

# The Challenges of Rural Vernacular Lives in Facing the Global Tourism Influences

Titin Fatimah<sup>1\*</sup> Klara Puspa Indrawati<sup>1,2</sup> Nafiah Solikhah<sup>1</sup>  
Theresia Budi Jayanti<sup>1</sup>

<sup>1</sup>Departement of Architecture and Planning, Faculty of Engineering, Universitas Tarumanagara, Jakarta, Indonesia

<sup>2</sup>Departement of Architecture, Oregon University, United States of America

\*Corresponding author. Email: titinf@ft.untar.ac.id

## ABSTRACT

Indonesia has many excellent tourism fields, which brought visitors both domestic and foreign. Borobudur Temple has been a significant tourist destination in Indonesia. Since the official public opening of Borobudur Temple in 1983 and its establishment as a World Heritage Site in 1991, it has brought many international tourists. Global tourism has simultaneously introduced to the vernacular community in villages around the temple. This paper elaborates on the challenges of vernacular lives faced by the rural inhabitants in dealing with the influences of global tourism from the viewpoint of economy, environment, and culture. This study takes Giritengah Village, Borobudur, Magelang, Indonesia as the case study. It is a village located in the Borobudur Temple's surroundings. This research uses a qualitative method with observation, interviews, cultural mapping, and literature study as the data collection method. Research results showed that Giritengah Village inhabitants received direct and indirect influences from tourism activities in the area. As a result, their vernacular lives face some challenges. From the economic viewpoint, there are some opportunities to work in the tourism sectors, but then causes young generations less interested in working as farmers. From the viewpoint of the environment, there are some challenges on land-use transformation, waste management, and the importance of preparing a disaster mitigation system. From the socio-cultural viewpoint, interaction with the outsiders has influenced the mindset and lifestyle of the villagers, moreover who live in the lower hamlets which have easier access. The other hamlets which are in the upper area, seem stronger in conserving the local tradition.

**Keywords:** Challenges, global tourism, vernacular, rural tourism, cultural mapping

## 1. INTRODUCTION

Indonesia is wealthy in natural and cultural diversity, which is then widely developed as a potential tourist attraction. According to World Travel & Tourism Council's 2018 Travel & Tourism Power and Performance Top 30, Indonesia is listed on 9<sup>th</sup> rank of worldwide level [1]. It shows that Indonesia has many excellences in the tourism field. The tourism sector has been one of the industries that have significant contributions to the economy of many countries. Data from WTTC shows that the travel and tourism industry in 2018 generated 122,891,000 jobs directly, equivalent to 3,8% world's workforce. If it also counts the other industries related to travel and tourism, it can absorb 318,811,000 jobs in 2018, equivalent with 10,0 % world's workforce [2]. The development of tourism is widespread in almost all countries, making it a global phenomenon. The mobility of tourists from one country to another allows for human interaction and cultural exchange between countries. Therefore, tourism activities have an impact on the lives of local people in the tourist

destinations. This raises many new challenges, especially for the vernacular society.

### 1.1. Literature Review on Global Tourism and Rural Tourism

Since the 1970s, studies of tourism activities and their impact on cultural changes in the community of touristic destinations began to be intensely carried out [3]. These studies are more anthropological and especially highlight the lifestyle and cultural adaptation of the society in the third world, where global tourist destinations are mainly located, by the presence of tourists, who generally come from more developed countries. Tourism is considered the fastest mechanism in cultural exchange in the context of globalization today. However, there is a deep-seated conflict from this mechanism in the form of cultural domination of tourists who slowly change the way of life of the host population in the destinations because of their weaker cultural position. Tourism is often seen as an agent that accelerates the deteriorating of local cultural values [3].

The motives of tourist's arrival vary greatly. Some require a contrasting atmosphere to escape the daily rush, while the other groups of tourists want to feel and learn a new way of life that is different from their understanding of the world, and some other tourists come from big cities yearning for nature. The government of developing countries see tourists as potential income; thus, they start campaigning for the superiority of attractions in their own countries. Unfortunately, the focus of tourism development here is still oriented to meeting the needs of tourists. Hosts are still considered as service providers. The roles between tourists and hosts have shown inequality because the needs of local people are narrowly translated as improvement of regional income.

The economic orientation underlying tourism activities without considering the cultural and ecological dimensions of the host shows unsustainable planning. The quality of life of the host community is marginalized. Comparing the two types of tourism development in various contexts shows a significant difference in understanding and goals [3]. The first type of development focuses on the global context that pursues economic expansion by empowering tourism as an industry. Tourism activities are embedded in the culture of global consumerism as the core of modernization. One of the global tourism strategies is to create standards on products offered to create homogenization and efficiency. The goal is finally to form a feeling of familiarity with tourism products. The tourism industry will initiate individualist societies.

On the contrary, the second type focuses on managing local life and sustainably strengthening communities. Tourism and culture contain relationships that are directly, quickly, and intensely recognized. Local tourism can only work within a cultural framework as two parallel and holistic systems. Generally, the development of tourism businesses in this type comes from social forces that are in top-down planning of government bureaucracies, not getting too much attention. Local people are the primary determinant of achievement. Therefore, local tourism is seen as a better alternative concept to pursue economic development while empowering society.

Tourism could indicate an early symptom of inequality in the industry between the disparity of prominent capital entrepreneurs and communities with weaker economies. Therefore, Plog [4] explains that tourism planning must protect natural resources for the most excellent welfare of host residents. Tourist density and the number of supporting buildings need to be regulated to keep the utilization and availability of various resources in balance. Privacy of the host residents must be well considered against tourism exposure, while security and comfort of tourists should also be facilitated. The more diverse activities in tourist destinations, the more opportunities available for continual visits without harming the cultural and historical values of host's life. The full implementation of tourism needs to be supported by regulations in various dimensions to ensure economic, environmental, and human improvements.

With the rise of the global tourism stream that touches the host community in rural areas, appreciation of the local situation and specific life elements are required. Standards

in tourism operations must be negotiable without reducing the positive intentions. Burns [3] mentions that one form of negotiation can be an organic and flexible management pattern by relying on equal knowledge and various skills among the host community. This form of tourism will get closer to the vision of sustainability. The strength of the community is closely related to the pattern of social relations in rural life, so that rural tourism can be proposed as a form of future tourism. The host community should live naturally like their daily lives, and tourism can be a strategy to achieve access to the development of knowledge, technology, economy, and a better environment.

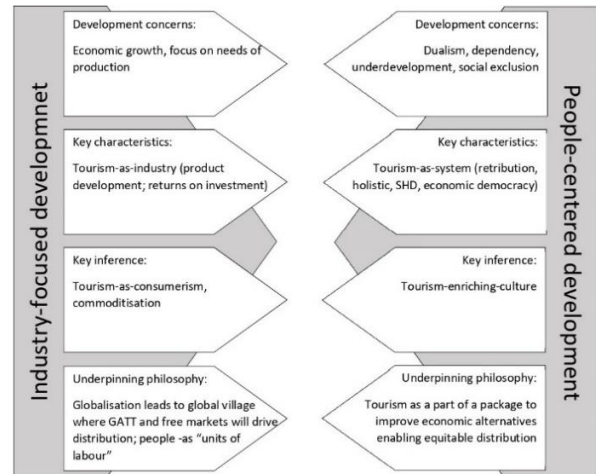


Figure 1 Contradiction of Global and Rural Tourism (Source: Burns, 1999)

The development of community-based rural tourism naturally will take place in a bottom-up manner. To begin with, a thorough understanding of the supporting elements is available and their potential [5], so that mapping is the best method of connecting the findings with the framework of space and time. Collective mapping that reveals the socio-cultural capital of the host community will be the basis for making a strategy to use space for tourism. Cultural capital is described by Pillai [6] as a product of mutual interaction between humans and the context of living in a certain period that produces cultural knowledge in the form of understanding the dynamics of living space in the form of vernacular life, philosophy, beliefs and value systems, and perceptions. Cultural capital will be transferred from one generation to the next.

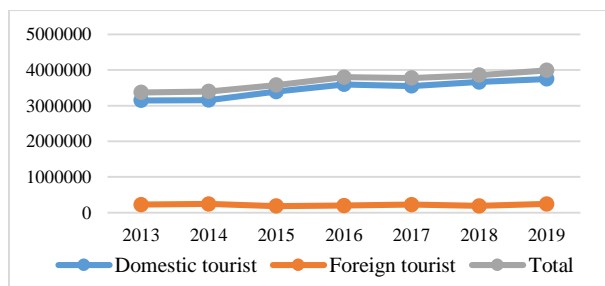
Even Lareau and Weininger [7], by referring to Bourdieu, state that cultural capital is closely related to economic capital. One thing that needs to be realized is that culture is collective ownership, so a culture-based economy must also be collectively accessible. Culture is the foundation for preserving the natural and artificial environment and the implementation of the economy. Conversely, changes in the natural and artificial environment and economic development will manipulate culture. This interaction between culture, natural environment, and economy is crucial to planning a sustainable form of rural tourism.

Currently, the focus of rural tourism development still revolves around economic issues, so it needs to be strengthened at the community level about the potential of culture and environment to synergize with the implementation of tourism. This strengthening effort is one of the main objectives of cultural mapping. Through the mapping of culture, environmental and economic problems that may be caused by the entry of the global tourism industry into the villages will be faced with the strength of local cultural values [8]. In the mapping process, local communities are placed as creative and productive actors in recognizing village elements that can relate to tourism businesses and propose forms of tourism that best suit their way of life. With the full involvement of local residents in planning that prioritizes the local way of life, environmental preservation, and sustainable economy, tourism is expected to perform a new industry in vernacular life and as a system integrated with the management system of all holistic life forms in the village.

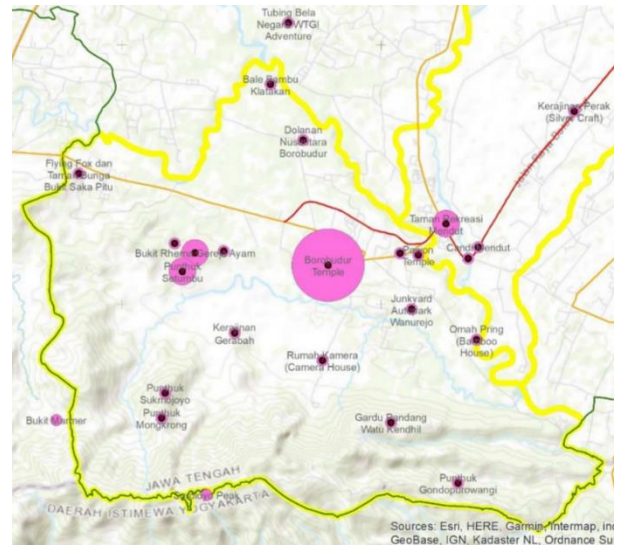
**1.2. Tourism development in Borobudur Area**

Since the official public opening of Borobudur Temple in 1983 and its establishment as a World Heritage Site in 1991, it has brought many international tourists. A rapid surge of visitors to the rural area around Borobudur could be noticed since President Joko Widodo includes Borobudur in the list of 10 Indonesia priority tourist destinations in 2015. Figure 2 shows the number of visitors to Borobudur Temple, which increases gradually. In 2018, almost 4 million visitors consisted of 3.663.054 domestic tourists and 192.231 foreign tourists [9].

The presence of tourists provides an opportunity to interact between tourists and the host communities. Therefore, there are cultural influences, both direct and indirect. Global tourism has been simultaneously introduced to the vernacular community in villages around the temple, especially when tourists stay in Borobudur area for days. As a means of accommodation, currently, there are 7-star hotels and 44 non-star hotels throughout Magelang Regency, 7-star hotels and 12 non-star hotels in Magelang City. In addition, there are 20 *Balkondes (Balai Ekonomi Desa or Village Economy Center)* in Borobudur Sub-district, all of which provide accommodation of around 4-8 rooms, as well as many homestays whose exact location is not known, but most of them are located in villages closest to the Borobudur temple site [10].



**Figure 2** The visitor number of Borobudur Temple (source: compiled from BPS data, 2020 [11])



**Figure 3** Borobudur Temple is the primary tourist place, but tourists also visit other destinations in the surrounding villages (source: ITMP-BYP, 2020[10])

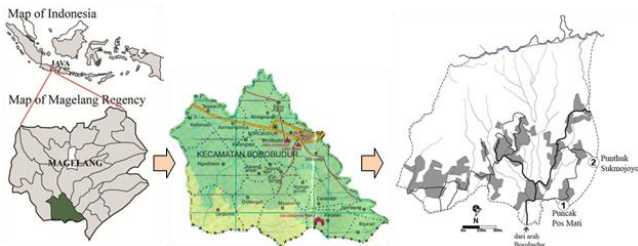
Figure 3 shows that Borobudur Temple is the most favorite tourist place in this area, but tourists also visit some other destinations in the surrounding villages. Nowadays, many village tour packages are offered for visitors to enjoy the rural atmosphere and experience traditional rural life, such as sightseeing, culinary, home industry, craft, art performance, stay in the homestay, and so on.

Initially, the idea of rural tourism to enrich Borobudur tourist's experience was initiated by local guides and the village communities [12]. Currently, several pieces of research focus on tourism impacts in Borobudur. After the second restoration project was completed, Borobudur Temple was then opened for public in 1983. Many tourists visited this heritage site and started to influence people's lives in the surrounding villages. Ahimsa-Putra [13], in his paper, described the impacts of tourism in social, economic, and cultural aspects, especially to inaugurate the twenty years after the restoration (1983-2003). He explained the local community's life changes using anthropological view in the state of before restoration, when restoration began, and after the restoration. He also pointed out some impacts caused by tourism activities in Borobudur on both positive and negative sides.

Kausar's study [14, 15] focuses on the socio-economic impacts of heritage tourism from the point of view of the local community. However, her research discusses the everyday livelihood activities related to 'common' tourism on Borobudur Tourism Park, not specially about rural tourism initiated by the village community. She also explored the factors affecting the generation of socio-economic impacts for the community. There are three main factors: a) local environment (socio-demography, area characteristics, and management), b) policy in the national context that is reflected from the existing legal framework, and c) issues in light of the nomination process, guidance from the relevant international organization and the development in World Heritage Site discourse.

Fatimah [16] in the previous research explored the impacts of rural tourism activities on the Borobudur cultural landscape. There are many changes on landscape elements in each village classified into five types: addition, continue, customize, transform, and repair. The landscape element's changes that are improving or increasing the value of landscape are considered as part of evolutive conservation. However, we should be aware of the uncontrolled tourism development that will lead to character changes.

### 1.3. Overview of Giritengah Village



**Figure 4** Location Map of Giritengah Village (Source: Fatimah, 2012 [17])

Giritengah Village administratively is one among 20 villages in Borobudur Sub-district. It is located within 5 km to the southwestward from Borobudur Temple Park. The village is divided into 6 hamlets (sub-villages) scattered out over the hilly area's dynamic contour. Mijil and Kalitengah hamlet are located on the north side of the village which is lower and flatter, while Ngaglik, Kamal, Gedangsambu and Onggosoro are situated on the hillside of Menoreh Mountain Range on the south side of the village. The whole village area covers 432.245 hectares, including 53.88 hectares of agricultural land. This village is occupied by 3222 residents who are majority work as farmers, although there are also other occupations such as trader, labor, entertainer, etc [18].

The existing geographical conditions make Giritengah Village's landscape naturally beautiful. There are several peaks of hills (local people call it '*punthuk*', which means hilltop or small hill) that offer breath-taking sceneries of Borobudur cultural landscapes. Therefore, they attract people to come and enjoy the natural beauty. Catching the phenomena of coming visitors, the local community nearby the *punthuk* then started to utilize and develop them into the sunrise/sunset viewing area. Mostly they can be reached through trekking to the top. Nowadays, these spots have become popular tourist destinations and are frequently visited by tourists [18].

Besides, since the opening of Borobudur Temple Park for tourism, many villagers also shift their job from farmers to tourism sector workers such as tourist guides, souvenirs sellers, food sellers, etc. In addition, when the tourism activities in Giritengah Village increased, many villagers also joined to get some benefits such as selling foods, producing home industry items, providing their house for a homestay, etc. Thus, there are many changes in villager's lives. Therefore, it is necessary to know how this global

tourism influences the vernacular lives of the villagers and what kind of challenges are they facing.

### 1.4. Research Objective

This paper elaborates on the challenges that vernacular lives faced by the rural inhabitants in dealing with the influences of global tourism from the viewpoint of economy, environment, and socio-culture.

## 2. RESEARCH METHOD

This study uses the descriptive-qualitative method. Data collection was carried out through observation, in-depth interviews, literature study, and cultural mapping. Firstly, we conducted a preliminary survey to know the existing condition of rural tourism activities and the existing condition of Giritengah villagers.

Secondly, we conducted a field observation and analyzed secondary documents to investigate the current conditions of tourism activities, the initial history, and the progress. And then, we also interviewed the key persons in the village community, related to rural tourism activities and their influences on village communities, including their vernacular lives. Cultural mapping was conducted to grasp and identify the potentials of the village, including culture, economy, and the environment. Finally, the various data obtained from the above steps is then used to analyse the challenges faced by the village communities as the influences of global tourism.

## 3. RESULTS AND DISCUSSIONS

### 3.1. Vernacular Rural Lives in Giritengah Village

#### 3.1.1. Village Community and Their Daily Life

Giritengah village is located around 5 km from Borobudur Temple. It can be easily accessed by any means of transportation, especially the village center which is situated in the plain area, while several hamlets situated on the hilly area is a little bit difficult to be accessed. The main road is covered by asphalt, and some covered by concrete and arranged stones.

Many village inhabitants still hold on to the traditional Javanese principles. The social structure of the Giritengah Village community still reflects a solid social pattern. The neighborhood system called *Rukun Tetangga* (RT) and *Rukun Warga* (RW), the lowest tier community associations, play a substantial role. The community upholds the values of *gotong royong* (mutual cooperation) and *tepo seliro* (tolerance). Regular activities and gathering such as *yasinan*, *arisan*, and community service also still exist.

The livelihood of the majority of the village population is farmers. Most villagers fulfill their daily needs by farming, but nowadays, the younger generation shows low interest in

continuing this profession. Environmental degradation, especially water availability, causes dry land to dominate rice fields. Rice fields are only located in the flatter area on the north side of the village, while the hilly area on the south side is utilized as plantation and community forests. [19]. Regarding the built environment, 64.5% of the villagers still live in non-permanent houses made of bamboo and wood materials. In contrast, the rest live in permanent and semi-permanent houses made of brick and cement. Changes in this type of settlement are also an indicator of economic improvement. The most achieved level of education in Giritengah is still equivalent to Elementary Schools with a productive age of 30-39 years as the largest group [20]. This village has a traditional market, commonly called 'warung', that occurs every morning from 6 to 9 am. Goods sold include grocery items, vegetables, cooked food, earthenware, clothes, etc. This market does not have a permanent building; it only occupies the side of the road (see Figure 5, photo on the right).



**Figure 5** Profile of Vernacular Peasant Community in Giritengah Village (Source: Field survey, 2004 and 2018)

### 3.1.2. Traditional Art Performances and Rituals

In Giritengah Village, there are various kinds of traditional arts groups, including *nDayakan*, *Jathilan*, *Kuda Lumping*, *nDolalak*, *Gatholoco*, etc. In addition to routinely practicing and performing inside their village, several art performance groups also often receive invitations to perform outside the village.



**Figure 6** Sendang Suruh Cultural and Art Festival. (Source: Giritengah Village Government, 2004)

Besides, there is a ritual at *Sendang Suruh*, a historical place located in a small forest named *Hutan Suruh*. It is famous for its heritage stone of Diponegoro Prince, an Indonesian hero during the Dutch colonial era. The *Sendang Suruh* ritual has existed for a long time but is only limited to the caretaker's family. It takes place every Muharram (Suro, (new year based on Islamic and Javanese calendar). Several years ago, this ritual was packaged in a larger form with *Sendang Suruh* Festival's name. This festival is held simultaneously in commemorating the month of *Muharram* and the *Perti Desa* event. This consists of the *Sendang*

*Suruh* ritual as the main event and additional events such as folk-art performances, the village's potential exhibition, recitations, and other supporting activities (see Figure 6). Unfortunately, it has stopped due to some reasons. Apart from the *Sendang Suruh* ritual, in Giritengah Village, there are still other ritual traditions such as *Nyadran*, *Tingkeban*, *Mitoni*, *Wiwit*, and so on.

### 3.1.3. Arts and Crafts

The arts and crafts are pretty developed in Giritengah Village. There are several businesses in bamboo carving, bamboo weaving, wood carving, batik making, pandanus weaving, etc. The art of bamboo carving, among others, produces paintings of the Borobudur Temple, which are mostly sold as souvenirs at the Borobudur Temple Tourism Park. The art of bamboo woven, among others, produces woven bamboo walls, furniture, and decorations. The art of wood carving produces wooden masks with distinctive patterns.

### 3.2. Rural Tourism Activities in Giritengah Village

According to our field observation and interviews, we found that tourism activities in Giritengah Village have emerged since 2004 by the visits of small group tourists to Pos Mati. However, it was booming in 2015-2017 when several other *punthuks* appeared as tourist destinations. This phenomenon happened when a community of photographers explored the village and found sunrise and sunset observation points on several hills (*punthuk*). The public appreciated their uploaded visual catches to social media and massively brought visitors to the *punthuk*. Some groups of youngsters who are sensitive to social media then quickly act by building facilities on several *punthuk* independently.



**Figure 7** Natural Landscape and *Punthuk* as Tourism Destination at Giritengah (Source: Field survey, 2018)

At the same time, after appointed as one of the top 10 Indonesian tourism destinations by President Joko Widodo, there are massive programs by the government in Borobudur area. For instance, Ministry of state-owned enterprises (Kementerian BUMN) initiated a program called '*BUMN Hadir untuk Negeri*'. This program aims to provide Balai Ekonomi Desa (Balkondes) in 20 villages of Borobudur Sub-district. There are 20 BUMN (state-owned enterprises) responsible for granting their CSR budget for each Balkondes in every village [21].

In the case of Giritengah Village, the management of Balkondes is under the Bumdes (*Badan Usaha Milik Desa* - village-owned enterprises). Balkondes acts as the center for village tourism activities as well as a tourist information center. When Balkondes began to organize all tourism activities actively, the managers of *punthuks* had questioned the changes in their income management, which were feared to be less balanced with their efforts to take care of the *punthuk* this far. When the research team held discussions with residents in 2018, the tension between *punthuk* managers and village coordinators had begun to melt. However, the unity of opinion about tourism administration still had not fully achieved. Residents still need an introduction to tourism and what will happen to the village when visitors arrive because tourism has been intensified just recently. One of them can be seen from BUMN (state-owned enterprise) to use its CSR (corporate social responsibility) funds to build Balkondes building facilities, including several guesthouse/homestay units.



**Figure 8** Balkondes Giritengah Village and its guest house/homestay (Source: Field survey, 2019)

Balkondes ini Giritengah Village funded by CSR from Jasa Raharja Co.Ltd. This Balkondes consists of several Javanese style open buildings functioned for café restaurant, meeting venue, tourist information center, and supporting facilities such as office, praying space and toilet. It is also equipped with several modest kampong style buildings functioned as guesthouse/homestay (see Figure 8).

### 3.3. The influences of global tourism on the vernacular lives of village communities

The development of tourism at Borobudur Temple, since it was opened to public visitors in 1983, has had a significant influence on life in the context of surrounding villages, including the village of Giritengah. Compared to other villages that were also affected, Giritengah has long been known to be part of the location of Diponegoro struggle during his guerrilla period of the Java War in 1825-1830. The appearance of nature is surrounded by hills which causes six hamlets in it to spread to lower areas, such as Kalitengah and Mijil. Whereas Ngaglik, Kamal, Onggosoro, and Gedangsambu are in higher locations.

Hamlets or sub-village in lower locations have a faster and more significant influence from tourism activities around Borobudur. Meanwhile, the difficulty of access to higher hamlets causes local culture to be slightly isolated from the influence of tourism.

Some of the *punthuk* who were once the center of the crowd were Pos Mati, Eden Sunrise, *Punthuk* Mongkrong, *Punthuk* Sukmojoyo and Gupakan Watu Kendil. The manager of each *punthuk*, during the peak of the crowd between the year of 2015-2017, applying the entrance fee or parking fee that has created new jobs. However, due to uncoordinated management at the village level, there was the competition between *punthuk*'s management to attract visitors. As a result, some *punthuks* cannot survive because of inadequate facilities and access, such as in *Punthuk* Pos Mati, and Eden Sunrise. At present those *punthuks* are rarely visited and left untreated. Lately, another new *punthuk* was established as tourist destination near Gupakan Watu Kendil, named Limasan Hill.

In addition to nature tourism in *punthuk*, there are several cultural attractions in Giritengah Village, such as Sendang Suruh historical site, Sanggar Pamelengan, *Omah Sakeng Ndene* Art Studio, wood mask carving workshop, and Batik Sanggara maker.

Onggosoro Hamlet is the center of Kejawen religious worship through the presence of the Sanggar Pamelengan (see Figure 9). Kejawen adherents, who are older than Muslims on Java, have two significant days, namely the celebration of 1 Suro (1 Muharram) and the night of 15 Suro (full moon). Every day, this place is used to preserve *Kejawen* (Javanese) culture, such as meditation and a place for kindergarten education for children from the families of *Kejawen* followers. Mr. Kamijan, as one of the leaders of *Kejawen*, is often visited by anthropologists and researchers as well as those who want to learn about *Kejawen*'s life philosophy.



**Figure 9** The Settlement Area of Kejawen Community at Onggosoro Hamlet (Source: Field survey, 2004)

Besides Kejawen culture, which has become the identity of Giritengah, there are several locations of arts and culture centers, namely *Omah Sakeng Ndene* Art Studio, wood mask carving artisans, and Batik Sanggara maker. *Omah Sakeng Ndene* Art Studio is led by Mr. Tijab, which is currently well-known by international tourists who want to learn various forms of Javanese art, especially gamelan music. Meanwhile, carved wooden masks from Giritengah have been famous to the wider audience outside the village to support various art and cultural performances. The creative potential of mask art can later be developed as part of educational tours for visitors of Giritengah. Finally, Batik

Sanggara, developed by Mr. Ranto, is quite innovative because Mr. Ranto experimented with his motives that represent Giritengah's cultural values. All cultural, artistic, and historical elements in Giritengah Village need to be celebrated by local residents as a collective cultural capital in tourism planning in their villages so that they do not rely solely on lodging programs in Balkondes.



**Figure 10** Left: practicing traditional music gamelan at *Omah Saking Ndene Art Studio*; Right: batik making at *Batik Sanggara* (Source: Field survey, 2018).

### **3.4. The challenges of rural vernacular lives facing the influences of global tourism**

As discussed in the previous part, the development of global tourism has impacts in various fields. Here we will discuss it from the viewpoint of economy, environment, and socio-culture.

#### **3.4.1. Economy**

From the viewpoint of the economy, there are many opportunities to earn additional income from the tourism sector, including guide service providers, destination managers, handicraft or home industry product producers, catering service providers, etc. This causes many young people to be less interested in working as farmers, because by working in the tourism sector they can earn money faster, without waiting for months.

#### **3.4.2. Environment**

In the environmental field, there are quite a several challenges posed by global tourism. First, the demands of tourism activities lead to drastic land-use changes, especially around destinations. Many paddy fields are turned into residential land, accommodation facilities, cafes/restaurants, etc. Many tourist facilities are built on both infrastructure and buildings.

The waste management system is also one of the toughest challenges. Sometimes visitors do not have the awareness to throw garbage in its place, so there is a lot of garbage everywhere. The short-term solution is the provision of waste bins and instructions that are inviting and educative. However, it is necessary to think about long-term solutions for comprehensive waste management.

It is also essential to prepare a disaster mitigation system, especially since Giritengah Village is a disaster-prone area, one of which is landslides caused by many contoured lands, even quite steep in some places.

#### **3.4.3. Socio-Culture**

In the viewpoint of socio-cultural field, the influence of global tourism poses several challenges, including gradual lifestyle changes, from a traditional/vernacular lifestyle to a more modern lifestyle. Like it or not, this will affect the culture of the community. Currently, the number of art groups is also decreasing because many young people are less interested in joining and continuing the tradition.

In addition, with the development of the tourism world, various new organizations were formed, including Bumdes (village-owned enterprise), Pokdarwis (tourism awareness group), etc. These, of course, will affect the social order. Traditional/vernacular systems will more or less change to adapt to the new order.

## **4. CONCLUSIONS**

Giritengah Village, which is located not far from Borobudur Temple has direct and indirect influences from tourism activities in the area. This causes some challenges to their rural vernacular lives. From the economic viewpoint, there are some opportunities to work in the tourism sectors, but then causes young generations less interested in working as farmers. From the viewpoint of the environment, there are some challenges on land-use transformation, waste management, and the importance of preparing a disaster mitigation system. From the socio-cultural viewpoint, the existence of interaction with the outsiders (in this case is tourists) has influenced the mindset and lifestyle of the villagers, especially the young generation, moreover who live in the lower hamlets which have easier access. The other hamlets which are in the upper area, seem stronger in conserving the local tradition in their daily lives. The establishment of new organizations due to tourism activities management will affect the social order in their traditional/vernacular systems.

## **5. SUGGESTIONS**

In further developments, it is also necessary to regulate the tourism development plan of Giritengah Village legally. The plan can be stated in the Giritengah Village Tourism Development Plan, as a detail of the Magelang Regency Tourism Master Plan. So that in the future, the concept of the Giritengah tourist village can maintain the local character and identity that is rich in local cultural values, by adhering to the principle of preserving the Borobudur cultural landscape heritage and ensuring the safety of residents and tourists.

## **ACKNOWLEDGMENT**

This research is funded by the Directorate of Research and Community Engagement, Directorate General Research and Development

Enforcement, Ministry of Research, Technology and Higher Education, based on the research contract number 010/KM/PNT/2018, 6 March 2018, Fiscal Year of 2018. This research is carried out under the PDUPT scheme (Penelitian Dasar Unggulan Perguruan Tinggi / University Distinguished Basic Research) with contract number 673-SPKDIR.PPM/UNTAR/V/2018.

## REFERENCES

- [1] World Travel & Tourism Council. (2018). Power and Performance Ranking 2018 (London: World Travel & Tourism Council) URL: <https://www.wttc.org/-/media/files/reports/2018/power-and-performance-rankings-2018.pdf>, retrieved April 20, 2019.
- [2] World Travel & Tourism Council. (2019). Travel & Tourism Economic Impact 2019 - World (London: World Travel & Tourism Council) URL: <https://www.wttc.org/-/media/files/reports/economic-impact-research/regions-2019/world2019.pdf>, retrieved April 20, 2019.
- [3] Burns, Peter M. (1999). An Introduction to Tourism and Anthropology. Routledge, London
- [4] Plog, Stanley C. (1994). Leisure Travel: An Extraordinary Industry Faces Superordinary Problems. In Theobald, W. (Ed.). *Global Tourism: The Next Decade*, Butterworth-Heinemann, pp. 52-53.
- [5] Mercer, C. (2010). A Global View: The Cultural Turn in Urban Planning. In Baeker, G. (Ed.). *Rediscovering the Wealth of Places: A Municipal Cultural Planning Handbook for Canadian Communities*, Ontario: Municipal World Inc.
- [6] Pillai, Janet. (2013). *Cultural Mapping: A Guide to Understanding Place Community and Continuity*, SIRD, Petaling Jaya.
- [7] Lareau, A. & Weininger, E. B. (2003). "Cultural Capital in Educational Research: A Critical Assessment", *Theory and Society*, Vol. 32 No. 5/6, 2003, pp: 567-606.
- [8] Ventura, C. & Assumma, V. (2014). Role of Cultural Mapping within Local Development Processes: A Tool for The Integrated Enhancement of Rural Heritage.
- [9] Badan Pusat Statistik Kabupaten Magelang. (2019). *Magelang Regency in Figures 2019*. Catalog 1102001.3308
- [10] Integrated Tourism Master Plan Borobudur-Yogyakarta-Prambanan (ITMP-BYP) Rencana Pengelolaan Pengunjung Borobudur Final Report on 31 August 2020.
- [11] Central Bureau of Statistics. (2020). *Magelang Regency in Figures 2020*. Central Bureau of Statistics Magelang Regency, Kota Mungkid
- [12] Fatimah, T and Kanki K. (2012). Evaluation of Rural Tourism Initiatives in Borobudur Sub-district, Indonesia: A Study on Rural Tourism Activities for Cultural Landscape Conservation *Journal of Architecture and Planning, Transactions of AIJ (Architectural Institute of Japan)* 77(673), March 2012, pp: 563-572
- [13] Ahimsa-Putra, H. S. (2003). Twenty years After - Economic, Social, and Cultural Impacts of Tourism in Borobudur. Paper presented at The Fourth Experts Meeting on Borobudur. Magelang, Indonesia, July 4-8, 2003.
- [14] Kausar, D. R. (2010). Socio-Economic Impacts of Tourism on a World Heritage Site: Case Study of Rural Borobudur, Indonesia. Unpublished doctoral dissertation, Graduate School of International Development, Nagoya University, Nagoya
- [15] Kausar, D. R. and Y. Nishikawa. (2010). Heritage tourism in rural areas: Challenges for improving socio-economic impacts, *Asia Pacific Journal of Tourism Research* 15(2), 2010, pp: 195-213
- [16] Fatimah, T. (2015). The impacts of rural tourism initiatives on cultural landscape sustainability in Borobudur area The Impacts. *Procedia Environmental Sciences* 28 (2015) 567 – 577
- [17] Fatimah, Titin. (2012). A Study on Community-based Cultural Landscape Conservation in Borobudur, Indonesia. Unpublished dissertation. Graduate School of Urban and Environmental Engineering, Kyoto University.
- [18] Fatimah, T. et al. (2018). Pemetaan Budaya Di Kawasan Pedesaan: Studi Kasus Desa Giritengah, Borobudur. *Jurnal Muara Sains Teknologi, Kedokteran dan Ilmu Kesehatan* Vol. 2 No. 2, Nov 2018. pp: 562-571
- [19] Monografi Dinamis Desa Giritengah. (2014). Giritengah Village Government Office.
- [20] Monografi Dinamis Desa Giritengah. (2016). Giritengah Village Government Office.
- [21] Fatimah, T. et al. (2019). Eksistensi Balkondes dalam Konteks Saujana Borobudur: Sebuah Tantangan Pelestarian. Prosiding Seminar Nasional dalam rangka Temu Pusaka Indonesia 2019, Badan Pelestarian Pusaka Indonesia.