continue to be explored so that a more appropriate formulation can be found as a medium for tourism promotion in Sumbawa Regency.

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