Local identity of sustainability perspective in Brayut Tourism Village, Sleman, Yogyakarta

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Abstract. Globalization and technology provide opportunities as well as vulnerability in various fields, including spatial production and architecture. One of the effects of globalization that can’t be avoided is the inclusion of understanding and concepts of development, which aren’t necessarily in accordance with the social, cultural conditions of our society, such as environmental problems that aren’t rooted in the local context. A historic area that has a strong cultural background, has identity problems related to modern and traditional aspects. This journal aims to see the importance of maintaining local identity from tangible and intangible aspects, so that the “spirit” or identity can always adjust to the times in the era of globalization, especially in the tourist village of Brayut, Sleman, Yogyakarta. The method used in this research is descriptive qualitative method, through field observation, interview and documentation. The results of this study indicate that local identity in the tourist village of Brayut is able to adapt to the challenges of globalization by utilizing and preserving cultural heritage buildings and fulfilling the four pillars of sustainability namely, cultural, social, economic, and environmental. The role of the community in managing the development of the built environment in historic areas also influences its sustainability.

Keywords: identity, globalization, historic environment, sustainable

1. Introduction

Traditional architecture is one form of cultural wealth of the Indonesian nation. In each area, traditional architecture becomes a symbol or landmark of the local community’s culture. Traditional architectural culture results from a rule or agreement that is firmly held and passed down from generation to generation. Architecture is a cultural product and is growing without limit until the latest issues arise today regarding globalization [1]. Globalization has influenced the development of architecture both internationally and nationally in Indonesia. The disappearance of special things and changes in the order of life that removes geographical boundaries are the impact of globalization [2]. This becomes a natural condition that a culture will inevitably experience changes from time to time, but the expected changes are changes that do not eliminate but still maintain its core character and can adapt to current conditions [3].

Globalization opens up to local wisdom. In fact, the modernization paradigm which tends to impose uniform standards have not been able to solve problems in society, and even create problems in other places, for example, such as technology that produces pollutant wastes [4]. Modernization is not the only perspective that can lead humans to a better life. Conversely, local culture that can still survive can bring a group of people to continue to live a good life. This is where local wisdom plays as a culture in
the challenges of globalization. What is more important and useful from a local cultural product is the
thoughts that are in it, the values that underlie these thoughts, and the architectural products. Architecture
can be a medium to recognize the thinking and cultural values of certain local communities. Hopefully
this thought can be an inspiration to find solutions to the problems of the built environment at this time.

The entry of modern aspects in Asian countries is generally caused by several factors, such as
industrialization, urbanization, westernization, colonialization and decolonization [5]. The village as a
tourist destination is a form of industrial activity that developed in Java in the twentieth century. If
tourism village activities are used to read the symptoms of change in a village, then the phenomenon of
rural tourism urbanity is a process that cannot be avoided as a result, the meeting between global and
local aspects.

The relationship between modern and traditional aspects in the context of developing a tourism
village is an unresolved problem. The relationship which is a combination of modern and traditional is
considered as something that is contradictory and dilemma. This is because, in tourism village planning,
it often gets less attention because it generally relies on Western concepts that emphasize universal
principles.

Mangunwijaya (2009) stated that it is responsibility of an architect as a subject or actor to create a
work that must be thought about the conditions, and situations of the physical and social environment,
because with this it will give an identity or "spirit" to his architectural work. So that every place will
definitely provide its own uniqueness [6].

The importance of maintaining local identity in the tangible and intangible aspects of heritage areas
has a positive impact on the concept of their identity, as a guide, so that they can adapt themselves in this
era of globalization. Koentjaraningrat (1990) stated that the tangible aspect is a form of local wisdom
such as a value system, the procedures which are stated in written records; building or architectural; and
objects of cultural or traditional heritage (works of art). Meanwhile, the intangible form, such as advice
conveyed verbally from generation to generation, contains traditional teaching values [7]. Local
identities are created internally in mind is and through the body's interactions with the outside world.
There is no place without self and there is no self without place [8]. All places have their characteristics
that gives identity. Local identity serves as a positive self-evaluation for residents and produces a
fundamental sense of uniqueness [9]. A necessary prerequisite is the fact that a place is considered
"special" with unique attributes such as buildings, geographical elements, and cultural events. The
uniqueness and uniqueness of a place produces an attachment to a place which is actually part of the
local identity. In building, it the local community must be aware there is a relationship between the sense
of local identity affecting the attitude of the population towards the impact of tourism.

Yogyakarta Special Region is one of the provinces that haven diversity of nature, arts and culture.
With four districts, namely Bantul, Gunungkidul, Kulonprogo and Sleman which have their respective
characteristics and regional identities [10]. Brayut is a part of the Pandowoharjo Village, Sleman, Special
Region of Yogyakarta. Brayut is flanked by a river in the east and a ditch on the west. The access is quite
easy to reach because of the district highway that passes through this hamlet. Brayut Hamlet has a long
history, from the formation of the initial settlement to its development into a tourist village until now.

Brayut is an agriculture-based tourism village which is the first cultural tourism village in Sleman
Regency. Since 1999 this village has been inaugurated as a tourist village. Tourists who come to Brayut
Village will enter a situation of blending with the local community's way of life. In activities based on
local wisdom, such as agricultural activities (ndhawut, ani-ani), batik, gamelan, dance traditional,
karawitan, traditional culinary tours, traditional games and activities cultural and environmental
conservation. Brayut Tourism Village provides homestay facilities such as Javanese Joglo, Sinom,
Limasan and Kampung traditional buildings. The first Joglo building built in Brayut Village has even
been used as a Cultural Heritage Building. Currently, there are 20 homestays provided by Brayut
residents.

The local identity in Brayut Village is able to adapt to the challenges of globalization, by preserving
traditional buildings and cultural heritage. This preservation is carried out in 3 ways, namely the concept
of reserving heritage (adaptive reuse), living within heritage (people who live in a conscious cultural
heritage environment, are in an awareness of the cultural context), and the concept of marketing heritage, namely efforts to make heritage objects able to live itself, so that the cultural heritage building is still alive and can support itself. This concept can fulfill the 4 pillars of sustainability aspects, namely cultural, social, economic, and environmental aspects.

In general, local people oppose tourism if they feel their identity is threatened by this development. On the other hand, residents will be more supportive of tourism if they feel that tourism development matches the identity of their place. Likewise, what happened to Brayut Tourism Village, the community will be happy to develop their tourism village because indeed what is presented does not need to be artificial to attract tourists, because the positive impact will also return to the local community.

This paper aims to see the role of local identity from a sustainability perspective in the tourist village of Brayut, Sleman, Yogyakarta in this era of globalization which is able to adapt by preserving the tangible and intangible aspects of the historical area.

2. Literature Review

2.1. The Role of Identity in Architecture

Identity is defined as the character possessed by an individual which is shared among all members of the group or community [11]. Identity is a distinguishing feature between one community and another. Identity is an element of the setting which, when combined with other elements with certain binary operations, leaves the element unchanged [2]. In the field of architecture, identity can’t be separated from the features and characteristics of the building. Identity will indicate by whom the building was created, where the building was produced. Identity is closely related to topography, materials, the managing architect and culture.

Place identity refers to the relationship between place and identity which emphasizes the meaning and significance of “place” for the residents and users of that place [12]. This concept examines how our local environment (geographic location, cultural traditions, cultural heritage) affects our lives. If a place identity can be formed and maintained properly it has an impact on us, that is, we can easily control our lives, because we feel comfortable and safe in our environment. Spatial attachment becomes important for attachment to place, because place symbolizes social conditions and social identity that culminate in place identity. The form of attachment to place is due to the distinctiveness between places or the uniqueness of the order or appearance of the place [13].

Rapoport stated that initially architecture was only a shelter. Meanwhile, according to O’Gorman (1997), architecture is more than just a shelter. Architecture becomes a form of art, but it has differences. Architecture uses art as something important which is used as an interior.

The two definitions above express the notion of architecture related to the physical environment. Catanese & Snyder (1991) added that architecture is not only about the physical environment, but the meaning of architecture is part of the socio-cultural meaning. Banks (1989) argues that culture can be described as a whole mindset that has a major influence on individual behavior patterns. Culture is knowledge about symbols, ideas, aspects intangible of a community. Meanwhile, Damen (1987) argues that culture is a pattern of knowledge of people’s daily lives that describe how they interact.

Dr. J. F. Garcia explains the 5 elements of culture, as follows: a). Material Culture, includes product components related to form, infrastructure and technology; b). Man and Universe, including belief, religion, faith, and mystique; c). Social Institution, including non-governmental organizations, households and governments; d). Language (verbal and non-verbal), regarding language, both verbal and non-verbal; e). Aesthetic, including works of art such as music, painting, and theater.

Architecture is a cultural product created with the technology of its time. Based on the cultural elements described above, architecture is part of the element Material Culture. Architecture built by groups of people or individuals will reflect the level of community knowledge, according to local natural resources, including topography, availability of building materials and local culture.

In addition to being in space, architecture is also in humane language, with images and elements, including materials and compositions. Records of knowledge from traditional architecture place as
architectural knowledge that can be used to make archipelago architecture as citizens of world architecture on the other side [14]. Our attitude in dealing with this current of modernity is to reinterpret the architecture of the past so that it can adapt to today’s times, and make modifications, so that the archipelago architecture can become citizens of the world. To give a label of identity or identity, humans or architects must be able to think from philosophy, values to the time of execution regarding how this understated beauty can be manifested in artifact reality. This is where we have to think critically in responding to the environment to bring out its architectural identity.

### 2.2. Identity Issues in Brayut Tourism Village

The problem of the relationship between modern and traditional aspects is a polemic of Indonesian national culture as a source of identity or identity. This is because there are two concepts of Indonesia's national culture. The first concept was proposed by Ki Hajar Dewantara and Dr. Soetomo who emphasized that Indonesia's national culture is the pinnacle of regional culture. Regional and ethnic cultures are considered important as a legacy from their ancestors. Meanwhile, those who determine the peak element in culture are humanists or intellectuals through an unplanned inauguration process. When associated with architecture, Koentjaraningrat (1984) argues that traditional architecture is the pinnacle of culture. A local culture is able to adapt and adopt a foreign culture. In this case the local culture experiences elements to change and survives. Elements that are not in accordance with the needs of the times are abandoned and replaced with new elements [15]. The second concept of national culture was proposed by Sutan Takdir Alisjahbana who stated that culture was understood as something dynamic and modern, prioritizing science and technology. This concept is less accepted by the adherents of the ideology who uphold regional culture as a legacy from their ancestors.

If the polemic above is related to the problem of the relationship between modern and traditional in the tourist village of Brayut, it will involve the intersection of local (traditional) and global cultural values in the tourist village of Brayut itself. Issues regarding local aspects on the one hand can have the opportunity to form resistance to global aspects of pressure. But on the other hand, global influence can also produce a new identity or combination (hybrid). This phenomenon is encouraged by the global media which is now increasingly accessible as well as a source for the formation of a new identity. The new identity is understood not as a part of various kinds of clashes between local and global aspects, but this requires a synthesis and compromise built in the relationship between traditional and modern aspects.

The understanding of identity is traced as a personality that is formed at one time is not always the same as a personality that is formed at another time. But in this case it cannot be separated from the “body” element which is a faithful bearer of inheritance from the past. This inheritance from the past can become the starting point for subsequent developments.

The effect of place on identity in the article discussed here is the result of interactions and reciprocal relationships between humans and their physical environment. People influence place and place affects how people see themselves. Place is seen as a product of physical attributes, human conceptions and activities. The process of forming identity is guided by principles that differ according to culture. In a culture these principles will vary over time and across situations [8]. Aspects of identity arise because place has a symbol and meaning for us. Place represents personal memory, because place is in the socio-historical matrix of relations between groups, place represents social memory (shared history) [16]. Place is not only context or background, but also an integral part of identity. The slightest architectural change affects how a place facilitates various uses or attributes, such as social interactions, and thus changes the meaning of a place.

### 3. Method

This study uses a qualitative descriptive method through four stages. The first stage is by looking at the phenomena in the field. The second stage is data collection. Data obtained from field survey, observation, interview (in-depth interview) and documentation. Interviews were conducted using purposive sampling technique, namely sampling based on certain objectives or considerations to obtain
the information needed by researchers. The subjects are home owners who still maintain traditional architecture and cultural heritage buildings, head of village tourism management, village heads, and visitors. The third stage is processing and analysing the data by validating the data with the triangulation method and analysed with several theories such as architectural identity theory, local wisdom, and sustainability. The last stage is the formulation of the concept of the role of local identity in the perspective of sustainability in the tourist village of Brayut, Sleman, Yogyakarta to develop tourism potential.

4. Result and Discussion

4.1. Characteristics and Meanings in the Environment of Brayut Tourism Village

The uniqueness of nature, materials, and integration is a description of the soul of the place. Fairness is a reflection of nature that is unique and distinctive, this can be a potential that can be explored but still must be considered and respected when an architect makes a design. Architecture can be done by representing (through modification) various elements of classical or traditional architectural components, including materials, construction techniques, or ornamental forms in a new design to show or reinforce architectural identity.

Not only does it refer to the natural environment and values to maintain the harmony of nature, but the cultural environment such as cultural, social and economic values also need to be considered in exploring local or local potential as wealth that should be used to show, rediscover and maintain identity or identity to be at a global world event.

The power that comes from cultural, social, economic, and technological aspects gives color to the characteristics of a place. There are aspects of the relationship between modernity and traditional character in a tourist village, that remain and become part (capital) of the basis of modernity. This basis becomes an opportunity as a part of the formation of a synthesis mechanism in problems that often arise between modern and traditional aspects. The three capitals include, a) economic capital that shows economic resources, b) social capital in the form of social relationships between individuals, c) cultural capital which has several dimensions, such as objective knowledge of art and culture, cultural tastes, cultural skills, ability to distinguish between good and bad, and practical knowledge (know how). Cultural capital is considered a broader dimension of habit (habitus) as well as showing the social environment of its owner [17].

The built environment of the Brayut tourism village which is created and are used by the humans is an embodiment of (material) socio-cultural values. These values exist in the collective consciousness of society (ideas, institutions, beliefs, norms, etc.). Non-material aspects that survive such as in a social and cultural perspective can be materialized in material forms, such as a house or shelter. The house in the Javanese human view analogy is a miniature of the cosmos or universe [18]. Shelter is the embryo of the emergence of building science (architecture). The ability to survive is also supported by the condition of the community who still adhere to customs, procedures, rules and manners in the village of Brayut. This local aspect has the opportunity to form resistance to global aspects of pressure. The types of Javanese house that are still being maintained here include the Joglo, Limasan, Sinom, and Kampung houses. Some of the conditions of these Javanese houses have been modified but still use the traditional Javanese residential layout. There is even a Joglo building that has been converted into a Cultural Heritage Building by the Yogyakarta Special Region Government. This modification is made to elements that look like building materials or changes in space function. The spatial layout pattern, both orientation and layout of Javanese houses in Brayut Village, is largely identifiable using the concept of Javanese traditional residential arrangement. This modification is carried out as an use of the support for tourism activities.

The space and hierarchy in the tourist village of Brayut are part of the architecture whose composition is influenced by the human mindset in the form of taste, culture, and harmony with the natural surroundings. Space becomes human capital to accommodate, among others; symbol (a means of conveying a sign) as a means of communication or a marker or symbol, a container as a place to
accommodate certain activities (functions) or to accommodate certain values, for example to continue history, and a container as a means of negotiating or a medium of exchange as a space that can serve as a means of consensus.

Space is formed by reciprocal relationships in a process of social change. If space is physical and general in nature, then place has a contextual meaning or is related to the socio-culture of humans as the wearer. Space as an element of culture is formed through mentifact (idea), sociifact (activity) and artifact physical (Koentjaraningrat, Kebudayaan Jawa, 1984). Space as a cultural product is a form of human interaction with the environment both physically and socio-culture.

Place cannot be formed by itself, but as a result of a reciprocal relationship between humans and the space formed to maintain its existence. In the concept of genius loci man as the wearer to maintain a space for their (spirit of place), sense of place or power of place. Associated with culture, the sustainability of space must understand human decisions and the factors in shaping the place.

The need for shelter for humans will continue to develop into the need for a place to live. The need for shelter along with the development of globalization must inevitably continue to grow. From here architecture or building science is needed. The house is not only a place of refuge but also has elements and meanings [18]. The emergence of meaning as has been said (Mangunwijaya, 1992 in Pitana, 2007) namely by making humans as cultured creatures, architectural works can be said to be a mirror of culture.

Javanese people have cultural characteristics such as harmony, respect, and harmony in social interactions, this makes Javanese people more open to accept change. The change here occurs in the value system, while the norm does not change. This is in accordance with field conditions in Brayut Tourism Village, Sleman, Yogyakarta. Where there has been a change in the value of Javanese houses such as in central, right and left senthong, which have now been rented out as bedrooms for tourists.

4.2. The Role of Society in Seeing the Potential
It is undeniable that tourism is a place to introduce the identity of a place or country to the world. Besides that, it is also able to encourage economic progress. The shift in from tourism mass tourism has shifted to alternative tourism due to change in view on the tourists who are experienced and educated (mature market) on the importance of environmental conservation-based tourism and local community empowerment. This is the basis for support for nature conservation and criticism of mass tourism, which has been more inclined to seek profit than issues of sustainability and environmental sustainability [19]. The principle approach of tourism planning according to Garrod (2001) is divided into two, namely, an approach that emphasizes the potential benefits of ecotourism and an approach with participatory planning such as Community Based Tourism (CBT) [20]. This form of tourism provides opportunities for local people to participate in tourism development. This CBT is a calculation of the environmental, social and cultural sustainability aspects. Based on CBT, the community will place a position as an object that has full rights to determine what tourism development is, besides that it is also a subject that must get benefits and benefit in tourism development.

Desa Brayut Tourism Village, located in Sleman Regency, is one of the tourist villages founded in 1999, the pioneer of the first tourism village in the Sleman Regency. Brayut Tourism Village initially developed accidentally and without an explicitly formulated initial concept. Starting from Sudarmadi, one of the villagers who opened a language course in Yogyakarta City brought his students to come to his village and interact and have activities with residents. The embryo as a tourist village emerged and was greeted enthusiastically by local residents who were enthusiastic in receiving guests from other cities or countries. By looking at the potential that Brayut village has, it can be divided into two aspects tangible and intangible as a special attraction. The potential of aspects tangible such as the number of Javanese houses that still maintain Javanese spatial planning, and Joglo which have been designated as Cultural Heritage Buildings, while the intangible aspects are seen from the culture that is still thickly preserved in Brayut village, such as the kenduri ceremony, ndawut, ani-ani, and traditional legondo food that does not exist in other villages. The activities live-in then developed into more diverse activities, because the guests actually enjoyed the daily activities in the village. At the initiative of the residents, the activities and parties who receive guests are consolidated into tourism activities in the village and
are managed by the tourism village group. This tourism village management group is officially under the coordination of village officials.

In fact, Brayut as an agriculture-based tourism village has beautiful natural scenery with cool air. Tourists coming to the Brayut Tourism Village integrate the way of life of the local community in activities based on local wisdom, such as agricultural activities, batik, arts, traditional culinary, traditional games, as well as cultural and environmental conservation activities. By still holding to the principles of participatory tourism, Brayut Tourism Village is able to survive until now.

4.3. Impact of Local Identity on Tourism Sustainability
Planning an area that does not pay attention to regional characteristics in the form of local culture and the environment can cause problems directly or indirectly for its residents. Sustainable architecture is very important because it has the objective of environmental resilience, natural resources, ecosystems that can provide historical value for sustainable protection and maintenance [21]. The essence of sustainable development includes fulfilling current needs without sacrificing future needs, not going beyond the carrying capacity of the environment, and optimizing natural resources to align human resources with development with natural resources.

The Brundland Report defines sustainability as meeting the needs of the present without compromising the ability of future generations to meet their own needs [22]. It should be underlined that long-term environmental preservation is very important for future use. One of the models of sustainability is the four pillar model of sustainability [23].

![Figure 1. 4 Pillars of Sustainability](source: Runnalls, 2006 dalam (Wibawa et al., 2019))

The cultural perspective in sustainable policy planning has a role as an integration between the pillars in one model. Culture is the basis or main pillar that plays a role in synergy and integration between social, economic and environmental pillars. The integration of economic and social and environmental activities is intended so that there is no single objective in development, or only to fulfill the needs of a group of people or sectoral functions which should not be prioritized over other functions [24].

Regional planning in planning an architectural idea or work should look not partially, but in accordance with conservation principles, because the quality of the environment created today determines the future of the environment and its survival. Environmental quality is not only limited to one building unit but includes parks, public spaces, infrastructure, and everything in our environment. Then the impact of buildings on the physical and mental health of individual residents and their communities.

Tourism as an important tool in restoring and revitalizing economic development that improves the quality of life for residents and visitors. Tourism planners should pay particular attention to place-based perceptions and expectations of local residents. A tourist spot influences people's perceptions of the impact of tourism and support for tourism. Tourism is based on a place phenomenon which involves
destination identity at different scales. Furthermore, the tourism business is actively involved in presenting and promoting the identity of the place to attract tourists.

In developing tourism destinations, the interests and preferences of visitors often take precedence over those who live and work in these locations, and even the attention and needs of residents are neglected. In order to avoid potential conflicts and get support from local communities, it would be more profitable to involve local people in tourism development. Because the attitude of residents towards tourism development is considered very important, because friendly interactions between visitors and residents have a significant effect on visitor satisfaction at the destination. Residents with strong locality rated the positive dimensions of tourism more highly than residents who were not [25].

According to research McCool, S. F., & Martin, (1994) dan Kitnuntaviwat, V., & Tang, (2008) the nature and strength of the identity of a resident's place, and attachment to the community and the surrounding landscape are important determinants for coexistence between residents and the tourism industry. Place identity from the specificity of a place and continuity can be considered as an antecedent in predicting the relationship between place identity and residents' attitudes towards sustainable tourism.

The local identity in Brayut Village is able to be sustainable because it has successfully adapted to the challenges of globalization, by preserving traditional buildings and cultural heritage. This preservation uses three concepts, namely:

a). The concept of preserving heritage (adaptive reuse) adapts in an effort to develop cultural heritage for activities that are more in line with current needs by making limited changes that do not result in a decline in its importance [28]. Adaptation is a form of building maintenance activity and the level of change that can occur in maintaining building components. This concept is called adaptive reuse as a process of modification or changing something to replace its function with a new function [29].

Adaptive reuse carried out in Brayut Tourism Village, Sleman, Yogyakarta is to make traditional buildings and cultural heritage buildings experience additional functions as a homestay apart from being a residence (see figure 2, 3, 4, 5). This tourism development demands the availability of other facilities as tourist accommodation and accommodation for traditional tourist attractions. The traditional buildings and cultural heritage eventually functioned as meeting rooms and art spaces such as dance performances, gamelan and traditional rituals. These attractions occupy a part of the house that used to function as a pavilion. Meanwhile, for the adaptation of space in traditional housing which is used as a homestay, changes in function occur in Senthong Kiwo, Tengah, and Tengen. In Brayut Village, this happens to residents who still use Javanese architectural spatial patterns as a form of adaptation, so that changes that occur are not only to support tourism but also shift to become a special attraction.
b). Living with in heritage namely people who live in a cultural heritage environment are aware that they are in a cultural context. The values of intangible life that continue to accompany the existence of artifacts through expressions from physical containers, become the basis for creating a more inclusive, contextual and quality environment [30]. The preservation of cultural heritage, both tangible and intangible, has an important role in maintaining village assets. A sense of belonging and emotional attachment binds and provides direction for the development of a tradition-based tourism village. Community awareness eventually becomes a collective agreement to maintain traditional values as village assets through their houses and traditional culture. Physically, it can be seen from the efforts to maintain the authenticity of the traditional forms and structures which are the memories of each of the traditional residential owners. Non-physically, it can be seen from the enthusiasm of the residents to be involved in activities to preserve the artistic tradition and the kenduren tradition which require a unique activity forum.

c). The concept of marketing heritage is in an effort to make heritage objects able to support themselves. It is used as a wizarding place so that the cultural heritage building is still alive and can support itself. Spaces that were originally sacred or functioned socially as part of the tradition have turned into commercial commodities, this has become another form of spatial adaptation as a response from society. As in the case of Brayut Tourism Village, the senthong section of a traditional Javanese house has been converted into a homestay (see figure 6.).

![Figure 4. Traditional Javanese house with limasan roof, which is used as homestay.](image)

![Figure 5. Traditional Javanese house with kampong roof, which is used as the secretariat for the management of the tourism village.](image)

![Figure 6. Senthong Kiwa, Tengah, Tenger as a bedroom in homestay for tourism commodities.](image)

The concept of marketing heritage is able to provide benefits with efforts to increase the preservation of environmental resources, both natural and cultural attractions by fostering economic activities that can increase employment and business opportunities, and increase community involvement based on resilience of cultural roots as identity [31]. These elements are an attraction and
are packaged through activities that can provide satisfying experiences and knowledge desired by tourists.

In the tourist village of Brayut, the three concepts described above are included in the pillars of sustainability in economic, social and cultural aspects. Besides implementing building preservation, Brayut Village can also preserve the investment. The global impact of development doesn't change the aspect of environmental conservation. So the environmental aspects in the pillars of sustainability in the tourist village of Brayut are also fulfilled. Cultural pillars can be seen from traditional houses and cultural heritage that have strong meanings and traditions for their users, so that they can be preserved from generation to generation; the economic aspect is located in a residence which is used as an important asset that functions as a homestay and tourist activity attraction facilities. Social aspects are seen from the kinship, harmony and sense of mutual cooperation of local people in managing their village to become a tourist village; environmental aspects while maintaining their environmental setting is the same as the original, maintaining the beauty that initially these houses were made from the materials (wood) that were there.

Tourism planners and managers must invite local residents to be actively involved in local tourism activities which must be in accordance with the positive cognitive construction of residents about the identity of the place. This effort is likely to add to the identity of the occupant's place, which in turn will make the occupants more satisfied. Satisfied residents will give a good assessment of their community, of course for tourists in tourism sustainability.

5. Conclusion
The issue of traditional and modern aspects of the identity of a place has two major influences. On the one hand, the local aspect has the opportunity to form a resilience against the pressure of the global aspect, but on the other hand the influence of the global aspect can also produce a new identity or combination (hybrid). It is undeniable that this phenomenon is driven by global media which are now increasingly accessible as well as being a source for the formation of new identities.

Local identity is not only determined by its physical components but also by the meaning, culture, associations, and the environment that develops between people and places. Local identity in Brayut Tourist Village is able to form a new identity as a result of the adaptation of globalization as the use and preservation of traditional buildings or cultural heritage buildings with the concept of adaptive reuse, living with in heritage, and marketing heritage. The three concepts above fulfill the four pillars of sustainability, namely cultural, social, economic, and environmental. The local identity of distinctiveness and continuity influences the attitudes of the local community towards tourism and supports tourism to remain sustainable.

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