

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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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

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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Sociocultural Capital and Its Roles in Traditional Heritage Housing Conservation Scheme: A Case Study of Brayut Tourism Village (Yogyakarta, Indonesia)

Lucia Asdra Rudwiarti, Anna Pudianti, and Purwanto Hadi

Abstract

Social system and cultural capital of the traditional community take significant parts on the way of how people utilize their surrounding environment, including their houses. Mutual interaction and support between physical setting and sociocultural values will also have an effect on the environment to exist. Brayut Village puts emphasis on tourist attractions based on prospective natural and local cultural heritage. This paper explores the roles of social and cultural way of the community life of Brayut Tourism Village, Yogyakarta, Indonesia, in attempting new alternative schemes to conserve the cultural heritage of local traditional houses as tourism assets. The methods of data gathering are direct observation and depth interviews for the purpose of obtaining their social-cultural potentials. The initial findings show that the social lifestyle such as the Javanese principle of 'gotong royong' among society and cultural values such as family inherited system play important roles in the conservation scheme of local traditional houses in Brayut Tourism Village, in order to adapt the changes due to tourism needs and threats.

Keywords

Sociocultural capital • Traditional house • Heritage conservation

1 Introduction

Brayut Tourism Village is administratively located in the district of Pandawaharja, Sleman Regency, Yogyakarta Special Province. It is about 5 km in the north of Yogyakarta City. Brayut was established as Tourism Village in August

1999. It is one of the traditional tourist villages in Yogyakarta Special Province, primarily based on its traditional culture attractions. These traditional culture attractions such as cultural art performance, traditional housing accommodation, indigenous daily life system, and daily culinary of local foods, become the main assets to sustain its status. As Nuryanti (1993) emphasized that tourist village integrates attractions, accommodation, and supporting facilities, in which the structure of community attached to social behaviour and tradition. In order to maintain the continuation of this tourist village, it should be supported by physical and non-physical aspects of development approach. Physical development puts together with infrastructure facilities, whereas non-physical development includes social context and cultural tradition that could attract tourists to enjoy their travelling destination. Therefore traditional cultural attractions, the uniqueness of culture and local tradition as well as the natural characteristics will play the central roles of its marketing and supposed to be well maintained.

Village life experience becomes popular for the tourist attraction in Brayut, including the experience of staying in the traditional housing type of accommodation. Within Brayut area and its surrounding, there are several types of traditional housing characteristic which are still survive as potential assets of the main physical tourist attractions in Brayut Tourism Village. However, some of those traditional houses have been changing, both in spatial arrangement, functions, and its built form. Accordingly, it can lead to the risk of degradation of the village physical characteristics. Hence, it can also decrease the opportunity to sustain.

This study purposes to identify how the sociocultural system in Brayut Tourism Village has an effect on the effort of maintaining those potential traditional housing assets. This study also aims to see the roles of social system and cultural capital of the community in supporting the endeavour for the continuation of the tourist living experience, which leads to set up the conservation approaches for the traditional heritage housing.

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2 Sociocultural Capital in Brayut Village

As Brayut is located within the Yogyakarta Special Province, Brayut people are considered as Javanese. Javanese people have their own cultural characteristics and social lifestyle, which is different to other ethnics in the country. According to Magnis-Suseno (1997), within the Javanese cultural spectrum, there are *peisir* culture (coast-culture) and *kejawen* (Javanese homeland). However, the social classes are identified as *wong cilik* (small people that are based on agriculture and low income urban dweller), and *priyayi* who are officials and intellectuals, and the third is noble class that enjoys great prestige. In addition to that, the religious difference is divided into *abangan* (*wong kejawen*) and *santri*. Social relationships within the village community generally derive from the system of mutual assistance called *gotong royong*.

Two basic principles of Javanese social life (Magnis-Suseno, 1997, pp. 42–71) can be reviewed as follows:

- (1) The principle of conflict avoidance. The objective of this principle is the establishment and maintenance of social harmony (*rukun*), a social mechanism by which this interest can be integrated into group welfare.
- (2) The principle of respect. It requires that everyone, in speech and behaviour, has to show proper respect to those with whom one comes into social contact.

In general, there are three main capitals which influence towards a sustainable development, i.e. financial capital, human capital, and social capital (Rustiadi et al. 2011). The concept of this social capital relates to the concept of social divergence and social capacity. Social divergence includes social constraints to limit communication process between individuals or groups such as ethnics, religions, and social structure, while social capacity associates to individual potentials in order to reach human potentials, for example, to avoid poverty and to increase the empowering social system (p. 445). He recognized that there are four primary aspects in social capital, that is to say relations of trust, reciprocity and exchanges, common rules/norms/sanctions, and connectedness/networks/groups (p. 450). Based on networking scheme, social capital is differentiated by three types, namely bonding social capital, bridging social capital, and linking social capital.

From the sociological point of view, Hariyono (2007) emphasized that ones can play the role individually or as a member of group in shaping the environment surrounding. According to the principle of architectural sociology, social aspects such as norms, symbols, meanings, and patterns of the architectural products will influence people to create their

urban culture products, including architectural style of houses. There are four main sociological paradigms, i.e. social facts, social definitions, social behaviour, and integrated of them. These paradigms will lead to social movement. There are three types of social movement, i.e. social politic movement, sociocultural movement, and social history movement. While in this social movement itself, there are three characteristics of the groups, i.e. identification of the interest groups, opposition groups, and totality groups for transforming the community needs. Likewise, borrowing what Häuberer (2011) extracted about Bourdieu basic concept of capital, that ‘*there are three basic kinds of capital occurring in a society, i.e. economic, cultural, and social. These capitals can be converted into one another. The distribution structure of the different kinds of capital corresponds to the inherent structure of the societal world or social fields. In social fields, the different kinds of capital appear in various amounts and have different values*’. (https://link.springer.com/chapter/10.1007/978-3-531-92646-9_2). From this point, the basic principles of Brayut’s social life such as social trust, respects to the older, and social harmony, will depend upon the paradigms of social movement direction and intensity. Brayut’s social capital may shift into cultural capital or vice versa, and it is indicated to generate economic capital, respectively.

Nas (1984) explained that in terms of social ecology, human being has two levels, i.e. biotic level where the community as a whole exists due to the appropriate relationship between people and their surrounding environment, and social level in which the society closely relates to the order of socioculture in the community that managed by the way of communication, consensus, values and norms, and relates to social system (p. 19).

In determining the guidance for building and area development, there are motivations for maintaining cultural heritage and history, also variety of buildings and local culture as aesthetic aspect. In addition to that, economic motivation also suggests that to conserve building will increase its values if the building itself is well maintained. This commercial value of the building is supposed to use as environmental capital. Besides, symbolic motivation becomes the physical manifestation, from its identity of certain people. Among those motivations cannot be seen separately but it may hold mutual support (Sidharta and Budihardjo 1989).

In fact, the study of cultural meaning such as aesthetics, plurality, uniqueness, and commercial values becomes a part of conservation planning process. Social transformation of urban area is influenced by social changes in terms of occupancy, skill, relatives, social authority, social strata, social control, and people movement (Yunus 2008). This transformation process of the village can also be forced by

the family inherited system of houses. Pide (2014) explained that there are three common concepts of inherited system in Indonesia that lay on family inheritance, individual inheritance, and collective inheritance. These three concepts depend upon the influence of family clan system in local community structure, which are matrilineal and patrilineal systems. Since Brayut Village is administratively included in Sleman Regency within Yogyakarta Special Province, it also considers the regional law and legal regulations under the Yogyakarta provincial government. Nevertheless, the local social system and cultural traditions are quiet dominant in the village development process.

In the case of Javanese people in Brayut Village, they still follow 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. Nevertheless, not all system is applied in daily practices.

Based on the above brief explanation about Javanese social and cultural systems in general, it was also hypothesized that Brayut's sociocultural capitals were significant to be considered as the assets of community to enhance the survival effort of this heritage village. Many implementation aspects of social norms and cultural traditions in people's daily lives obviously indicated these persistence efforts.

3 Methodology

The aim of this study is to identify the traditional housing types that can be functioned as major assets for tourism facilities and attractions in Brayut Village and to obtain information and facts how the social system and cultural capital of the community play the roles in sustaining those houses.

This research investigation used purposive sampling technique to choose the objects of houses to be investigated that were based on variety of traditional housing styles,

types, and the age of the traditional houses. After the houses were purposively chosen, then those houses became objects for direct observation in order to inquiry its historical physical setting. Then, the owners or the occupants of those houses were turned into respondents for depth interviews to deeply seek out the housing tenure and its family relationship. The analysis of data uses mapping analysis of the housing property and family tree in which the house is inherited, in order to see the continuation of the housing tenure and the sustainability of the heritage assets.

First of all, different types of traditional housing are selected to be physically observed in order to represent the Javanese philosophical concept of living. The second stage is to obtain any information from the occupants or the owners about the changes and modification had been made and the reason why to do it. What roles they can contribute to maintain the traditional sphere of the house, and what aspiration they can give to keep it as tourism assets.

4 Initial Findings and Discussion

From the data of site observation, there are several types of traditional housing still exist. At least there are six different types of Javanese traditional housing, i.e. *Joglo*, *Limasan*, *Sinom*, *Kampung House*, *Cere Gancet*, and *Pacul Gowang*. The most popular type is '*Joglo House*' with its sophisticated architectural construction of the building elements (see Figs. 1 and 2). There are three *Joglo House* still survive in Brayut. The '*Joglo-1*' has been certified as a heritage listed building as its age is over two hundred years and still well maintained. Not all those traditional houses are occupied as family living house. Some of them now functioned as homestay to provide tourist accommodation. In fact, traditional architecture of the houses became one of cultural attractions preferences. Nevertheless, from the cultural point of view, the continuation of the traditional building asset is not as respectable as expected, since some parts of the house and original architectural elements have been changed.

Fig. 1 Traditional *Joglo House*.
Source Document survey, 2017





Fig. 2 Architectural construction of *Sokoguru* column of Joglo House. *Source* Document survey, 2017

Table 1 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 Cere Gancet	2

Table 1 shows the traditional housing that still survives but needs for kind attention to maintain. At least there are six types of traditional houses, some of them re-functioned as homestay, and related to other uses.

The social strata also influences the way people choose the building style and type. *Joglo House* represents the highest social status like *Lurah* (the head of the village), while common people usually make their house with *limasan kampung* style. Generally, in one area is only one *Joglo House* which represents the status of local authority. Thus, the existence of three *Joglo Houses* as the highest hierarchy of Javanese houses in Brayut Village indicates three different periods of clans in the local authority of the village. These three *Joglo Houses* are considered as local traditional buildings, even the *Joglo-1* got the certified status as heritage listed building. Historically, the tree of family kinship in Brayut Village is quite sophisticated. The central ancestor came from the first *Demang Brayut* as the head of sub-regional authority. One of his children became a *Lurah* (head of local authority). Then, this *Lurah* married and got three children. One of their children became the second *Lurah* and built the second *Joglo House* (*Joglo-2 House*), one block in the north because the property inheritance of *Joglo-1 House* did not belong to him. Throughout the period of time, another family relative became a *Dukuh* (head of sub-district) and built another *Joglo House* in northern part of the village. This *Joglo-3 House* was not originally built in

Brayut, it was built and removed from another village. Social aspects of the Javanese social life such as trusting other family and neighbours or Javanese norms of social harmony of living (*rukun; gotong royong*) still take place. However, some values of norm and trust level also degrade. This may because of different generation have different lifestyle in daily living, as many outside influences have got in touch with Brayut Village. The hierarchy system of community more or less also affects to the robustness system of the village. As Lombard (1996) said, if in urban centre needs a harmony between the kingdom and the cosmos, in the village also tries to achieve the same goal but in the simpler form in order to keep the microcosmic harmony in the form of ceremonial festivities and cultural ritual (p. 81). Rural ceremony and rituals are to maintain the harmony of cosmic among contradictive power, such as ritual for fertility, harmony between village and macrocosmic, avoiding and combating the evil. For example *slametan*, *wayang* performance is usually accentuated by *gotong royong* activity and eating together. Those ceremonial activities also become cultural attraction for tourists. Nevertheless, longer time will influence the spirit of togetherness, and the robustness of the village becomes continually debatable.

The characteristic of Javanese attitude—that is related to ethical and orderly concern to traditions inherited from the ancestor—always put priority onto public realms rather than individual interests (Ronald 1988, p. 62). This kind of

attitude also happens in Brayut. Shaping the Javanese world view is often performed in symbolic forms, classified by symbolic action in religion, tradition, and fine art. In harmony with what Mangunwijaya (2009) emphasized that architecture is the product of people's cultural attitude (pp. 149–164). Even in building layout for community housing shows the harmony and logic, mixed between religious dimension and realistic world view with practical technique, spiritual, and material. The composition and configuration of architectural housing also show high cultural and social values, such as outer and inner area, community openness and intimacy in the family to get harmony, and balance of the unity.

The principle of Javanese family inherited system also occurs in the process of inheriting housing property. If the person who is going to 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. The principle of 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. Nevertheless, it is not fully applied by the people. Some people prefer to choose a person of their children to whom the house will be inherited. The decision is not limited to the formal inheritance law, but rather prefers to decide the one who is capable and available to maintain the house. 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. Sometimes, based on family trust, it happens in the form of family consensus and balanced compensation. In some cases, the modification of spatial organization in the house is due to the changing function as homestay. In any different cases, it has changed due to family inherited system which makes different housing tenures and decisions to maintain the traditional houses (Hadi and Rudwiarti 2016). This situation leads to the threat of maintaining the spirit of Brayut Tourism Village for the future, and the sustainability of Brayut Tourism Village will be in a risk.

In accordance with the principle of family trust, there are several cases of incest marriage. This can be seen as both potential and constraint. On the one hand, it can be potential when this incest family still stays in Brayut Village to keep sustain the traditional property or to change the property tenure based on family consensus and balanced compensation. On the other hand, it can be a constraint when the incest family does not deliver potential children to inherit. The social trust itself can be to family, relatives, other local authority, or the management board of Tourism Village.

The Javanese principle of respect is very much essential in keeping harmony of the community. Respect towards parents and other elder ancestor is the main key aspect why people still trying to keep the heritage house. Verbal advice from the ancestor is likely to be sacred. Therefore, as far as the close family or relatives are still able to maintain the house, formal inherited system sometimes does not fully work.

From the depth interviews with the occupants or the owners of traditional houses in Brayut Village, it can be concluded that the house which is occupied or owned by the third generation of the house builder has been changing in physical terms. The pride and respect to the ancestor are main considerations to maintain and conserve their traditional houses. The family kinship of former local authority inheritance also supports the pride of its social status hierarchy. This encourages the house owner or occupants to conserve their traditional housing form and architectural elements properly. In addition to that, the strong cultural values of the family tradition also play significant roles to increase the pride of the ancestors' social strata and status.

Other cultural attractions that can contribute to the continuation of Tourism Village life are playing *gamelan* music, local traditional dance, Javanese traditional children games, and working on the rice field. Various traditional senses to enjoy the natural scenery are indispensable. Brayut Tourism Village is considered as one of unique villages with its nature and cultural potentials in Yogyakarta Special Province. This is proved by the events of Yogyakarta Jazz Music Festival take place in this village many times. It also provides a clue that the village has a mutual relation with the Yogyakarta urban area. In addition, the provincial government puts attention to the prospective development to promote tourism potentials of the village.

Social mobility structurally also affect to the traditional housing persistence. When inheritance achieves higher level of education or position in the broader society, it is most likely to get a work outside the village. This condition will widen the threat of conservation scheme. If the members of family are not concerned with the idea to conserve the heritage house, then the social approach of Tourism Village board needs to be enhanced. It urges to build the trust to the management board as social kinship to maintain the housing assets. It can entrust the owner of the house to give over the management of commercial houses to be homestay or other accommodation for the tourists' attractions.

As found in the previous study that cultural tourism continues to grow, and this culture has been perceived as different meaning. The process of cultural tourism and its subsequent huge domino effect in various fields provides an extra income for the community, especially for the host of homestay. The existence of foreigners has an impact on the

Table 2 Potential and constraint for conservation scheme

Influential aspects	Potentials	Constraints
Social aspect	<ul style="list-style-type: none"> • Family trust, respect to the elder ancestor • Social trust, <i>gotong royong</i> • Inner family incest • Social life and social system of the community • The principle of social harmony 	<ul style="list-style-type: none"> • Management system of tourism village board • Outer family incest • Marriage and occupancy • Education and career out site the village • Social strata • Social mobility
Cultural aspect	<ul style="list-style-type: none"> • Cultural attraction and art performance • Mandatory advice from elder ancestor • Respectful to elder family and relatives • Family inherited system • Art performers (gamelan, traditional dances) • Heritage traditional houses • History of Brayut Tourism Village • Local traditional culinary/gastronomic potentials • Javanese attitude, Javanese world views 	<ul style="list-style-type: none"> • Lack of conservation awareness • Shortage of cultural and art performers in the village • Lack of knowledge of maintaining the heritage
Economic aspect	<ul style="list-style-type: none"> • Benefit from commercialization of accommodation (homestay) • Benefit from local culinary • Benefit from cultural attractions 	<ul style="list-style-type: none"> • Original building material to preserve the house is expensive • Maintenance is not affordable
Environmental aspect	<ul style="list-style-type: none"> • Natural landscape • Traditional living housing, homestay 	<ul style="list-style-type: none"> • The size and border of plots are not clear • Land tenure
Human aspect	<ul style="list-style-type: none"> • Javanese politeness • Javanese principles of life • Javanese norms 	<ul style="list-style-type: none"> • Lack of management skill • Unequal education

fulfilment of the facilities and services to be paid such as accommodation, amenities, transportation, including the willingness to pay the preferred attractions. Previously, various ceremonies 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 (Rudwiarti et al. 2017).

Another cultural asset to attract tourist is local culinary. This can also support the scheme of housing conservation especially for maintaining traditional kitchen, when the attraction of making local foods comes to pass in the house with traditional style of cooking. This cultural asset in tourism main activities will increase financial support to sustain the village. As the local foods are made from home-grown agricultural products, therefore, local culinary potentials will also keep up as the opportunity of cultural capital to set up the robustness system of village agriculture. Perez-Galves et al. (2017) even emphasize that gastronomic tourism is also believed as one of the best ways to strengthen local tourist destination.

5 Conclusions and Recommendations

Sociocultural capital has characteristic that it does not deficiency to use, but will be lacking when it does not be used. It is also uneasy measured, difficult to build with outside intervention.

It is still questionable that Brayut Village in the past belonged to one authority that was very powerful; afterwards it was divided into a number of plots that can be inherited onto the next generation. This can be observed from the order of family tree and land or housing tenure.

In order to make contribution to the integrated conservation approach, it still needs to investigate local potentials, socially, culturally, economically, and environmentally. As what Garnham (1985) said, major components of identity have been found to be physical feature and appearance, observable activities and functions, meanings or symbols (p. 7).

For the purpose of identifying potentials and constraints due to the influential aspects, it can be summarized as seen from Table 2.

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