

A Study on the Impact of Cultural Tourism on Indonesian Society

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This research aims at determining the economic, social, and cultural impacts of cultural tourism on society in the surrounding area of temple tourism sites in Indonesia. This is qualitative research using ethnography research design. The subjects of the research are the head of the Tourism Office, the caretaker of cultural tourism, traders, and the local residents around the cultural tourism site of Suku Temple. Data was collected through interviews, observation, and documentation. To ensure the data trustworthiness, source triangulation was applied. The data was analysed qualitatively through several steps: data reduction, data analysis, and conclusions. The findings of the study revealed that people living around the Suku Temple were impacted economically, socially, and culturally. The economic impact involved new business opportunities, the development of new livelihood systems, and the alleviation of the unemployment rate. The social impacts contain changes in the society's mindset, knowledge, and increased tolerance amongst religious groups. The cultural impact can be seen in the increase in people's awareness to cooperate in preserving local culture and historical heritage. This research recommends several points to increase the economic, social and cultural impacts on society, such as improving tourism facilities, maximizing promotion, organizing a cultural festival, and carrying out creative and innovative competitions.

Key words: *Cultural tourism, economics, social and cultural.*

Introduction

Tourism should be considered as a prominent impetus for economic development throughout the world (Zhang & Gao, 2016; Balli, Curry, & Balli, 2015; Tugcu, 2014). The growth of the tourism industry in this decade provides significantly impact the accretion and development of a nation, not only in the economic sector but also in the manufacturing industry, transportation,

and other services. OECD (2018) shows that the economy of Java Island produces 55% of Indonesia's GDP. One key contributor is the tourism sector. According to Li, Chen, Li, & Goh (2016) the development of tourism in other countries, Tiongkok for an example, indicates that tourism activities contribute significantly to the reduction of regional inequality in China. For this reason, tourism improves the welfare of a nation in a country.

The development of tourism needs to be taken into account, especially by providing innovation, creation, and maintaining its uniqueness so that it can attract domestic and international tourists to come. Tourism is closely related to travel, which is a trip from one place to another. It is temporary, it can be done in a group or individually, and is considered to be an effort to find balance and harmony with the environment in social, cultural, natural, and scientific dimensions (Permana, Santosa, & Soemardiono, 2010). Meanwhile, according to the Law of the Republic of Indonesia No. 10 of 2009 concerning Tourism, a tour shall mean the travel activity carried out by a person or a group of people by visiting certain place for recreation, personal development, or study during a temporary period.

Empirical studies attest to the existence of long-term and short-term relationships between tourism activities with financial development and economic growth (Shahbaz, Kumar, Ivanov, & Loganathan, 2016; Cannonier & Burke, 2017). The tourism sector provides plentiful positive merits to the surrounding community such as creating new business opportunities, increasing youth creativity, and opening new job opportunities. The developing countries incline their economy towards tourism development (Singh, 2008). According to Salmani (2014), tourism activities assist the increase of economic growth in both developing and developed countries, with a more prominent possibility in developing countries.

Besides, rural tourism is gaining its popularity and becomes prevalent among local people recently. Rural tourism is recognized as a key approach to rural development and poverty alleviation (Gao & Wu, 2017). The rise of rural tourism in each region encourages people to develop rural tourism in their area. Barkauskas, Barkauskienė, & Jasinskis (2015) opine that provincial culture actively uses and develops rural tourism. Even though rural tourism is only a part of the whole tourism market, it can develop rapidly. Rural tourism generates social, cultural, and ecological or environmental benefits for people in the surrounding area and the state. One of the popular tourist villages today is the cultural tourism village. According to (Kiom, Sudarmiatin, & Adi Putra, 2016), the cultural factor is a dominant reason for tourists to visit a certain place, and positively influences their satisfaction.

Cultural tourism is now a tourist attraction among young people. Touring and taking selfies have become parts of millennial hobbies and lifestyles. This situation is used as an opportunity by the community whose area has potentials. Then, the community starts promoting their cultural tourism to visitors, especially related to the image of tourist sites that are used to

increase the loyalty and satisfaction of new tourists. Knowledge regarding the image of a tourist location can be used as promotional material for tourists, which will create a positive image, and foster loyalty, and satisfaction toward tourism sites (Rajesh, 2013; Coban, 2012; Prayag, 2008). The United Nations World Tourism Organization (UNWTO) defines cultural tourism as cultural motivated trips, such as study, theatre, and cultural tourism, traveling to festivals and similar events, visiting historic sites and monuments, traveling to explore nature, folklore or art, and pilgrimages (Tomljenovic, 2006). Tourists, in cultural tourism, look for authentic experiences, including the feeling of “self-revelation,” the feeling of “being true to oneself,” and the feeling of “real life” in interactions with local people (Cohen, 2012).

Karanganyar is one of the regencies in Central Java, Indonesia which possesses high tourism potential (Wasino & Beng, 2017). Tourism objects and attractions in Karanganyar are not fully managed by the Karanganyar Regency Government. Various parties such as the Ministry of Forestry, Forestry Services, Village Government, foundations, and even the private sector are also involved. Therefore, revenues from the tourism sector are not fully included as original local government revenue but is shared with other parties (Karanganyar Regency Tourism and Culture Office, 2012).

Sukuh Temple is a Hindu temple that is administratively located in the Karanganyar Regency. This temple is considered different or unique for its unusual shape and the portrayal of genitals explicitly on some of its figures. This uniqueness has led to the current preservation of Sukuh Temple (Soesilo, 2016). Since 2015, Sukuh Temple has become a national ranking cultural reserve with the stipulation of the decree of Minister of Education and Culture No. 243/M/2015.

Owing to this, the tourism site in Indonesia has the potential to continue to be developed by residents around the area. The presence of cultural tourism should have had its impact on the communities around the tourist destination, particularly for the economic and socio-cultural of the local people. Therefore, it is necessary to understand the extent of economic, social and cultural impacts on the surrounding community from the existence of cultural tourism, specifically in regard to the Sukuh Temple area. This research depicts the economic and socio-cultural impacts of the Sukuh Temple to provide information and recommendations regarding the management and development of similar cultural tourism throughout the country.

Method

Research Design

This is qualitative research using ethnography research design. The research was carried out at the cultural tourism village of Sukuh Village in Karanganyar Regency, Central Java,



Indonesia. The research subjects consisted of the head of the Tourism office (Informant 1), the caretaker of cultural tourism (Informant 2), a trader (Informant 3), and a local resident (Informant 4). The head of the Tourism Office was chosen as the research subject since this person has full authority to plan, implement, manage, and supervise any tourism activities carried out in the Suku Temple. The caretaker was selected as an informant since he must manage the tourism activities with permission from the Tourism Office. The selection of a trader as a research sample was done through random sampling. Every trader has the same opportunity to be included, but the researchers chose the trader who routinely sold his product in the area of Suku Temple. This was to enable researchers to obtain relevant information from the indigenous trader. A local resident was included as the research subject to find information regarding the perceived impacts of the Suku Temple cultural tourism village in both economic, social, and cultural fields.

Data Collecting Technique

To collect the data interviews and observation were used during the process. Interviews were conducted with informants, including the head of the Tourism Office, a caretaker, a trader, and a local resident. The interview was used to explore the perceived impacts of the existence of Suku Temple's cultural tourism village. The observation was used to observe and, at the same time, cross-check information obtained during the interview with the informants.

Data Trustworthiness and Data Analysis Technique

To ensure the trustworthiness of the data, the triangulation technique was used. Triangulation is a validity procedure by which researchers look for convergence between various sources of information to form themes or categories in research (Creswell & Miller, 2000). The type of triangulation used was source triangulation (Kaman & Othman, 2016). In data analysis, the researchers applied Interactive Model Analysis by Miles and Huberman (2017). In this model, there are three interconnected sub-process: namely, data reduction, data analysis, and conclusion drawing. The data reduction process was done by summarizing information obtained following the data needed in this research. The next step was data analysis. In this stage, the researchers processed all data for analysis purposes. The last step was the drawing of conclusions. In this phase, the researchers make conclusions based on the results of data analysis.

Findings and Discussion

Research Findings

Economy Impact

The economic impact is felt by the community, the regency government, Tourism Office, and the locals. Based on the interview with the head of the Tourism Office and the caretaker of the cultural tourism village of Suku Temple of Karanganyar Regency, it was found that there was a long-term impact experienced by the local society. Suku Temple has a unique characteristic regarding its location. This information was identified in the interview with Informant 1, who said,

“There are several tourism potentials around this area. In addition to Suku Temple, there are also two waterfalls on the right side; Parang Ijo and Jumog waterfalls. And about 1 km from Suku Temple, there is also a forest conservation park functioned as a tourist spot. Tengger Park has continued to develop. Go to the north for 5 km, there is Kemuning tea plantation, next, there is also Cetho Temple. So, it can be seen that this area is very potential since it is surrounded by many natural tourism spots.”

Moreover, the short-term impact was also identified, such as 1) new business opportunities, 2) increasing society community income, and 3) the alleviation of unemployment rates. This information was the results of the interview with Informant 4, who stated that,

“The existence of Suku Temple generates job opportunities for local people, those who were previously unemployment, now they can sell something around here. The farmers can have a side job too. Then, Suku Temple can also be used to sell their agricultural products, in addition to the market.”

The economic impact felt by local residents is very high due to the existence of Suku Temple tourism village. The location of Suku Temple in a cool mountain area with beautiful natural scenery is supported by the many other tourist areas around it, which make it a tourist attraction. A multitude of visitors will open new business opportunities for the surrounding community in providing for the needs of tourists.

Social Impact

Pertaining to the interview results, the presence of Suku Temple tourism village has also brought social impacts on society, such as: improving people's mindset, increasing education and knowledge, and increasing tolerance. This was noticed in the interview with Informant 3, who revealed the following information,

"I can make interaction with new people, foreign tourists, and I also get money from them. The existence of Suku has also helped me improve my Indonesian, and a little bit my English."

Furthermore, the Informant 2 added,

"Visitors come to this place not only for amusement but also for education. So, students from elementary school to university level often visited this place. They came here to know more about the sites in Suku. For university students, they usually visited this place for their research which was related to Suku Temple".

So, it is clear that the existence of Suku Temple tourism village has contributed positively to the social aspect of the society. This can be noticed from the increase in education and people's knowledge.

Cultural Impact

The cultural impact is felt by the community, the regency government, Tourism Office, and the local residents. Based on interview results, it can be seen that the presence of Suku Temple tourism village has a cultural impact on society, such as the increase in local residents' knowledge about their culture and their awareness of the importance of cultural preservation for the next generation.

This was observable in the interview results with Informant 3, who said: *"I can introduce our culture to the visitors and preserve it as well."*

In addition, Informant 4 also confirmed that *"The cultural impact we felt are varied, such as we live close together, the residents are very tolerant. Besides, we still hold the ceremony like 1 Suro in December."* The existence of Suku Temple's cultural tourism has strengthened the traditional culture of the surrounding community until now. Young people are also involved in the traditional event, so there is great hope for the preservation of village customs for the future.

Discussion

The Economy of the Community

With the justification of the results of interviews and observations of the Suku Temple tourism village, there are significant benefits to the economy of the surrounding community. Economic benefits are divided into long-term and short-term economic benefits. The long-term economic benefit gained by the community is the increased economic growth. In addition, many

infrastructure improvements around the area facilitate residents' access in carrying out daily activities. In various countries, the tourism sector is significant for economic growth. According to Tang & Tan (2015), the Malaysian government establishes tourism as the main sector to refresh long-term economic growth. In his research, Ohlan (2017) also mentions that the tourism sector spurs economic growth in India both in the long term and short term. The rise of tourism flows can bring many positive economic impacts on the host country (Khoshnevis Yazdi, Homa Salehi, & Soheilzad, 2017).

From observations and interviews, the short-term economic impacts felt by the people of Suku temple tourism village include: 1) opening new business opportunities, 2) developing livelihood systems, and 3) alleviating unemployment. The famous Suku temple tourism village provides opportunities for the surrounding community to open new businesses, such as providing lodging for tourists, leasing land or shophouses for businesses, selling flowers and ornamental plants, restaurants, and others. Pramusita & Sarinastiti (2017) explain that other studies also stated that the tourism industry has multiple effects such as various new businesses related to tourism. The owner of the new business is not only the native community of Suku village but also encourages outsiders to establish a business or invest their money. Perceived economic development can improve the welfare and quality of life of the local community.

Nowadays, Suku village residents have a variety of alternative livelihoods. Formerly, the community only worked as farmers, but after the popularity of the tourist village, they work as caretakers, traders, food producers, and service providers, such as parking attendants, luggage attendants, and others. Various types of community livelihoods can reduce the unemployment rate in the area. Farmers can also have side jobs to increase their daily income. A housewife can sell food or something around the Suku Temple tourist area. This provides concrete evidence that tourism can improve the financial of the local community. The experts also agree that there is evidence that the tourism industry generates the economic growth of each country or region in the tourist location (Chatziantoniou, Filis, Eeckels, & Apostolakis, 2013; Fayissa, Nsiah, & Tadesse, 2011; Brida, Lanzilotta, Lionetti, & Risso, 2010).

The role of the Suku temple tourism village on the economic life of the community must always be developed. Tourism can be said to develop if the level of tourists who come to the area is quite high. Considering the existence of broad tourism competition, the Suku temple tourism village must be developed alongside them (Rajesh, 2013). Tourism development can be done by improving the facilities. This can be in the form of provision of public transportation that has a special route to the tourist village. Considering the number of tourism sites in the Karanganyar regency, it does not rule out the possibility of providing special transportation from the Tourism Office or the local Transportation Office as well as the cooperation of the surrounding community. This will facilitate tourists from outside the area who do not know anything about all the tourist attractions in Karanganyar. In addition, the improvement of

facilities can be done by developing recreational facilities around the Suku temple site, such as the provision of public facilities (toilets, seats, typical photo spots of Suku, or decorating or affixing millennial styles in the vacant land around the temple)

Furthermore, the availability of tour guides and special photographers at tourism sites that will facilitate tourists in capturing their visit is also essential. Creating a neat, clean and comfortable environment around the Suku temple is important since a clean environment will encourage tourists to stay longer (Vitasurya, 2016). The development of tourism requires involvement and motivation from the community to continue to develop and improve the facilities through innovation and openness to make it a sustainable tourism village and quality community (Mathew & Sreejesh, 2017) and (Vitasurya, 2016). For this reason, tourism development needs to be adjusted with the needs and desires of complex visitors. The development will be able to increase the number of tourists and its impact will also improve the economy of the local residents.

Social Progress of the Community

Based on the results of interviews and observations on the Suku Temple tourism village, there are benefits in improving the social aspect of the community, both among surrounding communities and new people or migrants. Social benefits felt by the community include 1) improvement in the community mindset, 2) high tolerance, 3) increases in education and knowledge. The increasing of the mindset of the people around Suku Temple is marked by a change in prosperity. The existing changes such as improved home infrastructure, the use of technology not only by young people, but also parents, openness to changes for village renovation, and knowing the needs of tourists who are sometimes unfamiliar to the indigenous people of Suku. The rapid development of the mindset of the community can increase the standard of life of the community. According to Xue, Kerstetter, & Hunt (2017), the development of tourism can have an impact on changing the identity of villagers, one of which is an increase in living standards. In addition, tourism can cause changes in lifestyle, social networking, and the environment of indigenous people (Cassel & Pettersson, 2015; Brandth & Haugen, 2011).

The multiple effect caused by the Suku temple tourism village in the community is the high level of tolerance. This tolerance is evidenced by mutual respect for the community in commemorating different customs of surrounding communities. Some people participated in celebrating the 1 Suro tradition and some others did not. Suku temple tourism also provides lessons for local residents and tourists for religious tolerance. Suku temple buildings and reliefs that lead to Hindu culture do not paralyse the community to maintain and preserve these historical relics, even though most Suku people are Muslim. According to Shinde (2015), there is the involvement of pilgrimage sites in India towards religious tourism and the religious

tolerance of the community. In addition, the community is also welcome to foreigners whether they visit Suku temple for recreation or to settle as Suku residents. This is also the basis for the community to easily accept the changes brought by these migrants. Thus, the cultural tourism of Suku temple can encourage local residents to become a tolerant community.

Another social impact felt by people around Suku Temple is the improvement in education and knowledge. The awareness of the importance of education for the next generation is reflected in the Suku community. Previously, there were only a few teenagers who went to college after high school. But today many young people of Suku continue their studies in both public and private universities. This happens due to the awareness of parents to continue their children's education (Mander, 2015). In addition, there is also a high flow of visits to a study tour from elementary school to university students. The visit from elementary school students to Suku Temple aims to broaden their knowledge related to history lessons. Meanwhile, most university students come to this place for their research. Thus, the existence of the Suku temple tourism village increased the education and knowledge of the surrounding residents, and thereby affected the quality of life of the local community (Croes, Ridderstaat, & van Niekerk, 2018; Mathew & Sreejesh, 2017; Liu, 2015)

This research recommends the development of Suku temple through promotion. Promotion can be done in two ways: offline and online. In general, offline promotion is done via printed media, such as newspapers, magazines, tabloids, and the like. In addition, tourism marketing can also be carried out by a team of tourism activists in the Karanganyar Regency to collaborate with related parties (travel agents, primary education offices in Karanganyar, or other parties), who frequently visit the Karanganyar Regency tourist attractions. The collaboration is carried out to increase confidence in visitor satisfaction and the number of visitors. Furthermore, online promotion can be done through websites or other social media (Facebook, Twitter, Line, Instagram). The administrator of the website can make a rating of 5-10 tourist places that must be visited in Karanganyar Regency. One of these sites is the Suku temple. This is done to attract wider visitors including foreign tourists. High promotional intensity will improve the brand of a tourism site, where it is not only used to attract visitors but also to increase tourism sustainability (Manhas, Manrai, & Manrai, 2016). Promotion needs to be carried out with a long-term goal, which is the sustainability of a tourism site.

Other social activities that can be carried out include holding certain events that can attract tourists to visit, such as bazaars, exhibitions, photography contests in Suku temple, creative and innovative cooking competitions (Karanganyar culinary), and other activities which donot conflict with the customs and beliefs of the community around the temple. As a result, this activity is not only expected to attract tourists but also develop the mindset of the community to make it a quality and future-oriented society.

Cultural Understanding of the Community

Increased awareness of cultural heritage has made cultural tourism an important tourism sector in recent years (Durak, Yeke, & Arslan, 2016). Based on the results of interviews and observations of the Suku temple tourism village, there are significant benefits to the understanding of the culture of the surrounding residents. The local people's knowledge about their culture is increasing and they also build their awareness of the importance of cultural preservation, especially to the next generation. This is evidenced by the 1 Suro celebration. In addition, the community also conducts traditional ceremonies in the temple area and holds an annual event every 31 December to 30 January. The celebration of traditional ceremonies in the form of "serawung," which is an annual agenda, can also be found. The traditional ceremony is not only attended by old people, but also the entire community in the village of Suku ranging from children, teenagers, adults, to the elderly. This aims to protect and preserve the culture in the area. Lusetyowati (2015) opines that cultural tourism helps people protect their cultural heritage and improve their life quality. In the vicinity of Suku temple sites, traders also introduce their culture to tourists.

The high level of tolerance by the people in the village of Suku does not make them forget to maintain and preserve the local culture. The people around Suku Temple always maintain the beauty of the Suku Temple area by maintaining a clean village, protecting the environment of the temple area, and the mutual cooperation of residents. For this reason, keeping and preserving culture is very important for the community (Swanson & DeVereaux, 2017; Lusetyowati, 2015). The community icon of Suku village lies not only in the Suku temple cultural tourism, but also the customs and culture that continue to be preserved. Suku Temple will always be a historical tourism destination in Karanganyar district, Indonesia.

One of the ways to maximize cultural understanding of the community in Suku village can be done through cultural festivals or dance performances, puppets, ketoprak and others. The tourism office can cooperate with the Culture Office and influential locals (village heads, village administrators) regarding the organization of the event. The activities can involve youths, both men and women in Karanganyar in general, and Suku village in particular. The purpose of the event is not only to increase the cultural knowledge of the surrounding community but also to attract tourists and expand culture to be introduced to people outside the region. It is believed that there is a link between visitor segmentation and tourism (Weaver, Kwek, & Wang, 2017). In addition, it can also be done through organizing cultural competitions such as traditional clothes, traditional dances - modern, and nembang, where participants are grouped based on their age. The competitions are followed by all villages in Karanganyar. The purpose of the competition is to strengthen the culture and introduce it to the younger generation in Karanganyar village.



Conclusion

The existence of Suku temple cultural tourism generates economic, social and cultural impacts for the community. The perceived economic impacts are classified as long-term and short-term impacts. Short-term impacts include new business opportunities, the development of livelihood systems, and the alleviation of unemployment rates for residents around Suku Temple. Communities do not only work as farmers, but also as traders, proprietors, and service providers. Among the social impacts are the improvement of the people's mindset, high tolerance, and education and knowledge. These are evidenced by an increase in the quality of community life, mutual respect for differences in beliefs and cultures, as well as many young people who continue their studies at university. Meanwhile, the perceived impact in the field of culture is increasing public awareness to protect and preserve local culture and historical heritage. Maximizing the role of cultural tourism can be done by developing tourism facilities, maximizing promotion, organizing cultural festivals, and procuring creative and innovative competitions followed by communities in all villages in Karanganyar Regency.

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