

Advances in Science, Technology & Innovation  
IEREK Interdisciplinary Series for Sustainable Development

Uglješa Stankov · Sofia-Natalia Boemi · Sahar Attia ·  
Stella Kostopoulou · Nabil Mohareb *Editors*

# Cultural Sustainable Tourism

A Selection of Research Papers from IEREK Conference  
on Cultural Sustainable Tourism (CST), Greece 2017

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Nabil Mohareb  
Editors

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(CST), Greece 2017



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## Foreword

This book analyzes the condition of developing countries and villages, in addition to their efforts in sustaining their ecosystem. Each paper discusses a topic of interest to an immense scope of audience; researchers, academics, national and international policymakers, in addition to people who are involved in the tourism industry. Starting a conversation on the relationship between cultures and regional attractiveness is an eye-opener to people's turning heads toward the value of the different endearments of cultures.

Cultural tourism is regarded as one of the biggest subdivisions in the tourism market. Leaders of the innovative tourism marketplace have started shifting their marketing techniques toward promoting destinations that are rich in culture. Betting cultural destinations against each other enhances their attractiveness in the eyes of tourists. In fact, many countries have started noticing the appeal of cultural tourism; consequently, they have started developing tangible and intangible attractions to drive people to their destinations.

Celebrating each country's distinctive identity is a call to embrace their sense of uniqueness as a stand against globalization. The Cultural Sustainable Tourism book discusses the developing connection between tourism and culture. As together combined, they have grown to be a major drive of foreign currencies to numerous countries. Parts of the world with slanting weather are constantly trying to adapt and invent coping mechanisms to both grow their homeland and make it easier for tourists to visit them.

Being a culmination of the best selected research papers submitted to the international conference on "Cultural Sustainable Tourism," the authors of this book were given the chance to converse, debate, and learn from some of the largest names in the fields of sustainable culture and tourism who helped them develop their research papers into what they are today. Having gone through a meticulous peer review process, each chapter in this book is innovative and has been regarded as a distinguished piece of literature submitted to the aforementioned conference.

The quality of this book depends on the hard work and commitment of all the contributing researchers, professors, and editors who have worked tirelessly to produce a high-quality, research-oriented publication.

Alexandria, Egypt

Mourad Amer

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## Preface

This book is intended to be a guide for readers, scholars, and professionals in the field of cultural and sustainable tourism who are eager to critically assess the newest literature available. This field has witnessed a growing interest given the rise of recent economic turmoil across the globe. Studies have indicated that economies that are reliant on tourism as a primary source of revenues are in grave danger given the climatic changes taking place all over the world. Bleached corals, rising sea levels, the erosion of natural attractions, and the rising acidity of oceans are all destructive repercussions of climate change that have negatively affected tourism and deemed it an unsustainable industry. It is for that reason that scholars from different sections of the globe have started to research potential ways to sustain this industry and preserve natural sites in order to preserve each country's heritage.

The research and materials in this book are directed at those who are actively engaged in decision-making processes that relate to sustainable tourism and to a heterogeneous audience who has an interest to critically examine all the new literature available in the field.

This published work is, therefore, a culmination of research papers presented during the international conference on cultural sustainable tourism (CST) that was held in Thessaloniki, Greece. Covering diverse topics ranging from art, culture, and heritage to sustainable development and environmental management, this book gives a comprehensive outlook on the major environmental problems taking place and the different ways to efficiently mitigate them. The research presented in this book was conducted by authors based in the Middle East, South and East Asia, Europe, Africa, and South America offering in depth case studies to present ways to either mitigate the repercussions of climate change or manage adaptive tourism industries. The conference provided the authors with a setting to discuss their findings in cultural sustainable tourism and was a distinct opportunity for them to communicate their thoughts with authoritative figures within the field.

A special mention should be made to the editors of this book and to all the authors and co-authors of the chapters who collectively provided the academic community with unique and increasingly valuable literature.

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# Traditional Community Value as Significant Aspect of Rural Tourism Sustainability in Daerah Istimewa Yogyakarta, Indonesia

Anna Pudianti and Reni Vitasurya

## Abstract

Many rural areas in Yogyakarta have been transformed as tourism village. Some of them developed very well, while others did not reach. This study aims to assess the way of rural tourism transformation, focusing in the community value as the important aspect to sustain its traditional milieu. Two rural areas within Daerah Istimewa Yogyakarta were taken as case studies to further refine the result. The villages of Brayut and Pentingsari represent two successful rural case experiences with different potential tourist attractions. Qualitative empirical research approach was applied to explore the transformation process using the in-depth interview and observation. The study found the contradiction in the Javanese value such as avoiding conflict that had a good impact on the decision-making process to be the rural tourism, but it could be an obstacle to preserve their culture identity if there is indifference toward the sustainability of their assets. The implications of these findings are enriching theoretical understanding in the way to solve the contradiction within community values.

## Keywords

Rural tourism • Rural transformation • Community value • Sustainability

## 1 Introduction

Tourism activities in rural areas are increasingly being developed as a form of rural economic diversification (Barlybaev et al. 2009). Rural area initially relies on

agricultural economy and cultural togetherness, now it is also accompanied by tourism or industrial economy. Physical and cultural change can not be avoided, the physical environment changes in micro- until macro-scale, and the culture of society has shifted to the commercialization thought as a consequence of change. But from the Strauss structuralism point of view (Ahimsa-Putra 2013), the word “change” is distinguished by the word “transformation.” Transformation implies a change in something but does not see the process of change (unlike “change”). Changes that exist in the word “transformation” only occur in the surface structure (visual and physical change), but the actual deep structure does not change. So it could be understood as Herawati et al. (2014) said that in Javanese rural area, the transformation of rural agriculture to be rural tourism empower people to face their village obstacle become the advantage of their welfare, because deep in their heart they still keep the mind of *gotong royong* (the conception of sociality means reciprocity or mutual aid) as their deep structure.

Rural villagers in Java need a control over the change. There are various efforts made by villagers so that the village can still maintain the authenticity of its environment as natural as possible, for example, in Brayut, Yogyakarta, there is a pride to maintain the wholeness of traditional ancestral house, in Pentingsari (Pudianti et al. 2014) there is a deep structure of the villagers to treat the tourist as their family member so they treat change as if there is no change, in Gabugan Yogyakarta (Pudianti et al. 2015), there is a tradition of gentle hood to preserve land from outsider. Another example of change control is the phenomenon of the slow technological changes used as in industrial villages in Manding and Kasongan Yogyakarta (Pudianti et al. 2015) which by reason of keeping familiarity and maintaining the balance of small-scale business capital in rural areas, they still use traditional technology, although in fact the village has the potential to experience rapid change because of keeping their traditional way of life.

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## 2 Study Background

To empower the people, it is common to take the option of promoting participation, but there are three areas of factors resulted from community participation (Morrissey 2000). Those are (1) community capacity building, (2) personal growth, and (3) social capital. The community capacity building refers to the activities, resources, and support that strengthen the skills, abilities, and confidence of people and community to take effective action and leading roles in the development of communities. Participation also impacts the individual change called personal growth or a personal change in consciousness involving a movement toward control, self-confidence and self-improvement in determine choices. The area of social capital has been discussed in the relation to the institutions, relationships, and norms of social interactions. In the case of a rural tourism, there is a meeting between the modern and the traditional aspects to be anticipated by the community through community participation.

In the process of accepting the idea of rural tourism in their villages, the community members have to face conflict between them. In the view of the conflict in the social sciences, contradictions occur between the old elements of everyday life, living harmoniously between villagers, with the presence of tourism activity in their village which is a new element, associated with the adaptation of everyday life into tourist attractions and coexist with the very different culture tourists. Therefore, the change takes place under conditions of contradiction has to be followed by a mechanism to produce decisions that can be well accepted by all parties.

In the case of Pentingsari and Brayut, as the rural area of Javanese people, avoiding conflict is a nature of Javanese people (Setiadi 2016). The process of decision-making to be a rural tourism has gone through the various cultural mechanisms such as village meetings, informal meetings between leaders and villagers, sharing of understanding, and vision traditionally. Moreover, as Morrissey (2000) said that sharing of understanding and vision and expanding leadership base are the parts of factors that result from community participation. There is a Javanese community value as a part of social capital which is dominance in the process of rural transformation. Minglei (2014) study emphasized on the cultural identity of local residents influenced by the tourism activity and he suggested the community culture response to be done as to sustain the local value and to avoid cultural conflict. On the other side, the avoiding conflict in Javanese culture is a part of a community value. In this paper, the study of traditional community value on the basis of architecture will be discussed. This study aims to assess the way of rural tourism transformation, focusing on the community value as the important aspect to sustain its traditional milieu.

## 3 Study Case and Method

This research use 2 (two) tourism village in Yogyakarta as study cases, both of them are in Sleman District, Yogyakarta. The reason in use two cases is to compare the social value which found in rural tourism. Both tourism villages are outstanding/winning rural tourism village, Pentingsari is the best tourism village in 2009 for “unique Natural and Cultural Heritage” and Brayut is the best tourism village in 2011. Method use in this research is qualitative empirical research approach to find the significant aspect of rural tourism sustainability.

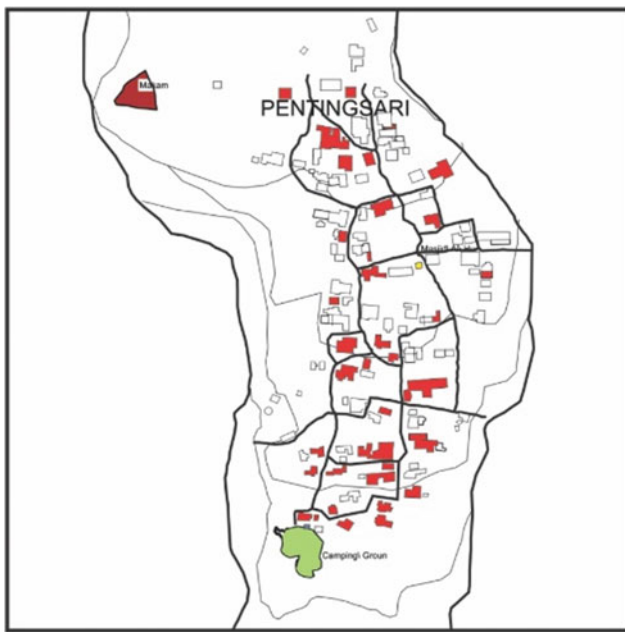
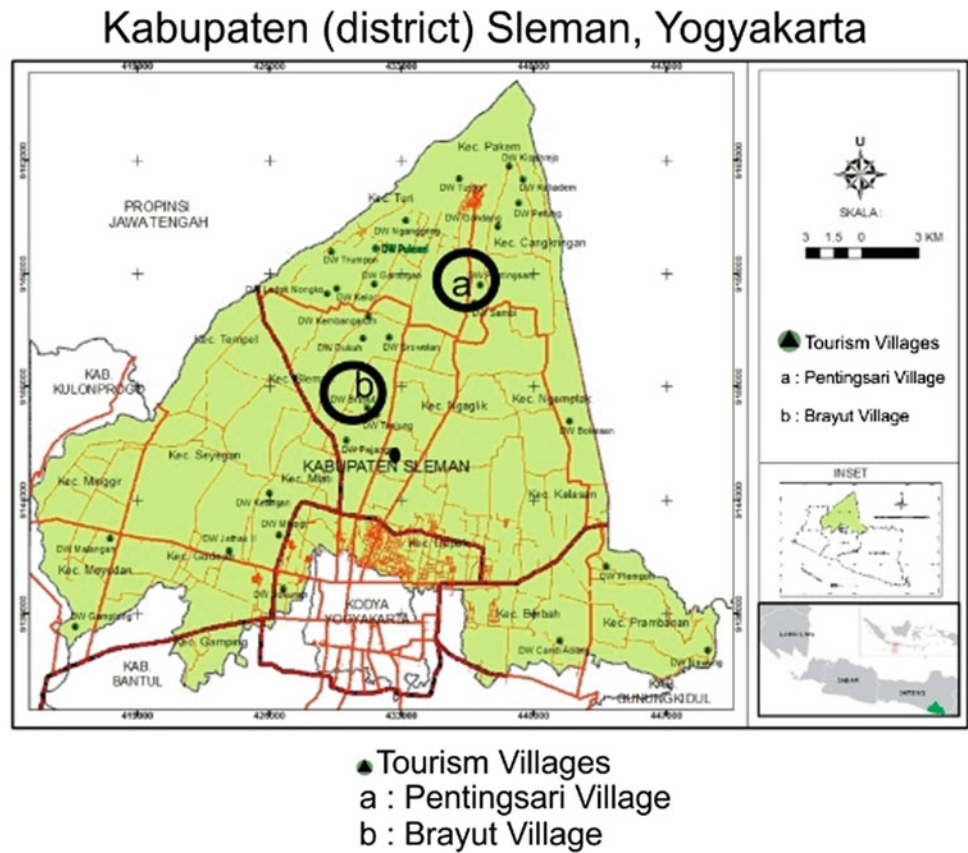
### 3.1 Study Case

The study was taken in Daerah Istimewa Yogyakarta (called Yogyakarta), which is the city of Javanese cultural center. This city represents the local context in developing the concept of livability in traditional milieu (Pudianti et al. 2013). Javanese culture believes the important of environmental conservation called “*Memayu Hayuning Bawana*” means to save the beauty of the earth (Anshoriy and Sudarsono 2008). There were 93 villages transform to be the rural tourism in Yogyakarta during 1957–2013, but only some of them in a good progress of development. Two villages of Yogyakarta were taken as case studies represent the successful village tourism. They are both located in Kabupaten (district) Sleman, Yogyakarta (Fig. 1). Pentingsari village is 25 km from city center of Yogyakarta and Brayut is nearest, about 10 km from city center Yogyakarta. Both villages have an elongated landscape (Fig. 2).

Pentingsari is a village in the north of Yogyakarta, 5 km from Mount Merapi. It is located in an isolated area with limited access to the village, but has an attractive natural of green village with the local cultural heritage. In fact, the concept of environmental preservation in the village is very visible with the award received as the best national rural tourism in the category of “Unique Natural and Cultural Heritage” in 2009, and also an award from the United Nations for the category “Nature and Culture” and also awarded as best practice of tourism ethics at local level from WCTE-UNWTO in 2011 and creativity award from the Ministry of Indonesia Tourism and Creative Economy.

Brayut tourism village is one of the tourist villages which relies on aspects of history and daily life of traditional villagers. Long history behind the formation of this village resulted in many traditional buildings, especially for residential citizens. The prosperity of the villagers as well as the proximity to the circle of power of the Sultan’s Palace at that time resulted in many residents who had the kind of “classy” houses of the era, such as the Joglo house type (usually

**Fig. 1** Location of Pentingsari village and Brayut village in Sleman district, Yogyakarta. *Source* Processed images by authors from <http://www.slemankab.go.id/profil-kabupaten-sleman/geografi/peta>



**a. Pentingsari Village**

**Fig. 2** Map of Pentingsari and Brayut village. *Source* Research data 2017

owned by the nobility and rulers), the limasan house with various variations (owned by rich traders and peasants), and village houses of varying varieties (usually owned by commoners and workers). The three types of traditional houses are still well maintained because they are still inhabited by villagers. In fact, the Joglo house of Y. Wahini Hadisumarto's family, which is not inhabited, had cultural heritage certificate based on the award charter no. 136/PG/2015.

In the context of traditional community, Pentingsari and Brayut are the agrarian villages which had transformed in rural tourism. In traditional context, the participation of the community is superior (Reid 2003; Samanpour 2012) and so as in both villages. The difference between the two is the motivation of the participation, while in Pentingsari participation based on the desire of village existence as its isolated location, in Brayut based on desire to protect the traditional asset from the urban-culture influence.

### 3.2 Study Method

Qualitative empirical research approach was applied to explore the transformation process using the in-depth



interview and observation. First step was mainly made on basic information of tourism activity, the tourism attraction, and physical transformation after the existence of tourism. Second, investigation using in-depth interview on the decision-making of the residents willing to change their way of life. Third, investigation on the second phase based on the first result of interview emphasized on community conflict in internal and external level.

During the observation, selection of the object is made mainly based on the originality of the traditional house and environment to explore the sustainability aspect of the individual decision-making and the influence of collective decision-making. Two classifications of traditional houses were chosen by deepening the study one each of the houses with the greatest potential conflict.

## 4 Result and Discussion

### 4.1 Space Commercialization as a Consequence of Rural Tourism

There are various things that occur as a consequence of the decision to transform into a tourist village. However, it is clear that the motivation of villages to transform mainly because of the desire to improve the welfare of rural people (Herawati et al. 2014). The process is applied by empowering the village community. The empowerment of villagers in Brayut and Pentingsari is different in the participation of citizens who are not very evenly distributed in Brayut compared with Pentingsari. In Pentingsari, besides participation in the provision of homestay facilities, various groups are designed to allow as many residents as possible to participate, for example, the women group of culinary providers, tour guide groups, arts groups, souvenir groups, coffee processing groups etc. "This group forming model is a way that facilitates our village tour administrators to have an impact on equal distribution of income for almost all villagers" said Mr. Doto Yogantoro (head of tourism management group of Pentingsari village). The group provides more equitable empowerment opportunities. Everybody has same opportunity to join the tourism development of their village. From the villagers point of view, representing each group, they know that the idea of sharing income from tourism is acceptable because of the two local leaders who are both complementary to bring forward their village. And they need a local leader ("*pamomong*" in Javanese) like that. Therefore, physical change shown in Fig. 3 proves that the commercialization of space does occur, but the change only occurs in the surface structure. Commercialization does not change the traditional community's value of *pamomong* in their life.

In Brayut, the participation of residents is mainly in the provision of homestay facilities, others participation are from group of the juvenile, such as traditional games and fish catching. (Fig. 4). There are 21 homestays (45% of all traditional house potentially becoming homestay), and most of the homestay are utilizing traditional houses as tourist facilities, while in Pentingsari there are 73 homestays (58%). The commercialization space in Brayut is not as much of Pentingsari but they have unique attraction of traditional house.

Space commercialization is a logical consequence of citizens' desire to make their village a tourist village. There are four models of response that can occur that are (1) the model of renting some space for the activities of meeting tourists, (2) the model rents out meeting activities and also sleep activities (domestic tourist activities), (3) the model provides a stall or shop for tourists, and (4) cultivation facilities (such as mushrooms or others) to also be enjoyed by tourists to learn to cultivate.

In macro-level, the transformation of the space from the agrarian activity into agrarian commercialization activity influences the social life of the village. Resident thinks commercially, they already know the value of space financially, so there is a tendency to change the unused spaces to be utilized. However, not all residents have the desire and ability to get involved in tourism village activities. In Brayut case, the awareness that traditional house can generate income causes conflict on home ownership, but from the interview results it can be seen that the community has a traditional way of resolving the conflict in micro-level.

### 4.2 Traditional Building Sustainability Conflict

At the micro-level, there is a conflict between the desire to commercialize the space with the comfort of the householder or homeowner. In the case of the Pentingsari village, the comfort level of the inhabitants of the traditional house is divided into two models influenced by the two different figures of the era. Both figures have the same strong leadership despite different generations. From the in-depth interview shows that there are two different tendencies of how they treat the tourist in their homestay. The first figure is the elderly figure who is the initiator of the early village tourism in Pentingsari, while the second character is a young generation figure. The youngest figure currently is the head of village tourism manager. The first person has a tendency to use the spaces on the front of the house to function as a homestay, while the occupants or owners live on the inside of the house (Fig. 5 Case a). Instead, the second character is utilizing the back area for homestay while the front is the living area of the residents and homeowners. Although there

- Non homestay
- Homestay
- A ■ Homestay & wayang suket Workshop
- B ■ Homestay & Mushroom Workshop
- C ■ Homestay & Batik Workshop
- D ■ Homestay & Sweet Potato Chips Workshop
- E ■ Homestay & Coffe Workshop
- F ■ Homestay & Ginger Home Industry
- G ■ Janur & Gamelan Workshop
- H ■ Traditional Joglo House

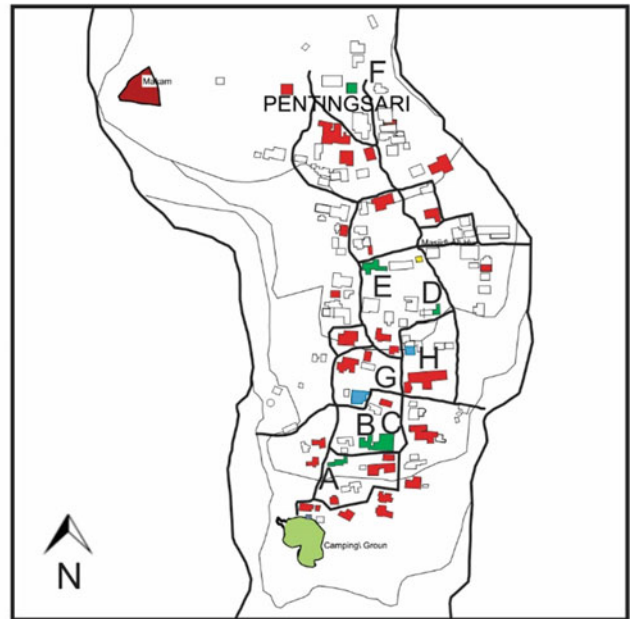


Fig. 3 Space commercialization in Pentingsari. Source Research data 2017

- Non homestay not traditional
- Homestay
- 10 ■ Non Homestay, traditional
- 1 ■ Homestay, Meetingroom, Art Performance & Traditional dance workshop
- 4 ■ Traditional dance workshop
- 7 ■ Craft Showroom
- 22 ■ Gamelan Workshop
- Fish catching attraction
- Rice planting attraction
- Yard for traditional games

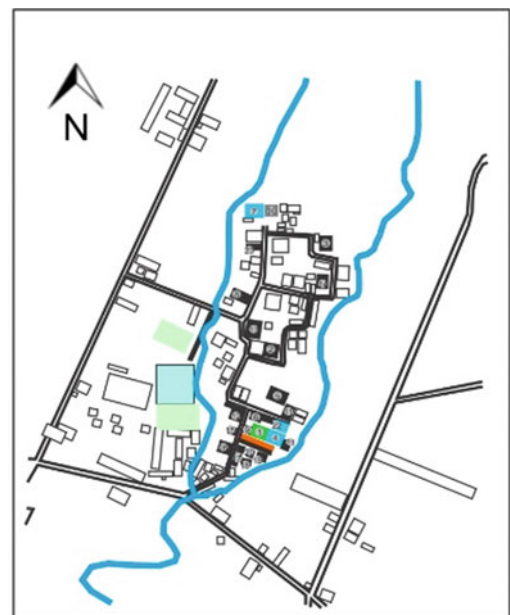
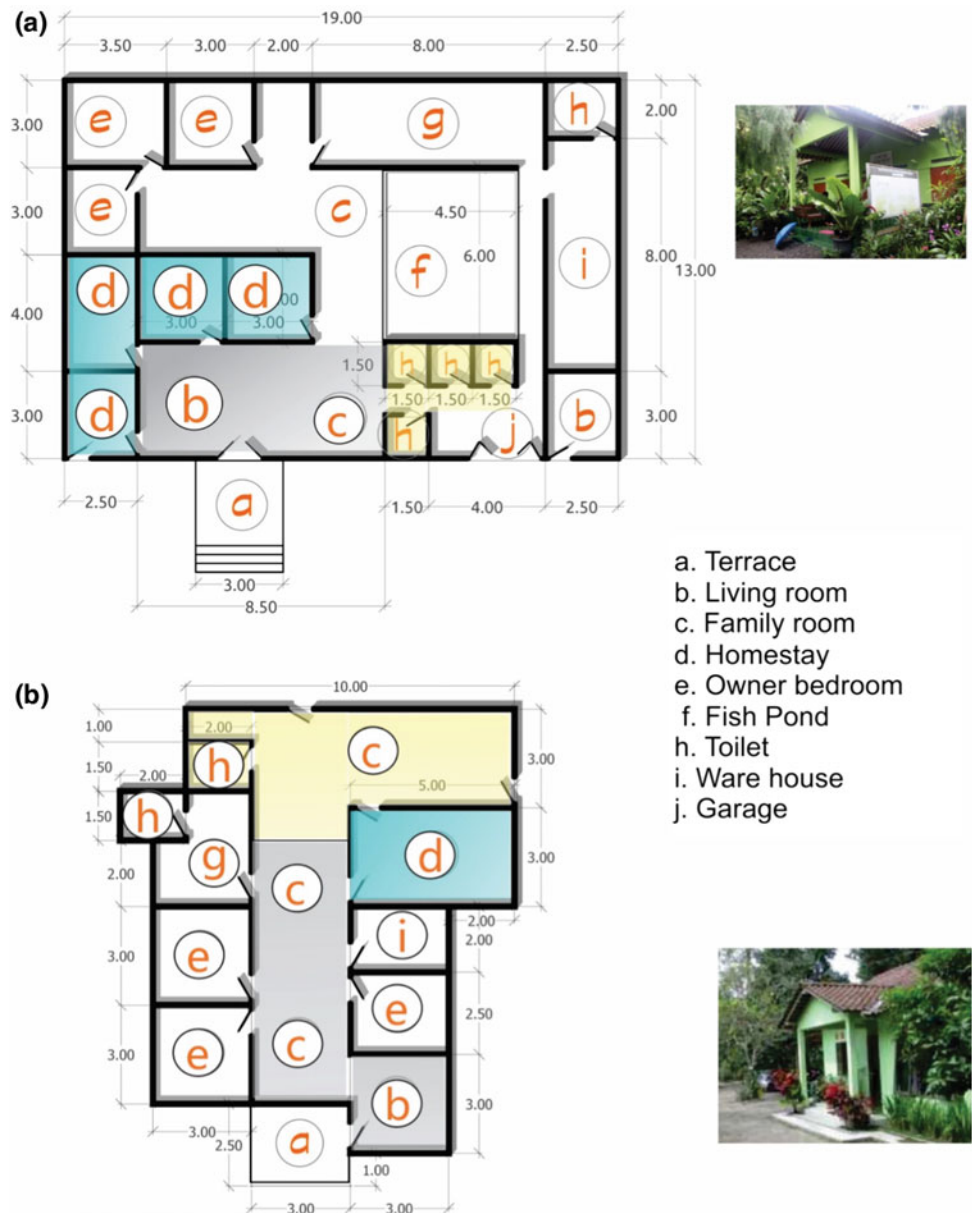


Fig. 4 Space commercialization in Brayut. Source Research data 2017

are differences in space utilization models between the two figures, they have the same goal of providing convenient service to their guests according to their respective versions. Older generation figures give a place on the front as a form of the best place to be in the front. While the younger generation figures argue that the visitor must have the most privacy in the back but has its own access (Fig. 5 Case b). Comfort inhabits manifested by giving privacy to the

residents and guests, but hospitality as a host still manifested through the living room or family room that made the area to interact between residents with their guests. Each model affects the development of the home as homestay according to its generation. In this way, the selected model is adapted to the concept that will be used in developing the traditional building in accordance with the vision of every homeowner. Conflict of interest does not occur because both options

**Fig. 5** Conflict of space at micro-level in Pentingsari. *Source* Research data 2015



provide an opportunity to adjust the desire and comfort of the inhabitant. There is an understanding to the needs of others.

In the second case in Brayut, conflicts are seen in the way in which the inheritance of traditional buildings dominates the settlements. Traditional building sustainability is highly dependent on the way of distribution and response to the way of appointment of the inheritance. “The local community was proud to be Brayut villagers and they also obey their ancestor message to preserve the traditional houses,” said Mr. Sudarmadi (head of tourism management group of Brayut Village). In the

first case (Fig. 6 Case 1), the integrity of traditional buildings is very easy to keep considering the house is inherited only to one person in the family. In contrast to the second case which divides the inheritance of the traditional house into three parts (Fig. 6 Case 2) (Purwanto and Asdra, 2016), the *pendapa* is inherited to the smallest daughter (the eighth child), the inherited part of the fourth boy still living in Brayut, and the third part is the inheritance of the youngest boy. At a glance, this way triggers the occurrence of conflict, but in fact it does not happen considering the Javanese have the nature of avoiding conflict (Mulder 1996). The Javanese people tend to care for the needs of others.



Case 1. One owner

Note :  : still maintain as original  
 : used for tourist  
 : owner area

Case 2. Three owners

: owned by oldest son  
 : owned by second daughter  
 : owned by youngest son (used for tourist)

Fig. 6 Conflict of space in Brayut. Source Research data 2017

### 4.3 Conflict as a Positive–Negative Aspect of Traditional Values

In the case of both Pentingsari and Brayut, there is a possibility of a conflict of interest, but that is not the case. In both cases, there was an effort to develop a solution to the conflict not to happen. Avoiding conflicts in both cases are traditional values, which have different ways to solve, but each produces a positive effect. However, it can also produce negative effects. Negative effects on traditional values can occur when conflict avoidance is responded by ignorance to the conditions.

It is conceivable, if in the Pentingsari case the outgoing response is to highlight the economic value generated without maintaining the concern, then what happens is there is no service, and the friendly interaction between the host and the guest. Yet these values are precisely the uniqueness

of rural culture. If this happens, then the village will not be interesting anymore to visit. Urban character will dominate, ignorance will color the livelihood in rural area.

Similarly, if the same thing happens in the case of Brayut, then there will be no more parties who pay attention to the preservation of traditional houses. Therefore, community values need to be continuously built, especially in future generations. A value system in its own right is internally consistent when its values do not contradict each other, and its exceptions are abstract enough to be used in all situations and consistently applied. The system of communal or cultural values is held by and applied to the community/group/society. Some communal value systems are reflected in customary law codes. From Pentingsari case, the role of leader in the community is really important to preserve the traditional value as a community value.

## 5 Conclusion

In both cases, there is an awareness that traditional house can be commercialized. Otherwise, in Pentingsari village, community value such as to get friendship and family relationship, the need of local leader to give direction in living together is more important than economic value to generate income. While in Brayut village, community value such as pride and obedience to the ancestor are more crucial than economic value such as improvement of welfare through the tourism village. There is a traditional community value in both cases which can be a protector for the sustainability of traditional houses. The community value is the honor of local leader (*pamomong*), Javanese belief to avoid conflict, kinship, and pride of ancestral heritage house.

Man in his life is always looking for solutions to suit the needs of development from time to time or to always achieve prosperity. Similarly, villagers, especially tourist villages who have experienced various external and internal changes that affect space changes. Commercialization of space is a logical consequence of citizens' desire to make their village a tourist village, but there is community value as a sustainable response, that is (1) maintaining a culture of avoiding conflict, (2) maintaining and encouraging caring for others, (3) promoting pride in culture their own, which protects the physical changes of space against the loss of traditional value.

Considering the economic value and comfort level that each has advantages and disadvantages, it is hoped that citizens can wisely decide to commercialize their home space, while for tourists can wisely behave while living in local homes in rural areas when traveling in a tourist village so that each party can benefit each other useful for themselves and others. Community value is the basic attraction of rural tourism, unique in every culture.

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