

Cultural Acculturation in Tourist Villages Against the Yogyakarta Prowirotaman Community

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Abstract

Cultural acculturation can cause various forms of change and impact on society. The aim of this study. First, to analyze the process of cultural acculturation in the tourist village of Prowirotaman towards the community. Second, to find out the impact of cultural acculturation that has occurred on the people in the Prowirotaman tourist village. This study uses a qualitative method. This research was conducted in Prowirotaman Village, Brontokusuman Village, Mergangsan Kemantren from January to March 2023. Data collection techniques were carried out by interviews, observation and documentation to obtain the desired data. The number of research subjects is 7 (seven) people. Data analysis techniques are carried out through data collection, data reduction, data analysis, and drawing conclusions. Checking the validity of the data was carried out using data triangulation techniques. Research result. First, the process of cultural acculturation in the tourist village of Prowirotaman towards the community is a) The change of the batik village into a tourist village. b) Traditional houses turned into inns, hotels, restaurants and cafes. c) Kromo Inggil language which changed to Indonesian and Javanese Ngoko. d) Reduced mutual respect. e) Indigenous culture and traditions are still maintained. Second, the impact is a) Increasing the economy in society. b) Marriage between natives and tourists. c) Changes in behavior towards society, d) Structural changes. e) The relationship between natives and tourists is very good.

Keywords: Prowirotaman Village, Cultural Acculturation, Community.



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INTRODUCTION

Indonesian culture is based on Pancasila which is the basic ideology for the Unitary State of the Republic of Indonesia (NKRI). Culture is the whole of human ideas and works that must be accustomed to learning, along with all the results of his mind and work (Koentjaraningrat, 2016: 26). Community life cannot be separated from communication activities, moreover these communities live together and inhabit a residential area, so in this regard intercultural communication, communication between immigrant communities and local communities, it is clear that the communication that occurs involves two different cultural elements. . Indigenous people with local cultural backgrounds and immigrant communities with cultural backgrounds from their place of origin.

Instability is a characteristic inherent in a pluralistic society that has cultural diversity so that this becomes a form of adaptation to see inter-ethnic relations, from cultural differences, there are many factors that can be seen. One of them is individual habits caused by the values and traditions they carry. This will then result in the formation of a special thought about a particular culture, to understand the cultural background there are several factors that need to be understood in relation to culture in the context of communication. This includes the thinking patterns of each individual, stereotypes, ethnocentrism, traditions, values and norms, and religious systems (Berry, 2010: 17-38). This fact shows that in communicating each ethnic member will be guided by the norms, rules, and ethnic culture that he carries. In a multi-ethnic

society in the city of Yogyakarta, there are various kinds of values, rules, norms, traditions and innate culture which are used as guidelines for communication by each ethnic group in it, this does not rule out the possibility of clashes and frictions. values, rules, norms, culture and traditions in inter-ethnic communication that can cause problems.

Kampung Prawirotaman began with its activities as a batik village which later became the trademark of Kampung Prawirotaman. The label then faded due to the removal of the mori subsidy from the government, the shifting of traditional Javanese culture to modern ones and the invasion of batik printing. The fading of stamped batik, which later became almost colabs, has totally changed the lives of batik entrepreneurs and other residents whose lives depend on batik. The change from a batik village to modern businesses such as boarding houses, and finally to the inn/hotel business, this is a total change in life in Prawirotaman. The total change to the lodging/hotels business has eliminated the cultural capital that belongs to the Prawirotaman village, typical Javanese batik houses have been replaced by modern buildings. But these village traditions, such as getting together, working together and expressing themselves in art and other activities, are still ongoing and active today. (Sumirtasih and Ambar Andriatno, 2014). The development of inns in the Prawirotaman village has made some of the land used for various purposes, and land prices have also soared higher, this condition has caused a lot of land and houses to change owners. The implication is that many local and foreign immigrants come to Prawirotaman village and hotels with better facilities have sprung up in this village. Seeing this condition without any signs from the government to provide protection to the community, indigenous people are increasingly marginalized. Economically, the opportunity for residents to get a job or earn additional income needs to be considered, but it is also necessary to think about and consider that there will be something that has almost lost the forerunner of the cultural history that led to the birth of the Prawirotaman village.

Acculturation is a term that in anthropology has several meanings (acculturation, or culture contact). , 2011: 155). The process of acculturation through assimilation. Assimilation occurs when there are groups of people of different cultures, these different groups of people get along with each other, groups of people change and adapt to each other. The form of this assimilation process, then gradually the culture is accepted and eventually becomes part of the culture in society which is known as acculturation. The first level occurs in behavior change. Second, on the massive structure of the culture brought by outsiders. Third, through marriage. Fourth, through the identification of a nation. Fifth, attitude acceptance. Sixth, acceptance of behavior. Seventh, through citizenship. So from these seven aspects, acculturation is formed so that the new values become values for him (Aslan, Setiawan, A., & Hifza, 2018: 1-26).

Culture is in Dutch *cultuur*, in English *culture*, in Arabic *tsaqafah*, and in Latin *colere* which means to cultivate, work on, nourish and develop. So in terms of this meaning, the meaning of culture develops as all human efforts and activities to process and change nature. Meanwhile, culture is all that originates from desires and passions where the higher and pure are at the top, having practical goals in human relations such as music, poetry, religion, ethics, and others (Joko Tri Prasetya, 2009: 31).

Culture is the entire system of ideas, actions and results of human work in the context of the life of society which belongs to humans by learning, culture is produced by human thoughts which are then realized by humans themselves in their daily lives (Fikriyah, A. Z., Jayanti, I. D., & Mu'awanah, S. 2020: 77-88). Culture is a resource that is seen as the result of the creativity, taste and initiative of society, which in its development includes the process/activity of creating creativity, taste and intention which also means involving the mind or intellect, broadly speaking it can be divided into material culture and spiritual culture. . So the purpose of this study is to analyze the process of cultural acculturation in the Prawirotaman tourist village on

the community and to determine the impact of cultural acculturation that has occurred on the people in the Prawirotaman tourist village.

RESEARCH METHODS

This research was conducted using a descriptive qualitative method. Qualitative research is research that emphasizes quality or the most important thing about the nature of a product/service in the form of an event/phenomena/social symptom is the meaning behind the event which can be used as a valuable lesson for a theoretical concept development (Djam'an Satori and Aan Komariah, 2012 : 22). This qualitative research as an approach that focuses more on the process of social relations concerning the relationship between people and human groups. Data collection begins with observing activities, namely observing the social activities of the local community and then conducting interviews to find out more about the state of cultural acculturation of the community. In this study, researchers used data collection techniques with observation, interviews, and documentation. Researchers in this study interviewed 7 people who became informants who knew about cultural diversity in the Prawirotaman village, causing cultural acculturation of the community.

RESEARCH RESULTS AND DISCUSSION

Around the 1960-1970s Prawirotaman batik developed and became famous, so that Prawirotaman was called Batik Village, but the batik business could no longer be relied upon so that in Prawirotaman village, one by one the houses that were used for batik business turned into lodging places or hotels. Along with the development of tourism, many houses in Prawirotaman which originally had traditional Javanese house architecture have changed into modern buildings or hotels. The establishment of hotels in Prawirotaman is increasing as time goes by, followed by the development of other supporting facilities such as restaurants, cafes, souvenir shops, rentals, tourist services, money finger and others, so that in the end Prawirotaman village is now known as a tourist village because its environment has become a tourist destination for tourists.

Discussion

The Process of Cultural Acculturation in the Prawirotaman Tourist Village Against the Community

Prawirotaman is an area in Yogyakarta which is famous for its batik crafts. The process of acculturation from its beginnings in Prawirotaman was known as a batik village around the 1970s. Batik craft in Prawirotaman also experienced several obstacles in its development. One of the factors that causes batik in Prawirotaman cannot develop or experiences difficulties in its growth is because the process of making batik requires quite a lot of resources, such as labor, raw materials, equipment and capital. The process of cultural acculturation in the Prawirotaman village then resulted in the emergence of modern buildings that could influence industry and business in the Prawirotaman area. Especially with the existence of modern buildings such as hotels and inns that can affect traditional businesses such as batik entrepreneurs. Along with the development of tourism, many houses that were used as batik businesses in Prawirotaman have turned into inns or hotels. In fact, several houses that used to have traditional Javanese architecture have also changed into modern buildings.

In this Prawirotaman village there is also a diversity of cultures and traditions that are mutually respected by the local community and tourists, both from within and outside the country. The culture and traditions are like a culture of gilding, hanging out with each other and learning dance from the Balinese. However, a small number of Prawirotaman residents are also

influenced by outside cultures, but only in a few ways, such as food and drink, language, or lifestyle. Nonetheless, local people still respect and maintain the values associated with their local cultural traditions. The Prawirotaman people used to use Javanese culture and Kromo Inggil as their daily language. However, now that the use of the Kromo Inggil language has begun to decrease and has been replaced by Indonesian and Javanese Ngoko in daily conversation, the Prawirotaman people and some of the younger generation here also show less respect for each other.

At present, Prawirotaman is finally better known as a tourist village or an international village that is popular in Yogyakarta, because the area or environment has been specially arranged to provide an authentic experience in getting to know the culture and life of the local community so that it becomes a tourist destination for unique and interesting attractions. for tourists. The development of cultural acculturation in the tourism industry sector in Prawirotaman has also given changes to the economic sector, there are some local residents who now have businesses in the tourism sector, such as shops, restaurants or inns, and hotels so that they can create jobs and increase the income of local residents.

The Impact of Cultural Acculturation on Communities in the Prawirotaman Tourist Village

Cultural acculturation that occurs in Prawirotaman can indeed have a positive impact on the local community, one of which is influencing the mindset of the community to become more modern and advanced, for example the people in Prawirotaman can become more familiar with and make better use of technology. This can help increase the efficiency and productivity of the community in various aspects of life such as in the economic field for their families. Economic improvement in the development of tourism in the Prawirotaman area also has a positive impact from an economic perspective. Social change with the increasing number of tourists visiting the Prawirotaman area, social changes can occur among the local community.

This can be seen from the increasing opening of local communities to culture and views from outside the area, as well as the increasing number of local people interacting with tourists. As for the negative impact, the indigenous people of Prawirotaman used to speak mostly Javanese and often used Kromo Inggil as their daily language. The Javanese and Kromo Inggil languages are used by the indigenous people of Prawirotaman both in written form and in daily conversation. Now, the average Prawirotaman resident rarely uses the Biblical Kromo language and more often uses Indonesian and Javanese Ngoko in their daily conversations. The use of Biblical Kromo as everyday language has begun to diminish and has been replaced by Indonesian and Javanese Ngoko. Another negative impact is that the Prawirotaman community and some of the younger generation here show less respect for and respect for older people, and a lack of a sense of mutual cooperation. This could be the impact of the process of cultural acculturation that occurred in the Prawirotaman area, where foreign cultural influences such as the use of Indonesian and freer association could influence the lifestyle of the local community.

CONCLUSION

The process of cultural acculturation in the tourist village of Prawirotaman towards the community, among others. a) Initially, the acculturation process of Prawirotaman was known as a batik village, but finally Prawirotaman is now known as a tourist village. b) In the past, the Prawirotaman community often used the Javanese culture and the Kromo Inggil language, now it has begun to decrease and has been replaced by Indonesian and Javanese Ngoko. c) Change of traditional houses into modern buildings. d) Reduced mutual respect. e) Batik culture is still

maintained. The impact of cultural acculturation is as follows. a) The positive impact is that there is an increase in the economy for the Prawirotaman community, the relationship between the natives and tourists is very good and harmonious, the culture of batik, dance and traditional games is still maintained. b) The negative impact is that the average population of Prawirotaman now uses Indonesian and Javanese Ngoko more often, some of the younger generation in Prawirotaman now show less respect for their elders. Weaknesses in this study still need to be added to the form of cultural acculturation and its effects so that for further researchers it is necessary to seek more information and knowledge in terms of forms of cultural acculturation and its impacts. Thank you to the supervising lecturers and the Prawirotaman community who have participated in helping to complete this research.

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