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UNIVERSITY**



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PANTHÉON SORBONNE



PROCEEDINGS

PROMOTING CULTURAL & HERITAGE TOURISM



International Tourism Conference
Udayana University - Bali,
1st - 3rd September 2016

Organised by:



Doctoral Study Program in Tourism
Udayana University
Bali-Indonesia



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Udayana University
Bali-Indonesia

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INTERNATIONAL TOURISM CONFERENCE
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BALI, INDONESIA
2016



WELCOMING MESSAGE FROM CHAIR OF THE CONFERENCE

Om Swastyastu, May God bless us

Distinguished guests, respected keynote and invited speakers, presenters, ladies and gentlemen. I would like to thank you very much for taking your precious time to participate in the International Tourism Conference “Promoting: Culture and Heritage Tourism” at Udayana University, Bali.

In particular, I would like to extend my gratitude to distinguished guests from overseas.

First of all, please allow me to express my sincere appreciation for:

- Honourable Minister of Tourism, Republic of Indonesia
- Governor of Bali Province
- Rector of Udayana University
- Mayor of Badung Regency and Mayor of Denpasar City
- Director of Postgraduate School, and Head of Doctoral Degree Program in Tourism, Udayana University
- Keynote Speaker Prof. Dr. Noel B. Salazar of University of Leuven Belgium
- Invited Speakers: Prof. Dr. Maria Gravari-Barbas of Sorbonne University France, Prof. Dr. Wiendu Nuryanti of Gadjah Mada University, Prof. Dr. I K.G. Bendesa and Prof. Dr. Nyoman Darma Putra of Udayana University
- All presenters and participants

for coming to our International Tourism Conference. I welcome all of you and hope that this conference will serve as a catalyst for researchers to exchange research results and information in tourism, and to facilitate the sharing experiences and the building of network among tourism practitioners and policy makers.

We at Doctoral Degree Program in Tourism Udayana University have been focused and continued to improve tourism teaching and research to reach a world-class research university particularly in culture and heritage tourism as Bali has been very famous as cultural tourism destination. This

conference is the second conference that have been undertaken by this young doctorate degree program, in which two years ago we did a collaborative conference with the Angers University of France and Bali State Polytechnic. This conference is undertaken in collaboration between Udayana University and Pantheon-Sorbonne University of France. Supports are also given by the Ministry of Tourism of Republic of Indonesia and the Mayor of Badung Regency. We really appreciate all supports provided.

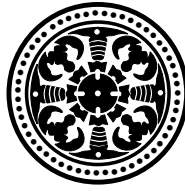
This conference is a very meaningful event where we can share experiences of research, management and promotion of culture and heritage tourism destination, not only in term of academic aspects but also in government policy's and practitioner's works. I strongly hope that all of the distinguished guests and all participants gathered here today will offer your generous support and encouragement for the successful of this international tourism conference. Once again, I am most grateful for your participation and support.

Last but not least, I am thankful mostly for the endless efforts of steering and organising committee members. Have a very successful conference.

Thank you very much. Om Shanti Shanti Shanti Om

Denpasar, 1st September 2016

Dr. Agung Suryawan Wiranatha
Chair of Organizing Committee



WELCOMING MESSAGE FROM THE RECTOR OF UDAYANA UNIVERSITY

Om Swastyastu

Welcome to Bali, welcome to Udayana University, and Welcome to the International Tourism Conference.

We greatly appreciate your participation in Bali to attend our international conference. Your presence reflects the importance of this conference in the context of the development of the science of tourism, tourism education, research, and tourism publications. In Indonesia, tourism is a relatively new science, recognized in 2008. Prior to that, tourism was taught in educational institutions as a vocational course.

Udayana University had an interesting experience in opening tourism faculty. Initially, we set up a tourism faculty, but only allowed by the government to establish the diploma IV program which the status is under S-1. The desire to establish S-1 program was to produce the graduates which are able to analyze and plan the development of tourism in a wider horizon. Since tourism had not been regarded as 'science' in that time, we only developed a D-IV program in tourism.

We did not stop there. Given the importance of tourism studies in preparing planners and development personnel, the team from Udayana University established the Master program of Tourism in 2001. The initiative was welcomed by the government and contributed to the recognition of tourism as a science in 2008. This recognition accelerated our efforts in Udayana in the opening of the Doctoral study Program of tourism in 2010. In Indonesia today, Udayana appeared as a first higher education institution that has the level of tourism studies from bachelor, master, and doctoral degree.

Bali tourism development is very rapid, complex, and dynamic. Lots of interesting things emerge and there are so many complicated issues that must be understood. In this context, we greatly welcome the initiative from the Doctoral and Master program of Tourism Studies Udayana to hold the international conference. On behalf of the institution, we would like to give

our sincere gratitude to French Sorbonne University and the Indonesia's Ministry of Tourism for their support in this conference. We believe this conference will generate lots of interesting and comprehensive ideas to build sustainable tourism, supported by three main pillars of cultural, economic, and environment sustainability.

We hope that this international cooperation remains well-implemented to promote the study of Indonesian and global tourism industry. The selected theme, "Promoting Cultural and Heritage Tourism", is very interesting and necessary, both in terms of technological advances in digital promotion and in terms of the urgency in preserving the cultural heritage as its use as the tourist attractions. I am sure this conference will produce to original ideas to promote our tourism.

Congratulations to all of you, and enjoy the conference.

Denpasar, 24th August 2016

Prof. Dr. dr. Ketut Suastika, Sp.PD-KEMD



FOREWORD

MINISTER OF TOURISM, REPUBLIC OF INDONESIA

It is a great privilege for me to welcome all participants of this international conference. Welcome to Bali, “the Best Island Destination in the World”, welcome to Wonderful Indonesia.

Heritage and culture are the most important resources in the development of tourism for Indonesia, whereby around 60% of visitors to Indonesia is motivated by the richness of Indonesian culture. In developing culture-based tourism, Indonesia complies a number of principles, one of which is the principle of sustainability. In this sense, the development of tourism and the utilization of culture must not destroy the culture, which is the very identity of a nation and ethnic groups. The development of tourism should strengthen cultural conservation in its dynamic terms.

Therefore, I am happy with the initiative taken by Udayana University to organize International Conference on “Promoting Culture & Heritage Tourism”. In this conference, I encourage further discussion on culture and heritage in relation with tourism from various aspects and various perspectives. I am sure this conference will give golden opportunities for participants to exchange views and experiences on the practice of cultural and heritage tourism, and hopefully will result a number of recommendations, both practical and theoretical.

Have a productive and enjoyable discussion, and enjoy the beauty of Bali, with a memorable experience.

Greeting from Wonderful Indonesia

Dr. Ir. ARIEF YAHYA, MSc.
Minister of Tourism

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A Comparison Study of Tangible and Intangible Cultures as Commercialisation Process of Tourism Village in Yogyakarta

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Abstract—The paper is an empirical study examining the tangible and intangible culture of rural tourism with a focus on rural transformation from daily local into commercial behaviour due to presence of tourism activities. It explores the process of commercialization of tangible and intangible culture. The case studies of Brayut and Pentingsari rural tourism village are studied through observation and interviews of physical and non physical transformation with community members and the rural tourism manager. Both villages are the unique growing tourist village in Yogyakarta, but Brayut has a potential asset of maintained condition traditional Javanese house in whereas Pentingsari has an attractive natural of green village with the local cultural heritage. The qualitative empirical research study was applied to explore the transformation of cultural meaning by the locals before and after commercialization process. Firstly, the study reviewed the original tangible and intangible culture before transformation. Secondly, changes in cultural functions and meaning are analyzed in the current situation caused by its transforming into commercial activities. By examining the comparison of tangible and intangible culture in the commercializing process is built to understand the relationships between the two and the quality of its transformation.

Keywords: *tourism village, traditional Javanese house, commercialisation of space*

I. INTRODUCTION

Culture is the way of life in relation with the beliefs, customs, language, cuisine, music, and arts, and other manifestations of human achievement regarded collectively in a particular group of people at a particular time. In the context of tourism, the culture-based tourism has been known as the part of effort to enhance livelihoods of such communities [1] without vanishing the lifestyle of the people, their art, architecture, religion, and other elements that identified their way of life. Cultural-based tourism widely applied in rural areas with the aim to intensify the rural livelihoods, so several studies focusing on the development of the rural economy, such as the problem of village absorption of the tourism program [2], the marketing model of cultural-rural tourism [3], and behavior towards external intervention to develop sustainable tourist village [4]. Access to capital assets in form of natural, physical, financial, human, and social can enhance the construction of community's livelihoods [1]. This study aims to show the role of cultural-based tourism in the process of commercialisation especially in rural area from both tangible and intangible culture itself. As Ahimsa-Putra [5] said that there is an economic response during the transformation of the rural area because of the tourism activity called the process of commercialisation. The meaning of commercialisation process in this study is the transformation process of community to enable penetrate and benefit from the tourism value chain.

II. II. METHODOLOGY

A. Case Study

The strategy of this research is using a case study research [5] because of 1) the unique phenomenon on the rural development in a success case, 2) its capacity to explain causal links, 3) the development of cultural tourism theory, 4) the use of multiple source evidence. Brayut and Pentingsari are taken as case studies since they are special cases which describe the passion of the commercialization process, from the side of transformation itself and also the role of the community participation in keeping the traditional context of their villages, as Samanpour [6] said that the traditional context is superior in terms of encouraging public participation.

Yogyakarta is the second highest of urbanization in Indonesia after Jakarta. Yogyakarta is well-known as the cultural city, and the center of Javanese Culture. This city represents the local context in developing the concept of livability in traditional milieu [7]. Brayut and Pentingsari are villages in north of Yogyakarta (Fig 1.), but Brayut is located about 20 km from Yogyakarta while Pentingsari is 32 km from Yogyakarta city. Along with the development of Brayut region into a tourist village, any physical changes occur mainly in the settlement, but the traditional house, however until now are still preserved. Besides this tourist village has a traditional building types of the most complete traditional houses that are unspoiled and still retained its authenticity is leased. On the other hand Pentingsari is located on the slopes of Mount Merapi. Pentingsari is in an isolated area with limited access to the village, but has an attractive natural of green village with the local cultural heritage. Based on those uniqueness of Brayut and Pentingsari, the cases are valuable to be analyzed as case study research.

B. Previous Study Related to Research Topic

So far, Ahimsa-Putra [5] has been studied Brayut Rural Tourism focusing on economic response. He categorized two types of commercialisation process which are called Cultural Commercialisation, and Spatial Commercialisation. Several studies have been conducted in Pentingsari focusing on various issues. Most of the studies is in tourism management and economic point of view. Among others the most recent study by Herawati [8] found that transforming the physical of their house to be a *homestay* is the biggest form of participation (83%). The author did not focus on how people transformed their house but only on the way people followed the process on change by their participation. Another study was done by Pudianti [9] who has interested in analyzing the concept of self conservation in Pentingsari. This study focussed on how villagers defend themselves from external influences which are not in favor of environmental sustainability. This study focuses on how villagers defend themselves from external influences which are not in favor of environmental sustainability, but the scope of this study is at the level of the rural area as a whole and not on the details of the settlement component in micro level. But on the topic of cultural tourism the most recent studies have been done such as Ahebwa [1], Deursen [10] and Pudianti [11] focusing on the relation between it with the sustainable cultural heritage management and the role of community participation. Differ from the previous studies of cultural tourism point of view, this study focussing on the quality of cultural asset itself which consists of tangible and intangible culture.

C. Methods

This study is using the case study research with two case studies which are complementary and enriching in terms of tangible and intangible culture. The case study research is a mix-method research [12], but to explore the role of tangible and intangible cultural tourism in the commercialisation process which is an unconscious action of community, the qualitative empirical should be emphasized. Firstly, the study reviewed the original tangible and intangible culture before and after commercialisation process. Secondly, changes in cultural functions and meaning are analyzed in the current situation caused by its transforming into commercial activities. By examining the comparison of tangible and intangible culture in the commercializing process is built to understand the relationships between the two and the quality of its transformation.

III. III. RESULTS

Brayut tourist village is one of the tourist village in Sleman district who rely on daily aspects of history and traditional life of the villagers. The long history behind the formation of this village produced many traditional buildings primarily to residential residents. Prosperity of the villagers as well as the proximity to the circles of monarchy power of Yogyakarta at that time resulted in community who have the kind of home that "classy" in that age, such as the type of Joglo house (usually owned by highest class of community), houses of limasan with different kinds of variations (usually owned by the merchants and rich peasants), and kampung style (usually owned by the commoners and laborers). The three types of traditional houses are some of the well-preserved

because it is still inhabited by the villagers. Along with the development of Brayut region into a tourist village, any physical changes occur mainly in the house - the traditional house, however until now are still preserved. This tourist village has a traditional building types of the most complete traditional houses that are unspoiled and still retained its authenticity. Most of them leased for the tourist accommodation.

Some houses have changes associated with the need to provide accommodation for tourists who visit, partly due to the changes that are perceived by the modernization synonymous with modern materials and building materials such as ceramic, concrete roof tiles, aluminum frames. This change will certainly result in changes in the identity of rural areas that are synonymous with traditional elements. Changes in the traditional tourist village identity will directly impact the interest of tourists, so the element of public awareness to preserve the traditional aspect is especially at their house becomes an important thing that should be on the lookout for the preservation of the tourist village. The changes in the spatial Brayut village may include several elements important space in the context of the concept of traditional Javanese house. Therefore, these changes need to be identified with tangible dan intangible of the culture.

TABLE I. TANGIBLE AND INTANGIBLE CULTURE OF BRAYUT VILLAGE

No	Before commercialisation		After commercialisation	
	Tangible	Intangible	Tangible	Intangible
1	Gamelan - tradisional musical instrument	Play traditional musics to support tradisional ceremonies	Gamelan - tradisional musical instrument	Less interest of traditional musics by the young people. It could be encouraged through the need of tourism activities
				Play tradisional musics to support tourism
		Tradisional dances to support tradisional ceremonies		Education and workshop of playing tradisional musics to support tourism
				Less interest of the young people learning tradisional dances. It could be encouraged through the need of tourism activities
2	Original Tradisional House	The use of house in tradisional layout for the daily life	Additional rooms for tourist or fungsional change of original rooms	Part of the house for daily life of the owner, other part for tourist activities
	Pendopo	The use of house during the traditionnal ceremonies	Pendopo as tourist meeting room	Simulation of tradition held for tourist experience
3	Paddy's field	The tradition of farming	Paddy's field	The tradition of farming
		Harvest ceremony		Harvest ceremony
				The tradition of farming and harvest ceremony as tourist attraction
4	Village landscape	The social activities of the village	Village landscape	The social activities of the village
		<i>Merti bumi</i> ceremony - clean and take care of the earth -		<i>Merti bumi</i> ceremony as the tourism attraction
				Sunset and sunrise scenery from the village as tourism attraction

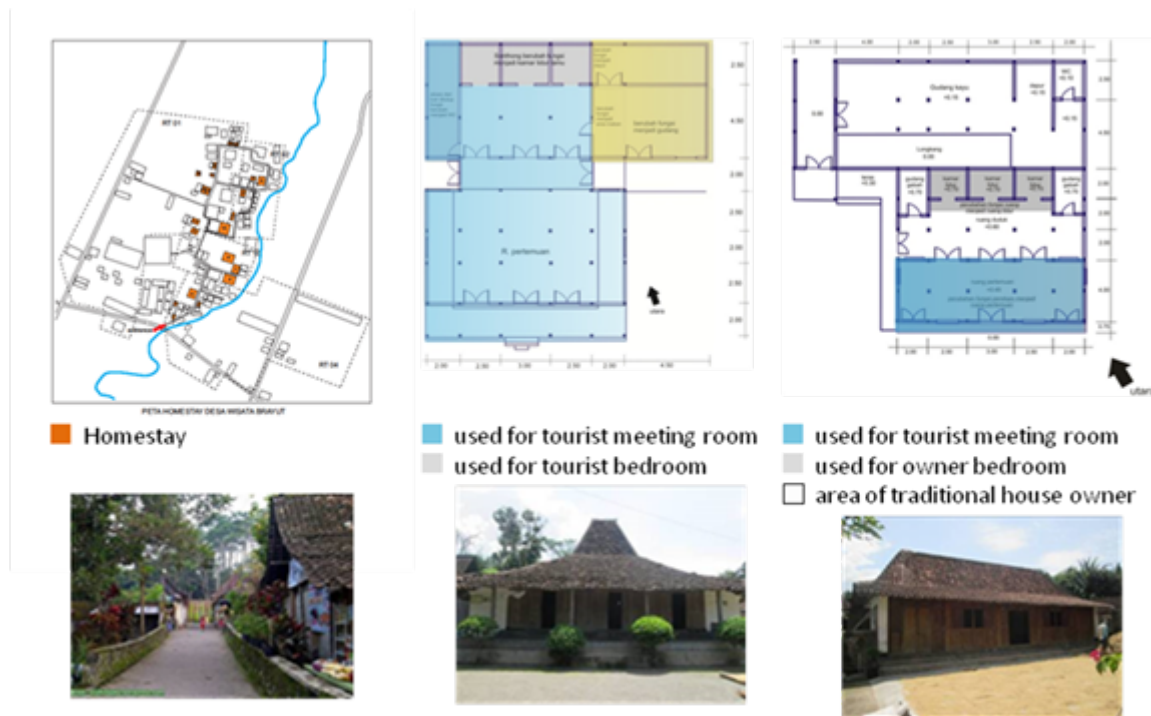


Figure 1. Tangible Culture of Brayut Village after commercialization

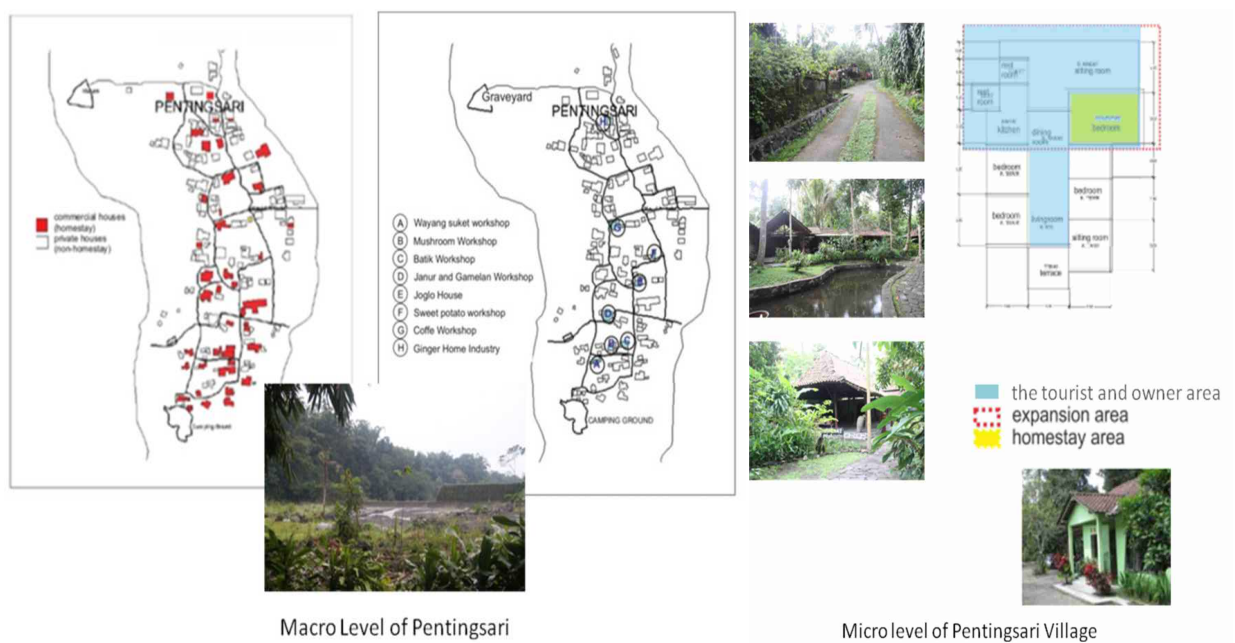


Figure 2. Tangible Culture of Pentingsari Village after commercialization

TABLE II. TANGIBLE AND INTANGIBLE CULTURE OF PENTINGSARI VILLAGE

No	Before commercialisation		After commercialisation	
	Tangible	Intangible	Tangible	Intangible
1	Gamelan - tradisional musical instrument	Play traditional musics to support tradisional ceremonies	Gamelan - tradisional musical instrument	Less interest of traditional musics by the young people. It could be encouraged through the need of tourism activities
				Play tradisional musics to support tourism
		Tradisional dances to support tradisional ceremonies		Education and workshop of playing tradisional musics to support tourism
				Less interest of the young people learning tradisional dances. It could be encouraged through the need of tourism activities
2	Tradisional House	The use of house in tradisional layout for the daily life	Additional rooms for tourist or fungsional change of original rooms	Tradisional dance to support tourism
		The use of house during the traditionnal ceremonies	New meeting room	Daily life of the owner and tourist mix together
				Simulation of tradition held for tourist experience
3	Paddy's field and farm	The tradition of farming	Paddy's field and farm	The tradition of farming
		Harvest ceremony		Harvest ceremony
				The tradition of farming and harvest ceremony as tourist attraction
4	Village landscape	The social activities of the village	Village landscape	The social activities of the village, tourist join in the
		<i>Merti bumi</i> ceremony - clean and take care of the earth -		<i>Merti bumi</i> ceremony as the tourism attraction
	Village shaded by trees	Protecting green environment	Village shaded by trees	Green environment as the uniq tourism attraction
		Tradisional waste management		Tradisional waste management to be shared for the tourist
				Making tradisional toys (<i>Wayang rumpit</i>) or recycle craft material for tourist attraction
				Craft from recycle materials as a unique souvenirs
				Making traditional food from local ingredients

IV. DISCUSSION AND CONCLUSION

Form of cultural commercialization is not only happening in the local art, but encompass all sectors of daily activities, such as traditional house, local tradition of farming, local ceremonies, environment protection of local wisdom and other creative crafts are often the target of the tourists. The presence of tourists at a ceremony or ritual harvest celebration, ceremony of birth, marriage, and death, opens the opportunities for the manager (service provider travel, government, and tour operators) and local communities to dig the commercial benefits. It change the main of tradisional principle such as the private area turned into public or semi public, the sacred ceremonial being changed into public performance, but almost all of the tangible culture is not changed although the intangible culture transforms in different meaning.

Cultural tourism continues to grow and culture has been seen as different meaning. The process of cultural tourism and the resulting huge domino effect in various fields provides an extra income for the community, especially the host. The presence of foreigners has an impact on the fulfillment of the facilities to be paid (accommodation, amenities, transportation, facilities, and other services), including the willingness to pay the desired attractions. If earlier the various rites and craft products are only used for personal tradition with a special meaning and function of private matter, then the presence of tourists has added commercial value of the product and cultural attractions. Various changes continue to be pursued in the cultural tourism business in order to make adjustments to the resource in order to meet travelers' expectations. Of course, the development of this innovation positively contribute to the development of infrastructure, accommodation, services, transportation and accessibility to the natural environment and social environment of human culture.

Fake cultural attraction or production, modification culture, and cultural tourisification encourage culture to be "object spectacle". It means that travelers who watch the cultural performance is often seen as the most influential the subject. In the end it would also affect the value of space as a form of architecture. The space was originally sacred or social functioning only as a part of the traditions eventually turned into a commercial commodity. Therefore, the greatest impact to be considered is the effect of intangible culture, because the quality of culture is identified from the meaning of tangible.

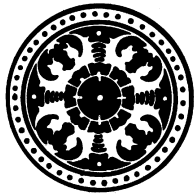
Pentingsari case shows that intangible culture formed in many different form as the response of the commercialization, but it was not happened in Brayut. The reason is because Pentingsari introduces local wisdom in preserving green village as an intangible culture, but Brayut has traditional house as major attractions which identified as tangible culture.

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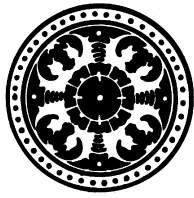
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