

CHAPTER 1. INTRODUCTION

1.1 Background

Tourism basically is one of the important points in human life. They need travelling to see and enjoy new things from one place to another place that can attract their attention. Tourism is classified into several types, such as ; Pleasure Tourism, Recreational Tourism and Cultural tourism as mention by Marpaung (2009) in Wahid (2015). Cultural tourism can be associated with different motivation of tourism such as learn the customs and the way of living some different communities, desire to learn in research center , visit the historical monument and others. Many kinds of cultural tourism that makes tourists want to come there. Indonesia is one of countries that has a lot of unique cultural tourisms especially cultural site such as; Yogyakarta has Prambanan temple, Sulawesi has Toraja land (Tana Toraja) and Bali has Ubud. Those potential cultural tourisms attract the tourist to visit in Indonesia.

East Java is one of the provinces in Java that has potential cultural tourism. Banyuwangi is the eastern part of East Java. It has many kind of cultural tourism such as Banyuwangi has BEC (Banyuwangi Ethno Carnival), *Seblang Ritual Dance*, *Kebo-keboan* and *Rowo Bayu* Festival. One of those cultural tourisms that is interesting is Rowo Bayu festival. The Festival is held by the society in bayu village Songgon district, Banyuwangi. Bayu village is a village before entering Rowo Bayu. Festival Rowo Bayu is held every December when Banyuwangi's people celebrate anniversary of Banyuwangi. The festival is often called Puputan Bayu because it aims to commemorate the heroes who fought with the Dutch in 1771. The societies of Bayu village conduct ceremony that brings old heirlooms and wearing costume likes princess and king from Bayu village until arrive in Rowo Bayu. Besides, Rowo Bayu festival is followed by all employee and element of government in Banyuwangi. They walk down for 9 km starting from the forest and 3 km through the village street until arrive in Rowo Bayu and meet together with the society of Bayu village. Rowo Bayu is one of tourism object in Bayu village, Songgon district, Banyuwangi. The name of Rowo Bayu is taken

from the word “*Rowo*” that means the swamp and the word “*Bayu*” that is meaning is the name of the village. Actually, Rowo Bayu is not swamp but Rowo Bayu is a lake. The one who is called it Rowo is Bayu people.

Rowo Bayu is one of cultural tourism in Banyuwangi completed by the beautiful scenery of lake, nature of trees and heritage of Blambangan Kingdom. Rowo bayu is an interesting lake that still overgrown plants around. The location is at altitude of 800 meters, so the air region is very cold and fresh. The area of the lake has 50 meter diameter, confined with dense forest and growth of various trees. Rowo Bayu saved a history of Blambangan kingdom which was full blood and tears. In one corner of the edge of the lake, there is a footstep “*petilasan*” king of Blambangan namely Prabu Tawang Talun, the king of lake Rowo Bayu. There is a temple namely Puncak Agung Macan Putih besides lake Rowo Bayu. In the top of the lake there are *wigangga* springs, *taman kamulyan* springs and *keputren* springs. In other hand, many potential tourism of Rowo Bayu still unfamiliar for foreign tourist. People think that Rowo Bayu is only a frightening place with statue and a lake in the forest. However, Rowo Bayu need promotional multimedia completely to make tourism more familiar than before.

Based on the writer’s observation, *Rowo Bayu* only has guidebook that cover the whole tourism object in Banyuwangi. The guidebook is not effective to promote Rowo Bayu because its only explain about general information to the tourists. In addition, the guidebook is made by tourism department Banyuwangi. So that the leader of community tourism (POKDARWIS) Songgon district, Rowo Bayu need promotional multimedia likes promotional video to promote Rowo Bayu to attract visitors. Besides, they stated that Rowo Bayu very needed promotional video rather than booklet because they will be easier to distribute video such as upload in youtube or their web site. It can help their community to promote Rowo Bayu because video has content and language should be easy for viewer to understand.

Therefore, the writer has a plan to make promotional video about of Rowo Bayu with the real object to promote potential in Rowo Bayu. Also, the promotional video will be the one promotional multimedia in Rowo Bayu that is

completed with specific information about location and accommodation history of Rowo Bayu and all potential object in Rowo Bayu. The statement supported by Case and Hino (2010) that Using video can be a hook to attract people to the message. The writer thinks that promotional video can be very effective to make Rowo Bayu more famous than before and attract tourists to visit.

1.2 Objective

The objective of final project is to make promotional video for POKDARWIS (*kelompok sadar wisata*) Songgon entitled “Making Rowo Bayu Historical Promotional Video”.

1.3 Significances

Based on the objective above, hopefully this final project give benefit to the following parties:

1.3.1 To the writer

The writer is able to apply her english skill such as writing skill, speaking, listening skill and special english purpose such as *biro perjalanan*, English tour and travel.

1.3.2 To the tourists

The tourists get information clearly from the video about Rowo Bayu. They will be more interesting to visit and enjoy tourism object in Rowo Bayu.

1.3.3 To the POKDARWIS (*kelompok sadar wisata*) Songgon

This video will give complete information about location, history and the real object in Rowo Bayu. It will help Pokdarwis Songgon to promote one of unfamiliar tourism object in Banyuwangi like Rowo Bayu to the tourist.

1.3.4 To English Department Students

This video can be used as one of reference and gives more knowledge for student who wants to make a similar project.