
WHAT ARE THE CULTURAL IMPACTS FROM THE DEVELOPMENT OF TOURISM VILLAGE?

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Abstract: This study focused on the tourism impact on the culture of Kebonagung tourism village, Imogiri, Bantul, Yogyakarta. The method used in this study was qualitative descriptive and using the case study approach. Data were collected through observation, interview and literature review. Cultural component data were presented descriptively, and they explained about how tourism brought effects to them. The transformational condition of the culture itself contained many aspects such as; religion, socio-cultural, livelihood, technology growth, language and art. The goal of this study was to find tourism impacts on Kebonagung Society. In religion, the impact towards the society was they could positively accept the diversity of religion. However, the local religion system also became the biggest challenge to develop tourism. Tourism also gave a positive impact to the society organizational system. It made the society more open minded. When tourism brought foreign culture inside, it also threatened the local society organizational system. Other impact was the livelihood of the local society can be widely known, but it also potentially faded the originality of the culture itself by the tourist. In the language aspect, tourism helped Javanese Language and Javanese Script to be widely used especially in tourism activity. From the negative side, local language also had to compete with foreign language. The effect of tourism development in the field of art was that it brought art closer to society, but foreign art and culture can also rub the local art and culture.

Keywords: Impact, tourism, socio-cultural, tourism village.

INTRODUCTION

Tourism growth usually brings impact to both socio-cultural of the local society and the destination area. It could possibly happen because tourism brought another culture to local life. The impact caused by the growth of tourism can bring both positive and negative impact on the tourism area, and both local economy and socio-cultural (Ernawati, 2011).

Tourism growth frequently brings a lot of social trouble into the society who host and facilitate the tourist. The finest example from this trouble is the degradation socio-cultural and disappearance of the local norm and local wisdom.

In the other side, the growth of tourism visit is a very potential market for the stakeholders to bring tourism into the next level. One of the local flagship tours that very popular this time is tourism village. (Hermawan, 2016).

The growth of the tourism industry, especially in the tourism village certainly brings an impact. The impact can reach every aspect from the economy, socio-cultural, and environmentally, both positive and negatively (Ismayanti, 2010, p. 181).

Kebonagung tourism village is a village located in Kebonagung village, Imogiri, about 22 km at the shout of the Yogyakarta city. The natural atmosphere and the stretch of rice fields are some examples of the attraction in this village. And the main attraction of this village is the daily activity of Kebonagung society.

Tourist can feel life like the local, in a way of "ngleler". Farming, plowing, planting rice, rake up, go around the village by cycling become the tourist's favorite activity (*Potensi Desa Wisata Kabupaten Bantul*, 2015).

Based on that background, the research question in this study is what are the cultural tourism impacts

from the development of Kebonagung tourism village?

The purpose of this research is to find the negative and positive tourism impact on the culture at Desa Wisata Kebonagung society.

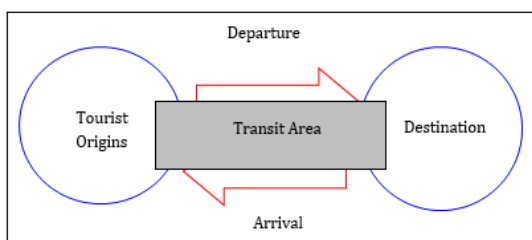
The benefit of this research is to find out the correct strategy to optimize the positive impact and also minimize the negative impact in socio-cultural life at Desa Wisata Kebonagung.

Although the scope of tourism impact is so wide, this research only focuses on the socio-cultural impact that happened at Desa Wisata Kebonagung.

LITERATURE REVIEW

Tourism

Ismayanti (2010) stated that tourism is a dynamic activity which involves many humans that will bring a lot of effort to life. Then explained that there are three main elements to make tourism possible to be developed.

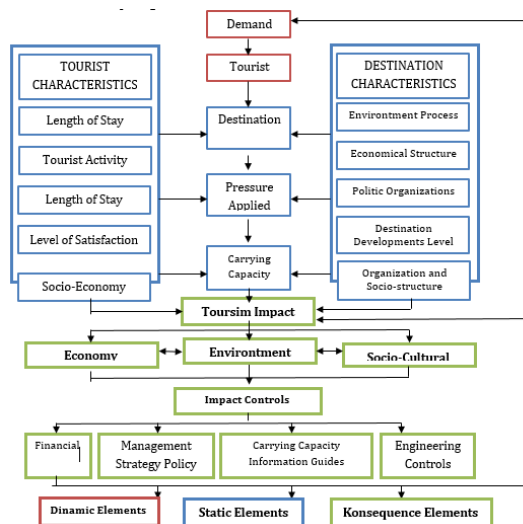


Source: Ismayanti (2010, p. 1)

Figure 1. Basic tourism system

Impact

Impact means the action of one object coming forcibly into contact with another. It also means an effect from the collision between two major force, tourism activity and local society. Ismayati (2010, p. 194) informed that the socio-cultural impact shows up because the tourism industry involves three major aspects, which is tourist, host (local society), and tourist-host interrelationship. For the complete information please refers to Mathieson and Wall (as cited by Ismayanti, 2010, p. 183) in Figure 2 framework for the process of tourism impacts.



Source: Ismayanti (2010)

Figure 2. Framework for the process of tourism impacts.

Tourism impact is caused by the interaction between the tourist and tourism destination. Static element happens when the tourist (length of stay, type of activity, level of use, tourist satisfaction, and socio-economy character) meets the destination characteristic (environmental process, economy, political organization, level of destination growth, organization and social structure).

Tourism Village

Tourism village is a destination, who integrate attraction, public facility, tourism facility, accessibility, merges with social structure and integrated with the prevailing procedures and traditions. Furthermore, tourism village can be defined as an independent village who has all the potential to offer as an attraction without involving the investor (Asyari, 2015, p. 2).

Culture

Cultural anthropology states that culture is a whole system of ideas, activities and human works in carrying out life that is made into the human property by learning process (Koentjaraningrat, 2002). Koentjaraningrat split culture into seven elements.

Table 1. Koentjaraningrat Cultural Theory

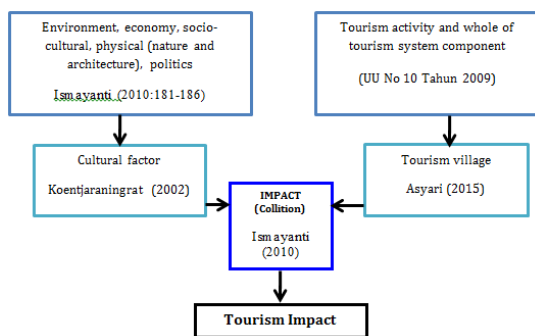
No	Koentjaraningrat Cultural Theory	
	Cultural Element	Indicator in Society
1.	Religious system	Faith, Value and Principles of life, Religious communication, Religious ceremony
2.	Societal organization system	Kinship, Norm and Law, Wedding, State and unity of life, Organization association.

Koentjaraningrat Cultural Theory		
No	Cultural Element	Indicator in Society
3.	Knowledge system	Life concept, Cultural value
4.	Livelihood system	Occupation, Earnings
5.	Technology and equipment system	Availability, Affordability and quality
6.	Language	Verbal communication, Written communication
7.	Art	Painting and drawing, Vocal and music, Architectural.

Source: Koentjaraningrat (2002).

Theoretical Framework

Based on the theory above, the heoretical framework of this research is presented like this:



Source: Processed by Researchers

Figure 3. Theoretical Framework.

METHOD

This study took place at Kebonagung Tourism village, Imogiri, Bantul, Daerah Istimewa Yogyakarta, and took time for about 5 months from May until September 2018.

This research used a case study approach. The case study approach was used to learn about the background detail about the condition and position of the ongoing impact of tourism activity at Kebonagung Tourism village as the way it was (Satori & Komariyah, 2014).

Primary data obtained from direct observation and interview at Kebonagung Tourism village. Observation aimed to see the picture of the impact of tourism activity at Kebonagung Tourism village. Sample for interviews was selected using a purposive sampling method. The sample in this research was Kepala Dukuh, Head of Pokdarwis (tourism aware organization), tourism entrepreneur and local society (Utama, 2012).

Secondary data from this research were activity report, technical instructions, implementation instructions, document and others supporting data from the literature study.

The analytical method was served to identify the tourism growth through tourism components and to

see the growth itself by the qualitative descriptive method.

Creswell (in Satori & Komariyah: 2014) said that the qualitative method is an inquiry process about an understanding based on separate methodological tradition in any social issue.

Cultural components data in the society presented with descriptive ways and described the impact of tourism on the cultural society. Cultural society itself contains 1) Religious system, 2) Societal organization system, 3) Knowledge system, 4) Livelihood system, 5) technology and equipment system, 6) language and 7) Art.

RESULTS AND DISCUSSION

The Profile of Kebonagung Tourism Village

Main tourist attraction at Kebonagung is Bendung Tegal, which is an Opak River Dam. Bendung Tegal inaugurated by the government in 1997. But the use of the dam as a tourist attraction started in 2000. The idea of building a Kebonagung Tourism village was rolled out in 2003.

The establishment of this village was driven by:

- a. Unavailability of sufficient jobs
- b. Bendung Tegal as potential tourist attraction
- c. Desire to increase income

Kebonagung Tourism village developed with educational and agricultural insight. Some consideration why this tourism village should be developed:

- a. The availability of sufficient agricultural land
- b. Traditional agriculture was still well-maintained
- c. Lack of understanding of the younger generations in agricultural process

In 2006, this village activity was stopped temporarily caused by a massive earthquake that destroyed most residents traditional housing (<http://desawisatakebonagung.com>).

The Impact on the Religious System

- a. Faith

Most of local society were Moslems (about 95%), rest of them are Christian and Catholic. The villages target market has a different view of belief, but there is no significant effect shown because the tourist activity has no connection at all with religious activity.

- b. Value and Principles of life

Some of the local people still believe in traditional religion, *Kejawen*. When building the dam construction, the *Kejawen* ritual was still carried out by providing fresh flowers and burning some incense because the construction is located near the local cemetery. The way of life to keep respect the ancestors who passed away by asking their permission through *Kejawen* rituals who led by local traditional leaders.

c. Religious communication

Religious communication was running smoothly without any friction between tourist and local people. For example, when the time came for Friday Prayers, tourist activity will break for a while to give people a chance to pray first.

The Impact on Societal Organization System

a. Kinship

The local community was very diverse. They came with so many kinds of job like an entrepreneur, officer and mostly farmer. Tourist activity did not have a significant effect on the kinship of local communities. One of the impacts felt when there was plenty of tourists come, the locals had to prioritize the need of the tourist first.

b. Norm and Law

The norm and law in this society were based on government law. But in daily practice, some unwritten law still held firmly by the locals. For example, talking with *Krama* Javanese language when talking to older people, bow when passing older people, and greet with anyone you meet.

c. Wedding

The wedding held still used the Javanese Tradition. But for some locals, holding a wedding in a modern style was cheaper and simpler. The impact between tourism activity and the wedding happens when one of the locals held a wedding ceremony, because the tourist activity will be stopped temporarily to give others a chance to help the host.

d. State and unity of life

Some foreign tourist who visited Kebonagung Tourism village spent more than one day here. They stayed at local housing and had activities with locals together. Meeting intensity had the potential to bring influence on society. Fortunately, local people did not feel any direct influence instead they gained new knowledge about foreigners' social life.

e. Organization association.

Organizational associations existed actively. There were so many associations such as PKK, environment social gathering, and Pokdarwis (tourism aware organization). This association was driven by tourism activity. When tourist scheduled to come, every association will be held some meeting to prepare the village to welcome them.

Impact on Knowledge System

a. Life concept

Javanese generally live with "*Sumeleh*" as a philosophy. When they face life problems, they live sincerely and surrender to God. This philosophy affects decision-making process related to village stride. This is of course inversely proportional, especially in these days competition who need fast and mature strategies.

Kebonagung locals live with "*Sangkan paraning dumadi*" philosophies. This philosophy teaches locals what is planted will be harvested one day. This philosophy makes locals very handy with anyone because they believe that their actions to assist people will be back to them someday. This thing goes down from generation to generation. Even though Kebonagung Tourism village has existed since 2003, there was no perceived impact on local society.

b. Cultural value

Kebonagung cultural value grew together along with society. There were tangible and intangible things in applying these values. They believed in a Yogyakarta's imaginary line which made them built houses facing north (to the mountain). The intangible things shown in the society were the appliance of "*Sumeleh*" and "*Sangkan Paraning Dumadi*", who made them believe in social class.

With the influx of tourist, there was a shift in attitude among young people. They no longer hold to the principle of ancestral life. There were no manners when speaking to older people, they also change the way they get to dress, and so on. Local said that this was not entirely due to the influence of tourist, but their association and daily environment instead.

Symbols that were change due to tourism activity was the way the farmers plow and planting rice. They believed that there were good days and bad days in plowing and planting rice. But even when tourist came in "bad days", they had to serve them still with all the attraction package no matter what day it was.

The Impact on Livelihood System

a. Occupation

The main job of most of the Kebonagung people were farmers. But since tourism came to this village, tourism offered more jobs. The tour guide, Pokdarwis, food and beverages production, homestay provider, are such a new job for locals.

In terms of the economy, it became positive things. But in terms of cultural, there was a shift in the pattern of work to become tourist servant. Work in tourism industry gave more income than farming.

b. Earnings

Locals income mostly came from the agriculture section. Tourism activity gave them chance to increase their earnings. However, tourism is heavily seasonal. This condition forced community not to rely too much on tourism and think of tourism as a side income. At least, local society couldn't enjoy good accessibility and a clean environment.

The Impact on Technology and Equipment System

a. Availability

The technology of agricultural at Kebonagung still used traditional tools. Somehow, in the modern era, the need for modern equipment also has risen.

In the short period of time, maybe this issue could happen at Kebonagung village too.

Traditional tool band agricultural system at Kebonagung was part of the main attraction in this tourism village. Therefore, when tourism came into this village, it could possibly slow the modernization of agricultural tools and equipment at this village. The consequences of being traditional are agricultural aspect will be growth in a such very slow pace, but by doing this way the original agricultural culture can be preserved for quite long time.

b. Affordability and quality

Tourism brought a lot of modernization in every aspect, including agricultural technology. However, this village also was struck by such an enormous power of modernization, local society still comfort and pride to use their traditional agricultural system. Their philosophy to keep the traditional system alive is "*Ngauri-uri budaya*" which means that local society proud to preserve their original culture as long as possible.

The Impact on language

a. Verbal communication

Although Bahasa Indonesia became the main language used in verbal communication (especially to communicate with tourist), Javanese language still took a part in locals daily life. In fact, the Javanese language was being the main language in both formal and non-formal communication.

b. Written communication

The used of Javanese written language has not been maximized. It happened because young people in this village were not mastering Javanese written language anymore. The application of Javanese written language was only limited in some areas and for decoration purpose only, created by students who joined the practical study.

In the other side, the utilization of English as a village tag-line in front of the village main gate has become real example how foreign culture has penetrated the local culture.

The Impact on Art

a. Painting and drawing

Before tourism era, painting and drawing were rarely used in this village. When tourism came into this village, painting and drawing approach used to tell the tourist about the history of this village. Especially when Tani Museums was opened and became one of the main attractions in this village.

b. Vocal and music

The musical instrument created to welcoming the tourist was Lesung Music. This kind of music created by an instrument called *Alu* and *Lesung*. The music combination produced from this instrument was so simple. The music players were well trained local women.

c. Architectural.

The original housing architecture in this village is Joglo shape. But when massive earthquake stroke in 2006, a lot of house were damaged even crushed. After that tragedy, the local architecture shifted to modern style because constructing a house using original Joglo shape was expensive and unpractical.

But since tourism development has risen at this village, some people started to construct an original shape of Joglo again. Tani Museum also was built with a combination of traditional and modern style architecture. Tourism activity also gave a place to the application of local wisdom in architecture by constructing the village main gate using bamboo materials.

CONCLUSION

The result of this research indicated that there were impacts which were made by tourism at Kebonagung Tourism village. The severity of the impacts on local culture were also low because the interaction between tourist and the locals were not happened every day. Tourism also brought such a low positive impact. Because tourism did not affect society cultural significantly.

In the religion, tourism brought such a positive impact such as increased level of tolerance between the major religion and the tourist. But at the same time, local religion system could give more challenge in developing this tourism village.

In the social organization system, the arrival of tourism made organization more open and more flexible. But it also could give foreign organizational culture to penetrated and influenced the local organizational culture.

Through the development of tourism, local life concept and cultural value can be introduced to the tourist who visited Kebonagung Tourism village. However, to gain win win solution effect, the communicational approach must be selected and applied carefully.

By transforming Kebonagung Village into tourism village, local society could possibly get better occupation and income besides from the farming sector. But, negatively it could also possible to shift the main occupation into a whole new job, especially to the young generation.

Utilization of Javanese verbal and written language could be done more often. Especially because local content of both written and verbal language could be used as a tourist attraction. But, unfortunately, the utilization of Javanese Languages just for decoration purpose only.

Tourism also brought local art alive. Music, architecture, picture and also drawing were full of local content and local values. In the same phase, tourism also gave a chance to enculturation between the local genuine art with foreign art.

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