

**UDAYANA
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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Family Inherited System and Its Impact on the Sustainability of Local Traditional Houses in Brayut Tourism Village, Yogyakarta, Indonesia

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Abstract— The issues of family inherited system in traditional Javanese culture give influences in many aspects of family life, such as family wealth, family house, and other family properties. This system also exists in Brayut Tourism Village. However, not all Brayut native community still implement this social traditional system to sustain their heritage traditional houses and plots in order to support tourism attractions. This research purposes to investigate how the tradition of family inherited system affect the management of local traditional houses for the purpose of continuing cultural heritage. The method of study uses qualitative approach, utilising physical observation of setting and interviews with the owners of houses. The findings show that there are difficulties in maintaining the traditional heritage houses. It could be because there is no one in the family who is responsible to manage. It is also due to the inherited houses and its plots belong to different persons in the family who live in different cities outside Brayut village. This situation leads to the risk of future sustainability of traditional houses as potential cultural assets for tourism attractions.

Keywords - *Family inherited system, Brayut tourism village, sustainability of traditional houses*

I. INTRODUCTION

Brayut, is a district that administratively located in Pandawaharja Village, Sleman Regency, Yogyakarta Special Province. Brayut Village, - which was established as Tourism Village in August 1999 -, is one of traditional tourist villages in Yogyakarta Special Province, mainly based on its traditional culture attractions. This cultural support consists of traditional attractions such as cultural art performance, housing accommodation, daily life system and daily culinary of local food. As [1] explained that tourist village integrates attractions, accommodation, and supporting facilities, in which the structure of community attached to social behavior and tradition.

In order to sustain this tourist village, it should be supported by two strategies, both physically and non physically aspects of developments. Physical development incorporates with infrastructure facilities, whereas non physical development includes social cultural tradition. Tourism objects are important to attract tourists to enjoy their traveling destination. In terms of tourism village that based on traditional cultural attractions, the uniqueness of culture and local tradition as well as the natural characteristics will play the central roles of its marketing. As what [2] emphasized, that marketing aspect will influence the changes and development of tourism village, so its uniqueness of the village characteristics supposed to be well maintained.

There are many traditional types of housing characteristic, which are still survive as potential assets of main physical tourist attractions in Brayut Tourism Village. Nevertheless, some of those traditional houses have been changing, both in spatial arrangement, functions, and its built form. This can lead to the risk of degradation of the village characteristics. Therefore it can also reduce the opportunity to sustain.

This research purposed to identify how the family inherited system in Brayut tourism village has an effect on the effort of maintaining those potential traditional housing assets.

II. JAVANESE TRADITIONAL FAMILY INHERITED SYSTEM

There are three common concepts of inherited system in Indonesia that lay on family inheritance, individual inheritance, and collective inheritance [3]. These three concepts depend upon the influence of family clan system in local community structure, that are matrilineal and patrilineal systems.

Javanese people in Brayut Village still follows local traditional system of property inheritance, i.e. (a) *segendong-sepikul* system, means that male children are given two times of female children share, and (b) *dumdum kupat* system, means that there is an equal portion of property inheritance between male or female children. [4].

When the person who will give over the property or wealth is still alive, in social community tradition of Javanese family often go along 3 processes of inherited system, which includes giving over the belongings, determining person in charge of possessions, and giving verbal messages to divide the assets.

This inherited system also occurs in the process of inheriting family houses. If the house is included in the category of the traditional houses list, which are recognized as the assets of tourism attraction, it should be carefully managed in order to support the traditional circumstance of the village.

III. CASE STUDY OF BRAYUT TOURISM VILLAGE

Brayut District is located in Pandawaharjo village, Sleman Regency, approximately 5 kilometer distance from Sleman City centre, in the north of Yogyakarta City. It has area of 41.74 hectare, with mostly agricultural land.

Brayut District has many potential unique tourism attractions, such as rural natural landscape, local tradition of daily lives, cultural art performance, a variety of traditional architecture types of the houses and other public buildings, and also original local culinary. This study identified the existing traditional houses and the changes in terms of its form, space and functions. Deeply, it investigated why the buildings have changed and the reason of maintaining its heritage, and also the changing of housing tenure. In Brayut Tourism Village, there are approximately 49 traditional houses that can be categorized as old traditional houses. This category refers to the type of Javanese traditional architecture of houses, and the age of the buildings is over 50 years. Fig.1 below shows some traditional housing types and location in Brayut Village.

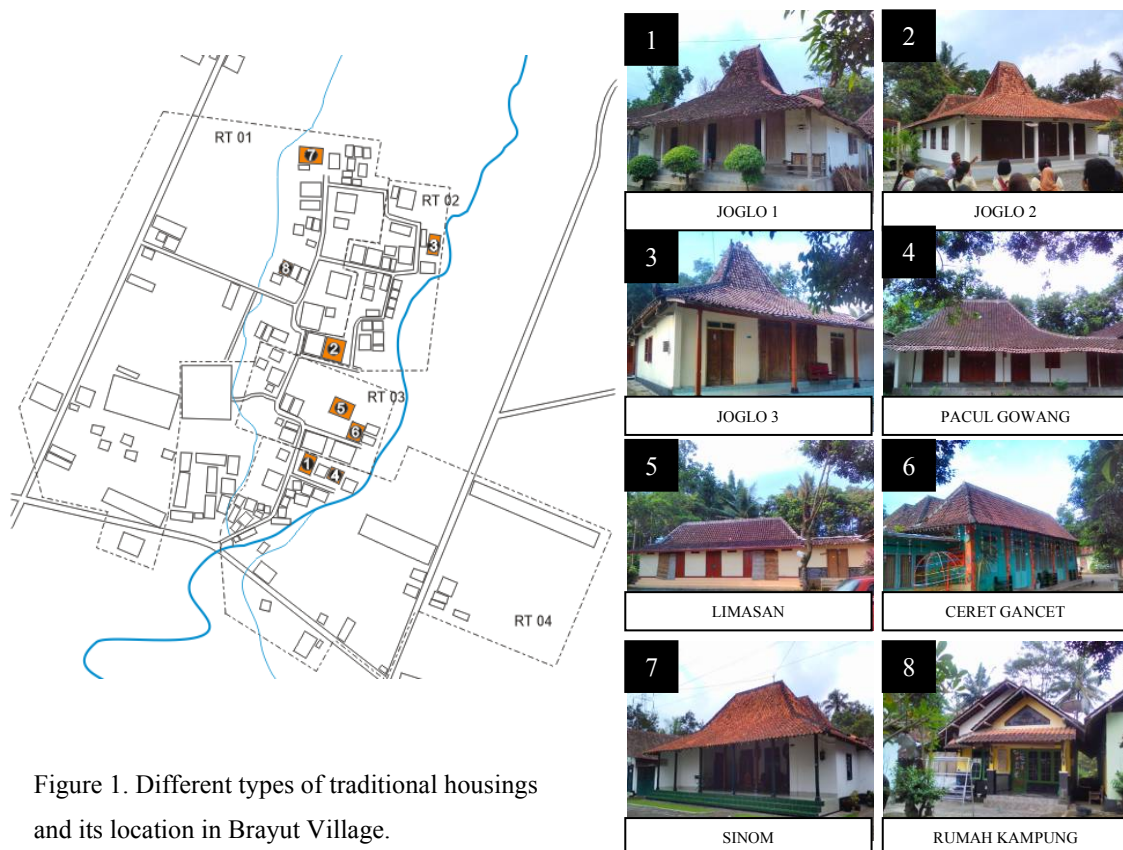


Figure 1. Different types of traditional housings and its location in Brayut Village.

Source: survey documents, March 2016.

A. The Research Design

The methodology and work plan started at preparing the framework of research based on secondary data, which include identifying old traditional houses throughout the village, then selecting the buildings to be chosen as sample houses to be investigated. After that, it followed the path of collecting data, consists of physical observation and interviews with the owners or occupants of the houses. Analysis of data was conducted, begun with compiling and cross checking the data. The output of analysis resulted initial findings that should be rechecked in the field in terms of the impacts. After that, the conclusions and recommendations can be derived from the results.

Not all traditional buildings is considered as old building with over 50-year old, and not all old buildings is classified as traditional buildings. The sampling technique used purposive sampling, which consider the type and the age of the traditional houses.

Table 1 identifies the types, location, and the owners of traditional houses in sub-district in Brayut Village.

Tabel 1. type, location, owners, of traditional houses in Brayut Village.

Type of house	sub district 01	sub district 02	sub district 03	sub district 04
Joglo		1. Arin 2. Jhoni		1.
Limasan	1. Tarno Utomo	1. Nuji Harjono 2. Udhi 3. Mujiman 4. Siswito Harjo 5. Sis 6. Marjono 7. Suhardiyono 8. Lagi	1. Harjo Utomo 2. Sutarmin 3. Mugiwiarto 4. Badawi	1. Mujiharjo 2. Sugiono 3. Pujowiyono 4. Soekarno 5. Efendi Kaderyoko
Sinom	1. Sutris	1. Pariman	1. Rinto 2. Samidi	-
Ceret Gancet	1. Krismanto 2. Sus	1. Suparjo	-	-
Rumah Kampung	1. Kamdi	1. Daris 2. Marsudi 3. Adi Suparto 4. Ado Warsito 5. Suhardiyono 6. Bambang 7. Mitro Harjo 8. Poniman	1. Sehjono 2. Sanyoto 3. Jumini 4. Margini 5. Aan 6. Lestari 7. Wagiah	1. Supiyah 2. Hadi Sudarjo 3. Saendi 4. Sartini 5. Marimin 6. Sudiharsono 7. Budi Priono

Source: Darmadi, March 2016, interview result.

In order to simplify the investigation of the changing pattern of different types of Javanese traditional housing in Brayut, it was chosen purposefully 6 (six) different cases of traditional housing types that functionally became home stay for accommodating tourists. These cases can be shown in table 2 below.

Table 2: cases of traditional house

Type of traditional house	Number of cases
Joglo house	3
Rumah Limasan	2
Rumah kampung	5
Rumah Sinom	1
Limasan Pacul Gowang	3
Limasan Ceret Gancet	2

B. The Result Discussion of Identification of The Changes

Since Brayut was established as Tourism Village in 1999, some changes in physical spatial organization and function of the traditional houses took place, mainly transformed to home stay function for the purpose of accommodating tourists. This is because traditional architecture of the houses became one of cultural attractions preferences. Nevertheless, many of these potentials houses have been changing, whether in spatial organization and function of some rooms, or in its physical form. Some of them are divided into 2 or 3 parts because of inherited housing tenure.

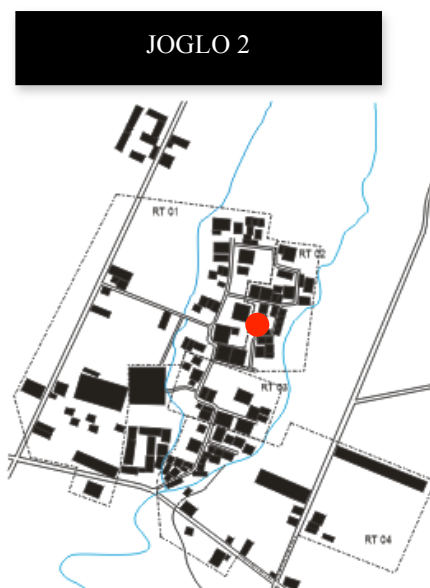
Some changes can be seen in some cases below:



JOGLO 1, age 200 years. Joglo 1 is the icon of traditional house in Brayut. It is the only one of formal listed heritage house. It is well conserved in physical form, but changing function of the rooms as home stay.

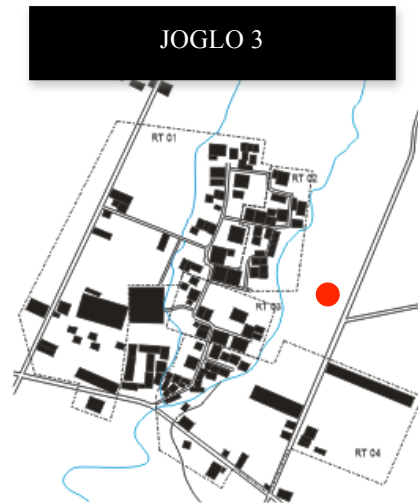


Joglo 2 is not formal heritage building. It has been changing in building materials such as floor, and windows. It is functioned as home stay.





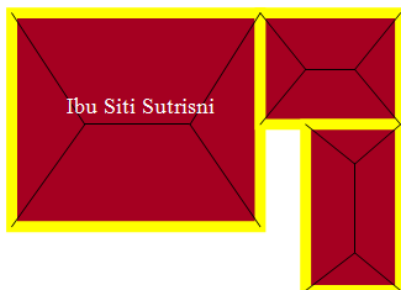
Joglo 3 is not original Brayut house, it was relocated from other area. It has been changing in material floor and plafond. It is also different tenure



LIMASAN



This traditional house is now functioned as home stay. The owner stays in other city. It is now occupied and managed by the relatives of the owner.

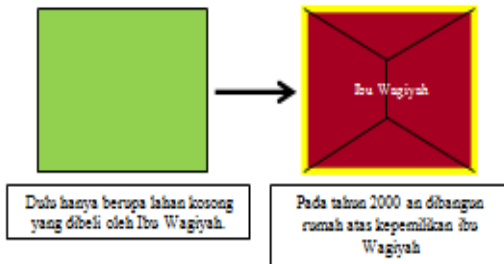




RUMAH KAMPUNG



The type of this traditional house is Javanese *Rumah Kampung*. This house is still original in physical form, but the function is now as home stay, to give traditional circumstance in Brayut.



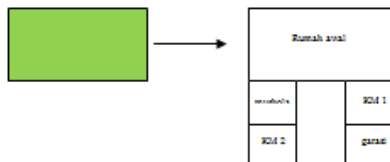
LIMASAN



This type is Limasan Pacul Gowang. The front part is now functioned as primary school. The housing tenure doesn't change. The owner still occupy in the middle part



This *kampung* house lays on former field, which is inherited from the parent. It has changed in some rooms addition and building materials.



RUMAH KAMPUNG



This *sinom* house type is now functioned as primary school. It has changed in terms of wall painting, plafond and floor material. The house is inherited from the parent.

SINOM



This house has been divided into parts of houses because of property inheritance of the family. Some changes in building materials, and spatial arrangement of housing rooms.

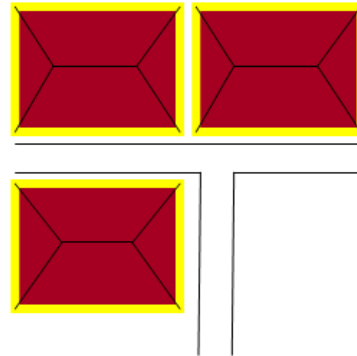
RUMAH KAMPUNG





This house was built from inherited land from the parent. In this case, land division has considered the border and the path for circulation. These *rumah kampung* are not for home stay, but occupied by the owners.

RUMAH KAMPUNG



This house was built on an inherited land from the parent..

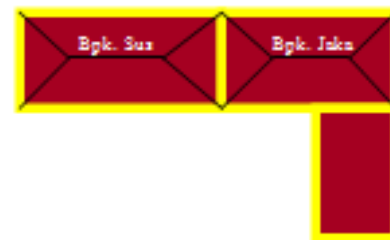
LIMASAN PACUL GOWANG





The tenure of this house is now under 2 names. It is divided into 2 parts because of family inherited system. They commit to maintain as it were to support the tourism attraction in Brayut

LIMASAN & RUMAH KAMPUNG



LIMASAN PACUL GOWANG



It was one big house, then was divided into 2 parts due to the family inherited system. Although it was divided into 2 housing tenures, this house is still as the origin. It is





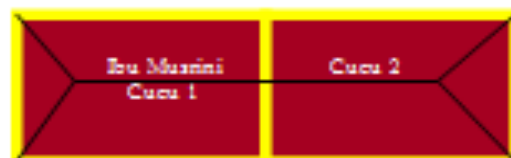
This rumah kampung has been divided into 2 parts due to inherited system. When it took place, it was not considered about the border and circulation.



RUMAH KAMPUNG



Due to the family inherited system, this house was divided into 2 parts. It changed the physical form of the roof. It is now functioned as home stay.





This traditional type of *limasan ceret gancet* house is inheritance property from the parent. Unfortunately, this old traditional house is now empty, and is not well maintained because the owner does not stay in this village. Some parts were broken.

LIMASAN CERET GANCET



This old building is almost totally changed on the roof because it is too long not occupied and some parts were broken. It was inherited from the parent, and was divided into 2 parts.

LIMASAN CERET GANCET



IV. CONCLUSION AND RECOMMENDATION

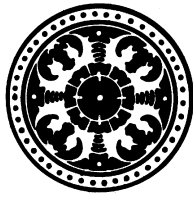
The Javanese family inherited system in Brayut society, whether *segendong-sepikul or dumdum kupa*t systems give the impacts of the changing pattern of traditional Javanese houses. In some cases, the changing spatial organization in the house is due to the changing function as home stay, but in different cases, it has changed due to family inherited system which makes different housing tenures and decisions to maintain the traditional houses. This can lead to the threat of maintaining the spirit of Brayut tourism village in the future, and the sustainability of Brayut tourism village will be in a risk. It needs more detail investigation and effort to maintain the village characteristics to support the survival process.

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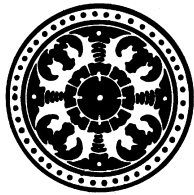
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