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Storynomics Tourism: Story behind the Tradition of *Tabob* in Ohoi Madwaer, Kei Island – Southeast Maluku

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Abstract. Stories about tourist attractions can add a quality dimension to the attractiveness and travel experience. This article analyzes the benefits of folk stories in improving the quality of tourist attractions as a new way to promote the uniqueness of tourism attractions found in the Ohoi Madwaer Tourist Village by telling oral traditions including history and cultural values of local wisdom contained therein. This qualitative research begins with identifying people's stories and choosing those related to tourist attractions. Using the storynomics approach, the chosen story is then structured into two forms, namely complete form and concise form. This story is told by the Rat Mangrib in Ohoi Madwaer and can be used as a material in guiding historical tourism. This article contributes to showing that Ohoi Madwaer possesses a natural and cultural tourist attraction that preserves history as well as oral traditions that have been the belief of local communities from time to time. The natural and cultural attraction of tourism in the Ohoi Madwaer Tourist Village, which is designed for the promotion of the tourist village, is the historical story behind the *Tabob* tradition to preserve the history of the people by introducing it to the community and tourists.

Keywords: storynomics tourism, historical tourism, *Tabob* traditions, Ohoi Madwaer

Introduction

Southeast Maluku is one of the districts with the capital city of Tual and is located in Maluku Province, Indonesia. Southeast Maluku is an island district consisting of two large islands and several small islands that are inhabited. It has a diverse wealth—not only the wealth of natural resources but also the diversity of history and culture, ethnicity, religion, race, and groups, as well as customs. Diversity is meant to drive a lot of tourism potential that needs to be developed so that it attracts foreign tourists to visit it. Semboyan "Bhineka Tunggal Ika," which means different remains one," is one form of recognition of the fact and at the same time serves as a glue. 1. In such diversity, it contains historical stories and social, cultural, and customary values. 2. Religion, which is alive, serves as a guideline for behavior and also has sanctions for its offenders (Ufie, 2016).

Tabob tradition is one of the cultural heritages of Nufit community of Kei Islands, Southeast Maluku (*Nu*: village/city, *Fit*: seven) is Haroa, especially *Tuun En Fit*, which is on the west coast of Kei Little and consists of Ohoi (village) Ohoira, Ohoiren, Somlain, Madwaer, Ur Island, Warbal, and Tanimbar Kei, treating leatherback turtles (Dermochelys coriacea) specifically. For them, this leatherback turtle is called *Tabob* or *Ub*, which weighs about 300–600 kilograms with a length of 1.8–2,1 meters and is often consumed according to the season (*Pedoman Teknis Pengelolaan Konservasi Penyu*, 2009). The *Tabob* tradition was carried out between September and December, and the leatherback turtles was captured for the needs of the public. Throughout that season, the community could get 20 to 30 belimbings, with the belief that this leatherback turtles (*Tabob*) is hereditary food from its ancestors. This special treatment is broken down by a historical story called a legend as well as the evidence of the story that still exists to this day in the Ohoi Madwaer (Retawimbi, 2011).

With historical history and cultural values that are still believed by the local community, the concept of storynomics tourism can be developed to promote the Ohoi Madwaer Tourist Village while preserving the local wisdom of oral tradition. One of them is the story behind the *Tabob* tradition carried out by the *Nufit* Society, Kei Kecil Island, Southeast Maluku Regency. It shows that literature can also contribute to promoting tourist attractiveness through storytelling narrative as an added value in attracting tourists to the Ohoi Madwaer Tourist Village.

Literature Review

Storynomics tourism began to be implemented by tourist villages in promoting their villages. This study uses the theory of storynomics tourism by McKee and Gerace (2018). They affirm that "when creating a content marketing experience for your customers, your first criteria for selecting contributors must be their domain expertise and their storytelling skills." The first criteria to consider when creating creative content related to marketing are domain expertise and storytelling skills (McKee & Gerace, 2018.) The concept of storynomics tourism is a new breakthrough of the government used to promote tourism through the story. One of the storynomics concepts cited from McKee and Gerace (2018) explains that, "the storyline concept was adapted from the marketing field by McKee. By preparing a good story, the marketing process becomes different. A story that has economic value can attract people in making a purchase decision. In terms of tourism destinations, this economic value story is folklore, which can attract tourists in deciding to visit", in short the concept of storynomics adapted from the field of marketing by Robert McKee, by preparing interesting stories, the marketing process becomes different. A story that has economic value can attract public interest in making a purchase decision. In terms of tourist destinations, stories that have economic value are people's stories that are closely related to tourist attractiveness so that they can attract the interest of tourists to visit. McKee and Gerace (2018) also stated that storynomics requires planned steps in composing a story in order to captivate the listeners or readers.

Sharon (1992) explained that, "one major reason for traveling, and for selecting a particular destination, is to see something we have read or heard about for a long time." The concept of storynomics tourism presents narrative, creative content, and the power of local tradition and culture as a tourist attraction in promoting tourist villages (Dickman, 1992). Storynomics tourism is based on cultural wealth, so the promotion of tourism in particular tourist villages can be done by packing oral traditions as one of the unique attractions of local tourists in the form of creative content. Storynomics tourism is expected to provide broader information about the stories behind cultural traditions that are loaded with interesting stories for elaboration.

The study analyzes the storynomics of tourism as a new way to promote the uniqueness of tourist attractions related to telling oral traditions including the history and cultural values of the local wisdom contained therein. In this study is formulated a number of things related to the simplified form of oral tradition of cultural heritage contained in the attractiveness of cultural tourism that is attracted by the Nufit Society. Promoting tourist attractiveness through storynomics tourism can increase satisfaction and provide a different tourist experience for tourists (Laksmita Sari et al., 2022). Promotion of tourism by the concept of storynomics tourism is expected that tourists who visit to see the *Tabob* Tradition can have a deeper knowledge and understanding of the uniqueness of historical and cultural tourist attractions, so tourists can tell their holiday experience and word of mouth recommendations.

This article relates to efforts to help Ohoi Madwaer Tourism Village in carrying out tourism promotion to at least three of the following objectives: (1) Ohoi madwaer is better known to the public, especially prospective tourists so they are interested in coming; (2)

Provide quality holiday experiences to travelers so that they are keen to visit again; (3) Tourists who feel the satisfaction of a vacation in Madvaer can volunteer to promote Ohoi madwaer through various forms and media including social media.

The forms of promotion that can be implemented for a tourist destination, including the tourist village, vary. In this article, the form of promotion is aimed at improving the experience of tourists travelling in the Madwaer Village by providing them with informative and unique stories related to the attractiveness of tourism in madwaer one of the legends of Tobi and Tabai which is the background of the birth of the tradition of *Tabob*. By expressing what tourists see, tourists will have a deeper knowledge of this village. Knowledge of what is seen can increase the satisfaction and holiday experience of tourists (tourist experience).

By telling the story of a tourist attraction, tourists will gain a more complete knowledge, a combination of visual gaze and narrative glimpse. While reality can be captured through the camera, the narrative of the reality may be stored in memory or memory. These memories are easily produced for promotion or communicated to others so that they are interested in coming.

Research Method

This study is a qualitative study whose data is derived from Research conducted in May 2023. In this study, the work process involves excavating people's stories and choosing relevant to be packed into storynomics, and subsequently used by the local community to be presented to tourists. Data collection with interviews for the early stages, people's story analysis was carried out in Ohoi Madwaer together with *Rat Mangrib* (King of Nufit, *Tokoh-tokoh Adat* and some members of *Badan Saniri Ohoi*, the goal is to unite and coordinate the historical story behind the existence of *Tabob* traditions that could potentially become literacy storynomics that can be associated with potential DTW. The long and concise storytelling form is the result of this research and in this article is analyzed the content of the story and its relevance with the existing tourist attractions and its relationship with the tourist activities that can be followed by tourists.

Secondary data resources in this study were obtained through documents such as books, and research articles related to storynomics tourism. The study used oral traditions related to tourist attractions in Ohoi Madwaer as an analysis unit. History is compiled and written in a simplified form so that it is easy to understand. Naration in a concise form is loaded in the Ohoi Madwaer website as one of the forms of promotion so that it can enhance the visits of tourists to Ohoi madwaer.

Results and Disscusion

The development of tourism is not apart from the traditional knowledge that is passed from generation to generation orally. The use of oral traditions as a tourist attraction is one of the forms of preservation of local traditions and culture. Ohoi Madwaer has a variety of cultural activities such as the *Tabob* tradition, which is a distinctive feature of madwaer and in developing storynomics requires the Power of Tradition, Narrative, and Creative Content. This research analyzes the story behind the *Tabob* Tradition and the character values behind the tradition and inherited down-and-down, the oral tradition that develops in the midst of the Ohoi Madwaer society that is used as a media for the promotion of village tourism by developing the concept of storynomics tourism. This oral tradition is closely linked to the natural and cultural tourist attractions of Ohoi Madwaer.

Tabob – Story of the Nufit Society

The local people has hardly any written historical records. All historical stories are told only verbally from one generation to the next. From the results of the research found that it

turned out that there are different versions of the story that differ between the one and the other or within the same Ohoi different versions have the same core story, but different in terms of origin Tobi and Tobai. According to the local story, *Tabob* was in Nufit because he was brought by two brothers, Tobi and Tobai. One day, their sister named Boimas was about to wash her hair with scratch coconut. However, the place where he sunset the coconut disappeared because of the wind. He was sad and cried and asked both of his brothers to look for it. They both traveled to find the stuff until they arrived in Papua. When they arrived there, the King and the local community did not accept their arrival and challenged them to fight not physically but in the form of intertwined natural forces. In the short story, Tobi and Tobai win the war, while the King acknowledges his defeat and gives a gift at their request in return. Tobi and Tobai did not ask for land or an island, but chose the turtles that were at the time on the coast. Then the fturtles called *Tabob* became theirs to be brought home. After returning to the Kei area, they sought a suitable place to keep *Tabob* until they decided to place it in the Nufit area, that is, around *Tanjung Arat* and *Abwavan* by making a stone horn in the middle of the ocean. One day, Tobai asks Tobi to give him a *Tabob*. Tobi also gave instructions on how to snatch using a stick (*Horan Tal*), a sharp tool or a tarkihin made of *gaba-gaba* and invited Tobai to catch himself. When Tobai came out and bitten it turned out to be impossible, and the tools he used were broken. Tobi told Tobai that he was going to bite. Then Tobi went to the hiding place, and took the iron tool, and grabbed it, and gave it to Tobai. Since Tobai only had a stick tool made of *gaba-gaba* and could not be used, he asked for a stick that Tobi had made of iron. It was also reminded that *Tabob* who had a white mark on his head should not be stabbed, because he would cut off the rope and get out. It turns out that Tobi also violated the orders of his brother, so the animal rebelled and left the shelter surrounded by a stone fence. (*Tot Lutur*). After leaving the shelter, *Tabob* said, “When you’re looking to meet us, spend the food and drink supplies (*Wear Case*) and we’ll meet at *Ngon Tan Bav*.”

The history of *Tabob* has many different versions one from the other especially in terms of the names and origins of the two people who brought *Tabob* to Nufit. Some say that the two men were named Tabi Tabai, Tobi Tobai, and Labi Labai, who came from Papua, Bali, Buton, and even Nufit itself. These differences are due to the fact that there are hardly any historical stories in written form. All of these stories are told only in verbal form. There are informants who admit that this story is difficult to remember because it is only told verbally by parents. Parents often hide history, and rarely tell it to their grandchildren so that the present generation is less aware of it. This opinion became increasingly strengthened with what was said by an informant, so "who knows this story is only the king's grandmother, when this story almost disappeared. The old parents tell a story of history, because of which the generation now knows history. Parents who know history should tell stories to their children or to future generations.” There are also those who say that “the generation now don’t knows clearly this story, who dong knows only *Tabob* food heritage so stay go just tick.” The same thing is also said that this story is also only known in part, not fully known. This historical story has already begun to disappear among the younger generation because there is no written form, more verbally. It became real when the researcher spoke to a young man, he honestly said that not knowing this historical story, how to find and kill this animal had never even seen *Tabob* in person. Therefore, this history should be in written form.

This different version of history is also due to the fact that there are certain people who know this story but are only knowledgeable for themselves and are not willing to tell it to others, and therefore, the best solution to this problem is needed. There are informants who admit that in fact this historical story exists in the form of books, but is not passed on to grandchildren. Therefore, to bring together these different stories, it should be done by sitting together and discussing this. All these opinions are the reason why there are many different

versions of history. Based on this story, until now, people have been searching for *Tabob* in accordance with the conditions defined in the story or outside of the story.

This *Tabob* history is still believed by the public as a true thing because there is evidence that can be seen to this day, and with the presence of physical evidence such as this can attract tourists with special market segments, i.e. the 'knowledge workers' or in the terms of tourism called 'mature tourist' or experienced tourists. The motivation of mature tourists visiting this tourist destination is not merely recreational, but more motivated to find and add to their knowledge and experience related to the local historical and cultural resources that flourish in the local area.

Physical evidence related to the history of Tabob

***Ngutun rit* in Ohoi Madwaer & *Tenan Bes* in Ohoi Faan**

Ngutun Rit in Ohoi Madwaer

Tenan Bes in Ohoi Faan

Source: Doc 2023

After the war against the Rat Badmar and his people and the end of the battle that Tobi and Tobai won the fight. So the Rat Badmar gave gifts to them namely *Tabob, Ngutun Rit And Tenan Bes* and others to be brought home to Kei. When they arrived at Kei, they went to Ohoi Faan and gave Tenan Bes to Hilai Rumangun and his people in return for the service of water collection and they scratched their hands and also swore to drink blood as a symbol of the Pela between Faan Ohoivut and Nufit as a *Pela Tampa Siri*. And Tobi and Tobai brought home *Tabob, Ngutun Rit* and others to Ohoi Madwaer.

The Leaves of Dab

The Dab leaves are commonly used to call Tabob.

Source: Doc 2023

The leaves of dab is a gift from the Rat Badmar and the inhabitants to Tobi and Tobai by explaining that when going (boating home) use the leaves and go, then *Tabob* will follow to the destination and will stay there. In the middle of the journey back to Kei, they called *Tabob* using the leaves of dab, until they reached Kei. The dab leaves are also placed in the Madwaer forest.

Telaga El - Bia El

***Telaga El* in Madwaer**

Bia El

Source: Doc 2023

Telaga El which is currently approximately three kilometers from Madwaer village which is usually used as a recreation area for Madwaer village people and the surrounding community; is a place for Tobi and Tabai to wash their faces. The ear or dirt that was thrown into the pit became a small swallow called El. That is why the cave is called Telaga El . Until now, the Nufit people still often consume El unuk shrimp instead of fish when sea conditions are bad and cannot get fish and they also believe that it is a gift of ancestors.

Tokong Tobi has been on the coast of Arat until now, but is no longer standing upright but has broken and fell;.

Arats

Abwavan

Pagar Batu

Source: Doc 2023

Tobi and Tabai set up a roof there and became a stone. *(Tabi ni lead).* After returning to the Kei area, they sought a suitable place to keep *Tabob* until they decided to place it in the Nufit area, that is, around Tanjung Arat and Abwavan by making a stone horn in the middle of the ocean.

These historical places are forbidden areas that cannot be visited by anyone else, especially those from outside Nufit. To visit these places, you must be with the community or ohoi Madwaer because they are in the Madweer region. This is done because before entering these places, there are special things to do such as notification or application for permission to enter this place. Like when researchers together with some Madwaer citizens visited Telaga El, Abwavan (the place of *Tabob*), and Arat (the spot of the rocks) and saw Tenanbes (the top/covering of the sirih). A citizen took seven small stones with a few leaves and threw them away. This is usually done when someone else visits the place.

Character Values behind the History of Tabob Traditions

In detail, character education can be interpreted as social support so that individuals can grow in living their freedom in life with others in the world. In tourism, the local community as the owner of traditions and cultures can help tourists to socialize with good social norms,

values and beliefs and owned by the tourist destination area (Etalwewa, Juanda, & Agussalim, 2022).

a. Religious / Religious values

Religious values are attitudes and behaviors that are obedient and carry out their religious teachings, tolerance to the execution of worship of other religions, and living in harmony with other religious believers (Kemendiknas, 2010; Muchtar & Suryani, 2019). The religious value is evident in their view of *Tabob*, which is not only new but has existed since the end of the period. They believe that the taboo does not exist by itself but is given to society to continue life, so that this view is so dominant in the ritual practices and arrangements carried out, before and after, and their implementation involves the ancestors and also involves God. These rituals are associated with purification or sanctification rituals, so people should always be careful not to commit violations of their religious and moral values. In addition, the value of the scepter is also seen in their way of viewing and attitude toward *Tabob*, as something sacred, which is distinguished from profane, so that in its use there are prohibitions or limits or taboos that should not be violated, if violated it will bring disaster or calamity from God or disaster.

b. Value of Honesty

The value of honesty is the behavior based on an effort to make yourself a person who is always relia ble in words, actions, and work (Kemendiknas, 2010; Muchtar & Suryani, 2019). The values of honesty contained in the story of the bullshit turtles are: (1) When Boimas cried and told the incident that a violent wind had hit him in their house and carried Boimas' nyiru and coconut which he later used to wash his hair; (2) When it was decided that Tobi and Tobai were the brothers of Boimas, they went to look for nyiru and coconut as well as the perpetrators behind the hurricane incident; (3) When they returned from Papua, each of them shared the right to take care of the animals brought from Papua, namely Tobi guarding the Lanuran fish *(Bubara)* in the Gowa village of Ohoidertutu and Tobai guarding the tabob in Abovan. And when Tobi wants to consume or eat *Tabob* meat then he must tell Tobai to take it, and vice versa

c. Value of Tolerance

Values of tolerance are attitudes and actions that value the religious, tribal, ethnic, opinions, and actions of others that are different from themselves (Kemendiknas, 2010; Najili et al., 2022). The values of tolerance contained in the story of the turtle are: the attitude of those who respect and uphold the rights of one another. In the implementation of the *Tabob* tradition, it is explained that there are no differences between all the elements and elements of society jointly enjoying food, there is no precedence and no backwardness, no division according to the social strata in society. When they eat together, their social status merges into one, that is the uniqueness and power of their *Tabob*/ritual that is able to unite them even though the reality of their social position is different.

d. Discipline Value

Discipline values are actions that demonstrate orderly behavior and observe various rules and regulations (Kemendiknas, 2010; Muchtar & Suryani, 2019). The disciplinary values contained in the story of the turtles are: (1) The arrangements that have been arranged by the king and the ancients at what hour they sailed for *Tabob*, Discipline related to the character is obedience to the rules, observance to the time, if the specified time cannot be passed, there is a fixed time and all haters follow the rules without exception; or other rules as described. Discipline is also taught by parents to children, or from the age to the present generation. The Tattoos/Ancestors have instilled discipline through *Tabob* history;

e. Value of work

Work value is the behavior that demonstrates serious effort in overcoming various barriers to learning and tasks, as well as completing tasks with the best (Kemendiknas, 2010;

Muchtar & Suryani, 2019). The value of the work contained in the story of the turtles is; the taboo is not easily obtained but people must seek, pray, perform customary rituals, prepare everything; in other words, hard work to get the blessing of food through the tabo. It is one of the values that can be found in the *Tabob* tradition.

f. Value is appreciated

Value appreciation is an attitude of concern and concern towards yourself or others and the environment (Depdiknas, 2010; Muchtar & Suryani, 2019). In *Tabob* tradition, nature/universe is a part of life that is worthy of appreciation. Nature and other creations are not seen as inferior to man, but as a part of God's creation that is worthy of appreciation and is considered to have sacral value. That God or Divine Power manifests itself through the universe includes Taboo and therefore must be appreciated andined for the continuity of life both past, present and future. Therefore, through conservation, the way to appreciate and preserve nature, becomes a part of the sustainable quality of life by ensuring that *Tabob* is not extinct and the traditions that bind indigenous people and their ancestors can also beined.

Conclusion and Recommendations

Conclusion

Based on the results of research that examines the promotion of tourist attractiveness based on the narrative of storynomics tourism in Ohoi Madwaer it can be concluded that Ohoi madwaer has a natural and cultural tourist attraction that preserves history and oral traditions and still develops as a belief of the local community down-and-down. As for the attractiveness of natural and cultural tourism in Ohoi Madwaer, the narrative is the historical story of the presence and existence of *Tabob* Traditions as well as the values of characters inherited in the past. The narrative on oral tradition has been selected by the author, the Badan Saniri Ohoi (BSO) and Rat Mangrib in Ohoi Madwaer to be referred to as the material of storynomics tourism and will be displayed on the Ohoi madwaer website and will also be used for preparation if the *Tabob* Festival is held later. The creation of a brief narrative related to the tourist attraction in Ohoi Madwaer is expected to provide benefits. First, persuade readers to be interested in witnessing the uniqueness of the tradition in Ohoi Madwaer by visiting Ohoi madwaer. Second, the narratives that have been compiled can be used as guidelines for the Madwaer community in conveying history and oral traditions behind the tourist attraction to tourists who visit Ohoi Madvaer. The expression related to the oral tradition that develops in the middle of the local community is very important to do so as not to disappear. The concept of storynomics tourism is one of the initial steps in promoting the tourist village with the concept of telling stories andining its cultural values, as well as a form of preservation of the traditions and cultures that develop in Ohoi Madwaer.

Recommendations

Storynomics cannot only be associated with the tourist venue or gastronomy of a region, but can also be related to the results of crafts. If a souvenir sold by the public has a story behind it then the craft products can increase their value and tourists will remember the areas they visited because of the story behind the products they saw or bought. The advice for the implementation of devotion to the community or researchers is to maximize the narration and myths that exist in a region in order to manage the potential of a region well with the ultimate goal of gaining economic benefits for the community in the area, such as in the Ohoi Madwaer Tourist Village.

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