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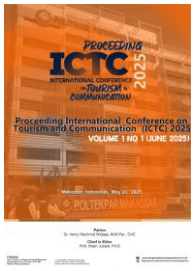
THE SOCIO-CULTURAL IMPACTS OF TOURISM DEVELOPMENT IN KAUMAN TOURISM VILLAGE

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Abstract

Kauman Village, located in Yogyakarta near the Sultan's Palace, holds historical significance as the birthplace of the Muhammadiyah and Aisyiyah Islamic organizations. Its transformation into a tourism village was catalyzed by the 1st Century Congress of Muhammadiyah in 2010, which drew public interest and laid the groundwork for its formal designation as Kauman Tourism Village in 2014. As tourism activities expanded, the village began to experience various socio-cultural impacts, influencing community life, local values, and cultural practices. This study investigates the socio-cultural impacts of tourism development in Kauman Tourism Village by examining changes before, during, and after the introduction of tourism. A qualitative research design was employed, utilizing semi-structured interviews, field observations, and a literature review. The primary informant was the village tourism manager, and data were analyzed thematically to identify key patterns and narratives. Findings reveal positive and negative socio-cultural consequences, including revitalizing cultural identity, shifts in community interactions, and emerging tensions between tradition and commercialization. The study underscores the importance of participatory and culturally sensitive tourism planning to mitigate adverse effects while enhancing community resilience. The results contribute to broader discussions on sustainable tourism and the role of cultural heritage in shaping local development.

Keywords: Kauman Village, socio-cultural impacts, tourism development, cultural heritage, sustainable tourism.



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1. INTRODUCTION



Picture 1. Area Masjid Gedhe Kauman, Kauman Tourism Village.
Source: Research Documentation, 2024.

Kauman Village in Yogyakarta City is a historic area with significant value in developing Islamic religious organizations in Indonesia, particularly Muhammadiyah and Aisyiyah. As the birthplace of both organizations, Kauman preserves a distinctive and authentic cultural, social, and religious heritage. Increased attention to this area emerged in 2010 when Yogyakarta hosted the Muhammadiyah Centennial Congress. This event attracted thousands of visitors from various regions who sought a deeper understanding of the history, Islamic values, and local community life in Kauman.

Tourists' desire to explore, learn about, and understand a particular region or local community is one of the main drivers of travel (Widari, 2022). The enthusiasm of visitors to Kauman inspired several local champions to establish a tour guide group named Saka Wisata. This group later evolved into a Tourism Awareness Group (Pokdarwis) to not only guide tourists but also involve local residents in tourism management so that they are not merely spectators in their own area.

This community initiative, supported by various stakeholders, led to the official establishment of Kauman Tourism Village in 2014. Since then, various tourism activities have been developed, such as walking tours that introduce religious and educational tourism through visits to small mosques (langgar), the houses of Muhammadiyah figures, and other historical sites. This transformation demonstrates the community's growing awareness of the historical and cultural tourism potential that had previously been underutilized.

Alongside the growth of tourism and the increasing number of visitors in Kauman, changes in economic activities have occurred. Research by Scholtz & Slabbert (2016) shows that tourism's



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social impact is evident in tangible economic benefits, such as the growth of specific sectors, and intangible social effects, such as community pride and empowerment. Their study highlights the importance of considering intangible social impacts in tourism planning, notably to support the sustainability of the tourism industry in developing countries.

Tourism development not only brings positive impacts but also negative ones that need to be addressed. According to Alamineh et al. (2023), tourism has a dualistic impact on destinations, encompassing benefits and drawbacks. Positive social impacts include improved facilities and infrastructure that can enhance the quality of life for residents. In contrast, negative social impacts may arise through social inequality among communities or locals' unselective adoption of tourist lifestyles and behaviours. On one hand, tourism can revitalize cultural identity and encourage community participation; on the other hand, it can create tension between tradition preservation and commercial pressures.

Therefore, it is essential to examine in depth how the socio-cultural impacts of tourism have evolved in Kauman Tourism Village from before tourism activities began, through the early phases of development, to its current recognition as a cultural and religious destination. This research employs a qualitative approach to identify patterns of change and the strategies adopted by the local community to respond adaptively and participatively to these impacts. The findings are expected to contribute to the development of tourism that is sustainable and sensitive to local socio-cultural contexts.

2. RESEARCH METHODOLOGY

This study employed a qualitative descriptive approach to explore the sociocultural impacts of tourism development in the Kauman Tourism Village, Yogyakarta. A qualitative approach was deemed appropriate for capturing in-depth insights into social phenomena, particularly those shaped by local perceptions and lived experiences. The research was conducted in Kauman Tourism Village in Ngupasan Subdistrict, Gondomanan District, Yogyakarta City. The site was selected purposively due to its distinct religious and cultural identity as a heritage Islamic settlement that has increasingly developed into a cultural tourism destination. Fieldwork was carried out between April and May 2023. Data were collected through direct observation, in-depth interviews, and documentation. Observations were made to capture everyday community interactions and the dynamics of tourism activity. In-depth interviews were conducted with six purposively selected informants, including residents and tourism managers, based on their involvement in tourism and understanding of local sociocultural conditions. Secondary data were gathered through literature review, photographs, and official documents related to tourism development in the area. Data analysis followed a descriptive qualitative method involving data reduction, display, and conclusion drawing. Rather than aiming for generalization, the study sought to provide a contextualized and nuanced understanding of the tourism-related transformations occurring in Kauman.



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3. FINDINGS AND DISCUSSION

Cohen (1984) categorizes the socio-cultural impacts of tourism into ten key aspects. These include: broader involvement of the local community; increased interpersonal relationships among community members; the foundations of social and institutional organization; migration between tourist regions; mobility in social life; the division of labor; social stratification and mobility; distribution of power and influence; the intensification of social underdevelopment; and the influence on arts and traditional customs. These categories illustrate how tourism can bring structural and relational changes within a community, affecting various dimensions of social life.

However, assessing these socio-cultural impacts is not a straightforward process. Wall and Mathieson (2006) argue that it is challenging to separate socio-cultural impacts from other types of impacts, such as economic or environmental ones. Moreover, socio-cultural impacts are often qualitative and therefore challenging to measure precisely. As such, any evaluation must consider the complexity and subjectivity involved in these transformations.

In examining tourist-local interactions, Oktaviyanti (2013) identifies three primary types: interaction for tourism attractions, interaction at the same tourism attraction, and interaction for information exchange. The first type refers to transactional interactions, such as purchasing travel tickets, souvenirs, food, beverages, or accommodation. These exchanges are generally short-term and economically driven. The second type of interaction occurs when tourists and non-working residents visit the same attractions, intentionally or coincidentally. Such encounters may be motivated by a desire to meet new people, establish friendships, seek financial gain, or pursue romantic relationships. The third type focuses on exchanging information, where tourists and locals communicate to gain knowledge about tourism or personal matters.

These interactions give rise to various socio-cultural effects, including the demonstration effect, changes in values, cultural learning, and the formation of a tourism culture. According to de Kath (1979), the demonstration effect refers to the changes in local people's values, attitudes, and behaviour due to their exposure to tourists. Value changes may manifest as a rise in consumerism and materialism, shifting views on gender relations, and increasing social competition. Cultural learning reflects mutual appreciation and understanding between tourists and residents, fostering intercultural respect. Meanwhile, tourism culture emerges when locals modify or enhance facilities and services to accommodate tourist needs, often altering the traditional use of space and resources (Oktaviyanti, 2013).

In essence, the growth of tourism in a region inevitably affects the socio-cultural fabric of the local community. Areas that were once used solely by residents are transformed into shared spaces that accommodate outsiders. This transformation requires a delicate balance between welcoming tourism and preserving the social and cultural identity of the host community.



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Social and cultural impacts can be positive and negative (Ernawati, 2011). Widari (2022) revealed that tourism development's social and cultural impacts can be divided into three categories: demographic structure, social structure, life, and culture. The impacts on social structure include the transformation of livelihood structure, modernization of the agricultural sector, and the demonstration effect. Tourism development influences cultural preservation, such as traditional dances, history, buildings, language, and access and creates new job opportunities (Rosyidin et al., 2024). Cultural preservation is not only the responsibility of individuals but also a shared responsibility. It is the local community's responsibility and requires collaboration with the government (Wahyudiono & Imaniar, 2021). According to Raditya et al. (2024), cultural and historical sites remain preserved thanks to tourism. Cultural sites that are less cared for by the local community tend to be better maintained when tourism enters the area. Aesthetic values are also important in attracting tourists.

3.1 Equitable Welfare Distribution and Community Involvement in Kauman Tourism Village

The equitable distribution of community welfare resulting from tourism activities in Kauman Tourism Village has not yet been fully realized, but continues to be pursued. The presence of VIP guests potentially increases demand for food. When tourists order food, the orders are placed with the PKK (Family Welfare Movement) women by the Kauman Tourism Village management. Food orders are scheduled, and involvement is rotated among the four neighbourhood units (Rukun Warga - RW). Not only women but also youth are involved in efforts to distribute welfare. It ismore challenging to involve young women than young men because young women tend to create a gap or distance themselves, posing a particular challenge for the management.

Initially, the management invited young people through forums such as meetings, but now they use a more personal approach. The personal approach is more effective and has led to greater youth involvement. The management invites young people to participate in village events. Management's recruitment or regeneration process must be carried out carefully to avoid mistakes. Sometimes, the community faces problems related to background, education, skills, and capital when engaging in tourism (Lazuardina & Ghassani, 2023). In response, the Kauman Tourism Village management provides tour guide training for young people willing to get involved. The management often invites young people who can speak foreign languages. Foreign language skills and public speaking abilities are honed when guiding tourists. Young people are trained by accompanying the management during tours and are then released to guide independently on a rotating basis. Kauman Tourism Village is disaster-aware. In case of a disaster, the gathering point is near Masjid Gedhe and Alun-Alun Utara. The cleanliness of the village is also well maintained. Waste management is the responsibility of the local government apparatus. Through the slogan "Your trash is your responsibility," waste management becomes the responsibility of each household. The community separates their waste, creates biopores, and uses compost bins



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Picture 2. The Community of Kauman Tourism Village Selling Fruits.
Source: Research Documentation, 2024.

3.2 Empowerment of Micro, Small, and Medium Enterprises (MSMEs) in Kauman Tourism Village

One of the MSMEs in Kauman Tourism Village is Batik Lukman. Thanks to tourism, Batik Lukman has a significant opportunity to sell batik-making packages priced at around IDR 200,000 through collaboration with the Kauman Tourism Village management. The tourism village management will increase the price when selling these packages. Besides batik-making, there are also tourism packages sold to visitors. Implementing these packages is sometimes carried out independently or in cooperation with the management of Kauman Tourism Village.

3.3 Cultural Commodification in Kauman Tourism Village

The process of cultural commodification also occurs in Kauman Tourism Village. The Grebeg ceremony, a tradition of the Yogyakarta Palace held three times a year, involves the participation of the Kauman community. So far, they have played an external role in executing the Grebeg tradition. For example, during Grebeg Mulud, the community sells food such as nasi gurih (savoury rice), nasi kuning (yellow rice), ndok abang (red eggs), and kinang (betel nut), as well as helping to maintain security. This has been carried out for many years by the Kauman community.

During the 2024 Grebeg Mulud ceremony, the Kauman Tourism Village management received reservations from foreign tourists wishing to observe the Grebeg ceremony. Until now, the management had never received such reservations. Tourists are interested in tourism types that focus on meeting specific needs and provide particular satisfaction (Wisudawati & Maheswari, 2018). This tourist interest can be categorised as special interest tourism. Cultural commodification is not always negative; the Kauman community gains financial benefits while introducing their culture to outsiders, especially foreign tourists.



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3.4 Preservation of Monuments and Cultural Sites in Kauman Tourism Village

The main tourist attractions in Kauman Tourism Village primarily consist of historic buildings and cultural heritage sites. Some of these include SD Pawiyatan (Pawiyatan Elementary School), the Tomb of Nyai Ahmad Dahlan, Langgar Kidul KH Ahmad Dahlan (a traditional prayer house), Pendopo Tabligh, Musholla Aisyiyah, Gedung Aisyiyah or TK Aba Kauman (Aisyiyah Building or Aba Kindergarten Kauman), the Fii Sabilillah Monument, Kawedanan Pengulon, and the Ancient Building of the Batik Merchants. In the 10 years since becoming a tourism village, these buildings have not experienced any damage caused by tourism activities. Minor damage has occurred due to natural changes. Additionally, the security level in Kauman is considered high.



Gambar 3. Ancient and Historical Architecture of Kauman Tourism Village
Source: Research Documentation, 2024.

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4. CONCLUSION

Tourism development in Kauman Tourism Village has brought positive and negative socio-cultural impacts on the local community. On the positive side, it has fostered increased social interaction, enhanced tolerance toward cultural differences, and raised awareness of local cultural potential as a tourism asset. Furthermore, tourism has contributed to economic growth and strengthened residents' pride in their village identity. However, tourism development has also led to several negative consequences, including concerns over the erosion of religious values and traditional customs, the commercialization of culture, and increased noise and traffic due to the growing number of visitors. Some residents have also expressed exclusion or lack of involvement in tourism planning and activities. Therefore, sustainable and community-based tourism planning and management are essential to minimize negative impacts and ensure that residents remain central actors in developing tourism in their area.

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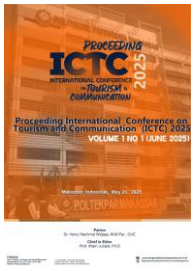
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