

# The Social Transformation Value in Lava Tour, Merapi Mountain, Yogyakarta

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**Abstract**—Lava tour is one of the tours offered by the community on the slopes of Mount Merapi. Lava tour is basically a bundle tour that refers to disaster as tourism commodities. The jeep is used as a medium for accessing all areas are available such as Kaliadem Bunker, the rest in my treasures, the alien rock, Mbah Maridjan historical sites and also the off-road sensation in Kali Kuning. This research uses a naturalistic approach as one of the qualitative approaches of natural. The aim of the research was to explore the value on lava tour tourism in district Cangkringan, Sleman Regency, Yogyakarta special region. From the grand tour and the mini-tour produced several units of information categorized into the six themes, namely: physical, trip, history, community cooperation, the community's mental, and economy. Research findings indicate the existence of a social transformation process that is characterized by the presence of community adaptation process and the resilience process. The values that make up the process of social transformation in lava tour tourism consist of inheritance, culture, togetherness and economic values.

**Keywords**—social transformation value; lava tour

## I. INTRODUCTION

Yogyakarta has a great thing inside, such as the scenery, culture and also the tourism. Mount Merapi Has reached a height of 2,980 meters above sea level, type strato and the most active in Indonesia even in the world, with an average eruption intensity with short reached the 2-5 years long cycle and reach 5-7 years, with this kind of intensity causing disaster risk levels in the surrounding area becoming high. The phenomenon of community-based tourism in Yogyakarta disaster indeed interesting enough to be discussed. Most tourist-based citizens built on the desire to rise up from the slump after the happening (Merapi or tectonic). Such Tracking, Gunung Kidul Village. This tourist village built tectonic earthquake in Yogyakarta in 2006. Environment with the community is very concerned, changes that occur due to the Merapi eruption in 2010, left so much grief and bad memories to those people who lived in

Cangkringan Subdistrict [1-5]. The development of the post-war territory of the eruption still performed by developing the potential of existing communities in Cangkringan Subdistrict, one Lava tour [6-8]. The qualitative approach, naturalistic type used to see the occurred phenomena as well as the values embraced by society Cangkringan Subdistrict until now [9-12].

Although there's been previous research regarding lava tour of Merapi, but no one was able to explain about the values embraced by the community's naturalistic approach using Merapi, which is still rarely used in planning field. The research describes the process of social transformation which exist in Cangkringan Sub-District before and after Mount Merapi erupted. The results of this research are to see the process of social transformation and adaptation of communities against the values embraced in alive.

## II. METHODS

To explore the transformation value, we used two type of qualitative methods. Lava Tour, Yogyakarta we were chosen because of the issue is really interesting. On the basis of a superficial way, observers stated that the quantitative research includes any type of research that is based upon the calculation of a percentage of the mean, the median, and calculation – statistics etc. but there's two things to approach this research, there is primary data, and depth interview with the community in Merapi Mountain. The informants were selected by recommendation from government officer who tell more about Lava Tour Mountain. Information were obtained from 4 key informants like Mrs. Tiwi as the owner of Museum Sisa Hartaku's house, Mr. Rudy as the owner of Tour Guide, Mr. Dardiri as the headquarter of AWJLM (Merapi Jeep Association) and Bappeda Sleman Regency. For the analysis, first we sort the relevant data and make sure the information from another sources. Then, we could find the data to collect became theme of the research. For more information we could see the step of the research bellow:

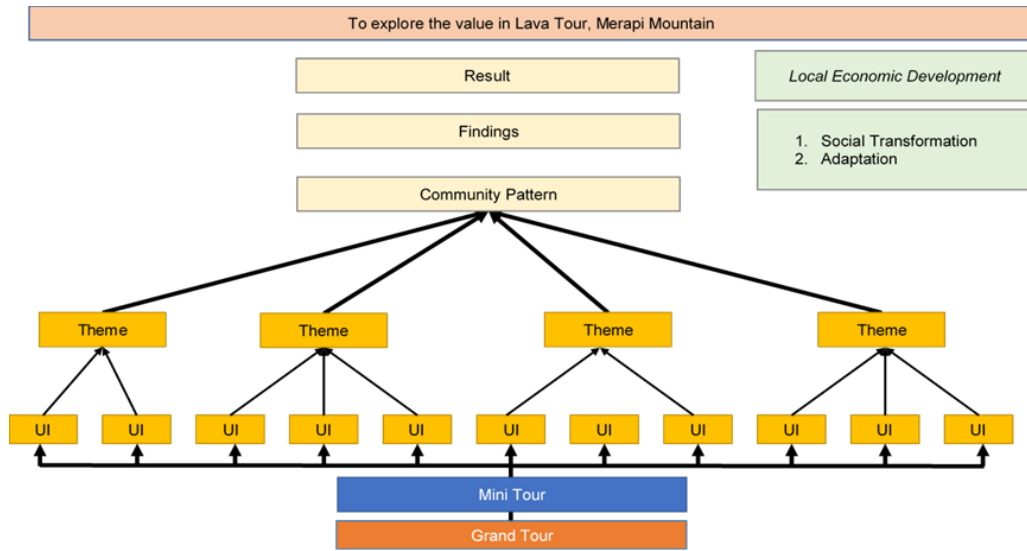


Fig. 1. The step of the research.

### III. RESULT AND DISCUSSION

According to the data above mentioned that the themes of the research steps above. the discovery of the themes and units of information that later will be processed that would be bearing the findings in this study the chart below shows

the chart of units of information that is obtained, the information has been grouped into themes that were later used to determine the region of study findings. To find the value for social transformation at Lava Tour in Yogyakarta, we find a theme that was got from Lava Tour:

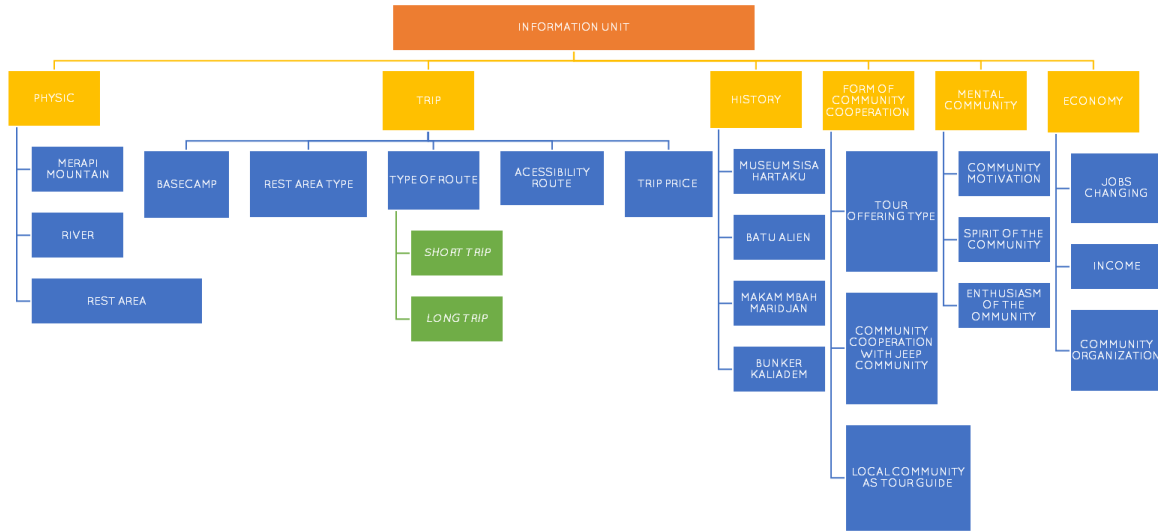


Fig. 2. The theme of the research.

#### A. Physical

The phenomenon of eruptions that occurred December 2010 that causes of the frequent in Habanero River which is led to an abundance of volcanic material that destroyed several villages, destruction of infrastructure and the access road to the area. Besides the geographical affairs such as rocky road as well as the flow of the river as a tourist track to lava tour make adrenaline encouraged that makes tourists interested to try this type of tourism. Jeep has been chosen by

the public because of its shape and also the immune is cobbled streets and a large haulage.

Natural disasters cause factor of social transformation is a big impact. The natural environment is high affects joints of a society's life. So, if there are changes to the environment then the impact is the occurrence of a social change in society. A natural disaster is the cause of a form of social change which is not desired by the community and the associated lava tour starting from something undesirable,

namely natural disasters. Lava tour formed by a natural disaster, namely the eruption of Mount Merapi that swallows a lot of casualties and losses.

### *B. Trip*

Cangkringan Subdistrict community still trying to survive in the post due to the spirit of the victims of the eruption can be in other to keep the spirit and persist in all circumstances. In addition, there are tourist spots in each of the stops which can be used as a place to just take off your thirst or enjoy the view. Access from the city towards the attractions can be accomplished in time-45 minutes + to use private vehicles. The price is worth to pay through the facilities and also experience for the tourists.

### *C. History*

Development of lava tour from year to year changes ranging from motorcycle rent in 2010, a switch to become trail motorcycle at the end of the year 2010 due to damaged road access makes the other two-wheeled vehicles cannot pass on the road until in the end it can be switched to a jeep. The main factors of social transformation are a new invention (discovery), where the existence of a new invention which exploited the community to offer and develop natural tourism areas which are owned, such as the use of the Internet as a means of promotion and tourism related information dissemination lava tour. Tourist attractions offer in lava tour over the years not only experienced improvements in the form of an expansion of the land but also adding some other supporting facilities such as a small stall or the parking lot, the funds were used to repair the donation comes from tourists and also money for parking, the sights are almost entirely managed by the community itself except for the Bunker at Kaliadem which is managed by the regional Government of Sleman Regency. Each has its own significance sights but most importantly this lava tour taught us to always remember Allah and also as a reminder if the death can pick up anyone and anywhere.

### *D. Collaboration*

From observations made by researchers of Cangkringan Subdistrict community that belongs to the community, as can be seen from the governance of tourist attractions, tourist service providers also basecamp fully belongs to the community. Cangkringan Subdistrict communities also build the jeep community, up to the present already reached 30 with 800 cars jeep that is in the area of Cangkringan Subdistrict surmounted by the jeep tours the slopes of Merapi (AJWLM), as well as using local people as tour guides who are specialized for local communities that used to pay the victims of the eruption 2010. Kuncen Mount Merapi has an important role in addition to giving guidance for the climbers who want to climb the Summit of Merapi Mountain, a task most major kuncen is giving information to the population when there is activity of Merapi, so many Community who appreciate and respect kuncen Mount Merapi. From there can be seen a role value of togetherness can drive the public to care about the environment and customs of his forefathers.

### *E. Mental of Community*

Post-eruption Cangkringan Subdistrict community that in addition to the detriment of the material, but also leaves bad memories for the people who live it. Awareness of the public to have a better life is extremely high, for example, the innovation of Merapi lava tour tourist the idea obtained from the people themselves, and not dependent on Government assistance. After the eruption of Merapi disaster requiring them to gather in one area of the settlements that have been made by Governments and NGOs that provide assistance in the form of temporary accommodation, changing settlement patterns of society which impose a pattern their interaction.

This can add harmony and eliminate individual ego to each other. In addition, the solidarity of the outside groups also is rising, usually, society out there will immediately send assistance to victims of natural disasters. With the presence of a national disaster that is not only of Merapi, Indonesia for mutual stimulus please help and evoke a sense of concern for the fellow. As for the change in circumstances that is felt by the community of Mount Merapi this makes their personal strength, and begins to familiarize me to be positive-minded always for any given by Allah SWT is worth in thankful for. The value of family is inside the disaster victims to make them able to quickly recover from a slump due to disasters, same corroborate and motivate them to continue to live his life passion.

### *F. Economy*

Social changes that occurred in the Community area is lava tour takes place quickly because after the disastrous eruption of Merapi community should immediately adjust to new surroundings circumstances automatically change the order of life members of the public. Influence in the economics community, the impact of the eruption of Merapi in October 2010 a year ago led to losses in terms of social, health, environment as well as materially. Changing livelihoods slopes of Mount Merapi is making the public need time to adjust to his new job, it didn't take a long time to be able to learn and adapt to his new environment, marked by the number of communities that have the same profession after the eruption of Mount Merapi as sand miners, tour guide and also traded. The profession of it traveled by the General slope of Merapi because there is no other option that can be done to connect to live as many of their family members who are still in school which is still in need of using. The value of sincerity is in the slope of Merapi communities because they are running a new profession earnestness and hard work to rise from the calamities that befell them.

## IV. RESULT OF THE RESEARCH

From the above chart produced some findings related to the themes and units of information, such a social transformation, adaptation is a form of the findings of this study, based on data available information units in field. The data is processed and made findings that affect values that firmly communities on the slopes of Merapi.

### A. Social Transformation Processes

Post-eruption of Merapi in 2010 cause damage in some public facilities, viewed from the elaboration of the themes above explains that factors that affect people's lives and experiencing significant changes between and now, there is a process of dissemination of cultural elements from the individual to another individual. The process obviously occurred in tourist activity lava tour. For example, A transformation process of Toraja culture is manifested in the rambu solo' and rambu tuka' ritual. However, the tongkonan as the main symbol of Toraja culture remained unchanged. The main object of the research was traditional Toraja settlement called tongkonan. Tongkonan meant in this research was a traditional house as a symbol of one blood, one bone of one community. The meaning of tongkonan is not merely physical but more to the social unity within one community [10].

Social transformation in the form of changes in livelihoods is one of the positive things in the can from Merapi eruption 2010 years ago, negative response is changing the value of the custom and tradition in the region such as the nature of the helping each other which became the hallmark of rarely performed by the people of Cangkringan Subdistrict, and will further be individualists such as society in General. There are other factors that can support the success of the social transformation that is the existence of a process of adaptation to society and the process of resilience community in Cangkringan, Sleman Regency.

### B. The Process of Adaptation

The eruption of Mount Merapi in post years ago, 2010 disaster area has potential as a new tourist attraction, for it, the tourism agency of Daerah Istimewa Yogyakarta (DIY) plan to make the area as a tourism destination which turned out to provide power pull themselves for tourists. While other government efforts that try to control the slope of Merapi communities by developing a "lava" tour. Lava tours tour is also done when Mount Merapi in normal conditions. As time goes by after 2010 years ago eruptions, lava tours tour has increased by leaps and bounds, judging from the number of the jeeps that is growing from year to year. Starting from the year 2010 which only has two jeeps, until the year 2016 already has as many as 250 jeeps. And now the year 2018 jeep Cangkringan Subdistrict community owned had already reached 300 fruit active jeep used every day. Lava tours tour makes the State of the victims of the eruption of the year 2010 and then getting better over time.

## V. CONCLUSION

The conclusion of this article is to applicative theory against territorial planning and urban areas in General, among others, as follows: firstly, the existence of a social transformation that occurs in the area of Cangkringan sub-district gives positive impact and also the negative. Disaster tourism is an activity plus lava tour in Cangkringan

Subdistrict community thinks they get good response from domestic and abroad, to make the economy of communities in the region is getting better post-disaster, not only in terms of his physical changes but only a change in the social and cultural diversity of the community that has customs that condensed into a society that individualist. Secondly, the process of adaptation and the tourism community resilience lava tour became the key points for the success of social transformation in Cangkringan Subdistrict. Judging from the rapid development of the tourist lava tour used to be until today. Thirdly, the value of community, heritage, culture, and economy make the community tourist lava tour that moves the social transformation process. Fourthly, spatial planning can incorporate the basic aspects of social transformation as well as the level of adaptation in the society in order to find out the planning documents have been made according to the characteristics of the community or not, the relic, because the science of planning is a dynamic science, which is expected to follow the modernization without erasing the important points from his planning itself. Because seen from Cangkringan Subdistrict community reach the goals rise from a slump, especially in the economic sphere.

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