

**CULTURE IN FLUX:  
A STUDY OF THE TENSIONS BETWEEN CULTURAL  
TOURISM AND PRESERVATION IN SOLO, INDONESIA**

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## **Culture in Flux:**

### **A Study of the Tensions between Cultural Tourism and Preservation in Solo, Indonesia**

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Wenzao University of Languages, 2023

#### **Abstract**

As part of globalization, tourism is an inseparable aspect. The rapid mobility of people has made the tourism industry one of the most promising sectors. Indonesia is one of the countries that prioritizes tourism, particularly cultural tourism. Solo is a city renowned for its cultural heritage, and it is not surprising that the government uses local culture as a tourism product. This is where a cultural tension occurs between tourism and the preservation of culture itself. Cultural tourism in Solo pushes the local community towards development. On the other hand, cultural experts argue that there is a shift in local cultural values. Therefore, this paper aims to explore the different points of view of the local community and stakeholders regarding the perception and efforts in cultural preservation within the tourism industry. Using a mixed-method approach as the research method, the author employs questionnaires and interviews to facilitate a comprehensive dialogue among different layers of society. The result shows that cultural dynamics encompass many aspects and touch every layer of society. Beyond that, there is also the meaning of life as human being in living alongside other human beings.

**Keywords:** culture, cultural tourism, cultural tourism in Solo, Indonesia

# 文化變遷：印尼索羅的旅遊產業與文化保護之間的緊張關係

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## 摘要

作為全球化的一部分，旅遊是一個重要的面向。人們的流動增加使旅遊業成為最有前景的行業之一。印尼是一個將文化旅遊置於優先位置的國家。索羅因其文化遺產而聞名，政府善用本地文化作為旅遊產品。但是，索羅的旅遊業和文化保護之間發生了緊張的關係。索羅的文化旅遊推動了當地社區的發展，但是另一方面，文化專家認為本地文化價值發生了變化。由此，本文旨在探討當地社區和利益相關者在旅遊業中對文化保護的不同觀點。作者使用問卷調查，和深度訪談來造就文本中呈現的不同社會不同之全面對話。研究結果顯示，文化動態觸及社會的各個層面，造成複雜且深遠的影響，這其中，間接地創造了人類共同生活的生命意義

**關鍵字：文化，文化旅遊，印尼，索羅**

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# INTRODUCTION

## Background

Living in a globalized world, tourism has become something that is closely connected to human life. World Tourism Organization (UNWTO) define tourism as a social, cultural and economic phenomenon which involves the movement of people to other places outside their usual environment for personal or professional purposes.<sup>1</sup> Based on the Dispatch, humans are communal creatures that are all of the same species, yet their location determines societal actions based off cultured and governmental laws. Humans are so similar, yet their little worlds are so entirely different. Travel to see places beyond people's hometown is crucial to gain exposure to the world.<sup>2</sup> Data from World Travel & Tourism Council shows that prior to pandemic, travel and tourism industry contributed 10.3% of global GDP (US\$9.6 trillion).<sup>3</sup> Looking at the number that contributed by tourism sector, not surprisingly, every country is competing to promote their regions. Undeniably, the tourism industry is a very promising industry to develop particular regions or countries.

In Indonesia itself, Solo is a city that is renowned for its culture, even titled as "Cultural City". This city is closely related to two royal palaces which firmly uphold Javanese culture. The local culture reflected on the traditional festivals, sacred ceremonies, *Batik* as traditional clothes, *Gamelan* as traditional instrument, and other cultures. As a region that has rich culture, the local government of Solo decided to use culture as a tourism product to attract tourists.

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<sup>1</sup> UNWTO, "Glossary of Tourism Terms | UNWTO," [www.unwto.org](https://www.unwto.org) (United Nations World Tourism Organization, 2022), <https://www.unwto.org/glossary-tourism-terms>.

<sup>2</sup> Dispatch, "Traveling Is Important for Mental Growth and Human Happiness," The NYU Dispatch, July 31, 2018, <https://wp.nyu.edu/dispatch/2018/07/31/traveling-is-important-for-mental-growth-and-human-happiness/>.

<sup>3</sup> WTTC, "Economic Impact | World Travel & Tourism Council (WTTC)," [wttc.org](https://wttc.org/Research/Economic-Impact), 2019, <https://wttc.org/Research/Economic-Impact>.

Tourism is considered an important thing in Solo because its economy is heavily reliant on the tourism industry. Local governments do their best to attract tourists to come to Solo using local culture as something to offer. When tourists continue to come to Solo, the society tends to take part to support the tourism industry. As a result, some controversy exists in society, some people believe that cultural tourism leads to urban development which is good for the city, meanwhile others think that cultural tourism could lead to cultural degradation.

In this paper, the author aims to explore the condition of the tourism industry in Solo and look at the dynamics of culture in a city with a cultural tourism industry that is connected to stakeholders and local residents.

### **Motivation**

Globalization has led to the growth of tourism as one of the most prominent sectors, and Indonesia is actively working to boost its tourism industry, making it one of the leading sectors.

Solo is one of the cities where the economy relies on the tourism industry. It means that the coming of tourists is very important to this city to boost the economy. Moreover, Solo is very known as a cultural city that places culture as a crucial thing. Culture as identity, culture as pride, and culture as a way of living. Culture plays a very important role in people's life, affecting how they think and live in this world. Having a strong sense of culture, Solo is developing a cultural tourism industry and uses culture as a product to attract tourists.

In the development, some controversy appears among the society whether the cultural tourism helps to promote urban development or even lead to economic inequality and the loss of cultural identity. Looking at the controversy that exists because of the tourism industry, this paper

aims to investigate the condition of tourism in Solo and looking at how the stakeholders address tourism to promote urban development and preserve the culture.

### **Research Purpose**

The purpose of this study is to explore the condition of the tourism industry in Solo in terms of urban development and cultural preservation. As well to examine how the stakeholders promote tourism in order to develop the city and preserve the culture well.

Furthermore, this paper also attempts to create awareness in society about economic and social phenomena that emerge because of the tourism industry and to find solutions regarding the issue.

### **Research Question**

In this paper, the author will ask some questions related to the development of the tourism industry and the impact in Solo, Indonesia as the case study.

1. What does the local community feel in the midst of the cultural tourism industry?
2. How is the dynamics of culture in a city with a cultural tourism industry?

### **Significance**

In the midst of bustling cultural tourism development in Solo, there are increasing concerns about negative effects felt by the local community. Previous research has shown that tourism-based areas in Indonesia like Bali, and Yogyakarta have experienced more negative impacts to the local communities compared to the positive ones. Therefore, through this paper, the author hopes that the progress of tourism in Solo will not repeat similar issues that ultimately disadvantage the

local community. Because it is important to bear in mind that for the local community, the tourist destination is still their home.

### **Limit and Delimit**

Due to the author's limitations as a student, the study population may only limit to those who reside in Solo City only. So, in this research, the author may limit the popular tourist destinations in Solo. This paper may only focus on the condition of cultural tourism in Solo. The author will use local people of Solo living in both in the urban center and the suburban as the study population.

## LITERATURE REVIEW

### Cultural Tourism Industry

Starting from the beginning of the 21st century, the tourism industry has grown into global business and plays an important role in countries' development. One of them is the cultural tourism industry. Report from Grand View Research state that the global heritage tourism market size was valued at USD 556.96 billion in 2021 and is expected to expand at a compound annual growth rate (CAGR) of 3.8% from 2022 to 2030.<sup>4</sup> The big market that showed by the number, indicates that cultural tourism industry is one of the most popular industries among tourists.

During the 22nd Session of the General Assembly in China, UNWTO stated that cultural tourism is a type of tourism activity in which the visitor's essential motivation is to discover, learn, experience, consume the tangible and intangible cultural product, such as, arts, architecture, historical and cultural heritage, culinary heritage, literature, music, creative industries and the living cultures with their lifestyles, value system, belief, and traditions.<sup>5</sup> This type of tourism is more about experience the culture of everyday lives. Cultural tourism brings people to a particular place, encourages the interaction between local people and tourists in order to get an authentic experience about a particular culture. In this part, authenticity is one of the most important things that many tourists experience.

Beyond doubt, cultural tourism brings other than positive economic impact on the host cities or countries. Shin argues with the case of Gwangju, Korea, that cultural tourism involves

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<sup>4</sup> Grand View Research, "Heritage Tourism Market Size & Share Report, 2022-2030," [www.grandviewresearch.com](http://www.grandviewresearch.com), n.d., <https://www.grandviewresearch.com/industry-analysis/heritage-tourism-market-report>.

<sup>5</sup> World Tourism Organization, "General Assembly - Twenty-Second Session | UNWTO," [www.unwto.org](http://www.unwto.org), September 11, 2017, <https://www.unwto.org/archive/global/event/general-assembly-twenty-second-session-0>.

urban development, creating a better image of the city, and strengthening the bond among society.<sup>6</sup> It means that cultural tourism brings better development to the host city. Because of the better economy, the development of building, preservation of cultural tourism itself also can be maintained.

However, cultural tourism also faces negative impacts that arise from the interaction between local culture and tourists that cannot be avoided. Walton stated that heritage and authenticity are among the many challenging and compromised attributes that tourism uses to market the intangible wares that it appropriates.<sup>7</sup> When using the cultural heritage as the tourist consumption, the authenticity of a particular culture might be at risk at the same time. In this stage, the original value or belief might shift and adjust to tourists. It is reinforced by Nielsen and Wilson with the argument that indigenous tourism is still based on the needs and priorities of non-Indigenous people.<sup>8</sup> Means that cultural tourism might not be based on what the local people need. There are two possibilities in terms of impact on cultural preservation in cultural tourism. Either it strengthens the community and preserves the culture better or degrades the culture.

In cultural tourism, there are several aspects that can serve as tourist attractions. Some of them are language, traditions, handicraft, cuisine, art and music, history of the region, architecture, dress and clothes, and local activities. Like other countries, Indonesia also opened to tourism using cultural heritage that started from 1908 in the era of Dutch East Indies colonial rule. On April 13, 1908 Governor general decided to establish a tourism bureau called *Vereeniging Toeristen Verkeer*

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<sup>6</sup> Youngsun Shin, "Residents' Perceptions of the Impact of Cultural Tourism on Urban Development: The Case of Gwangju, Korea," *Asia Pacific Journal of Tourism Research* 15, no. 4 (December 2010): 405–16, <https://doi.org/10.1080/10941665.2010.520944>.

<sup>7</sup> John K Walton, "Tourism," in *Encyclopædia Britannica*, November 27, 2018, <https://www.britannica.com/topic/tourism>.

<sup>8</sup> Noah Nielsen and Erica Wilson, "From Invisible to Indigenous-Driven: A Critical Typology of Research in Indigenous Tourism," *Journal of Hospitality and Tourism Management* 19, no. 1 (January 2012): 7, <https://doi.org/10.1017/jht.2012.6>.

whose office was in Batavia that is now known as Jakarta.<sup>9</sup> This is where cultural tourism in Indonesia started to develop.

### **Cultural Tourism in Indonesia**

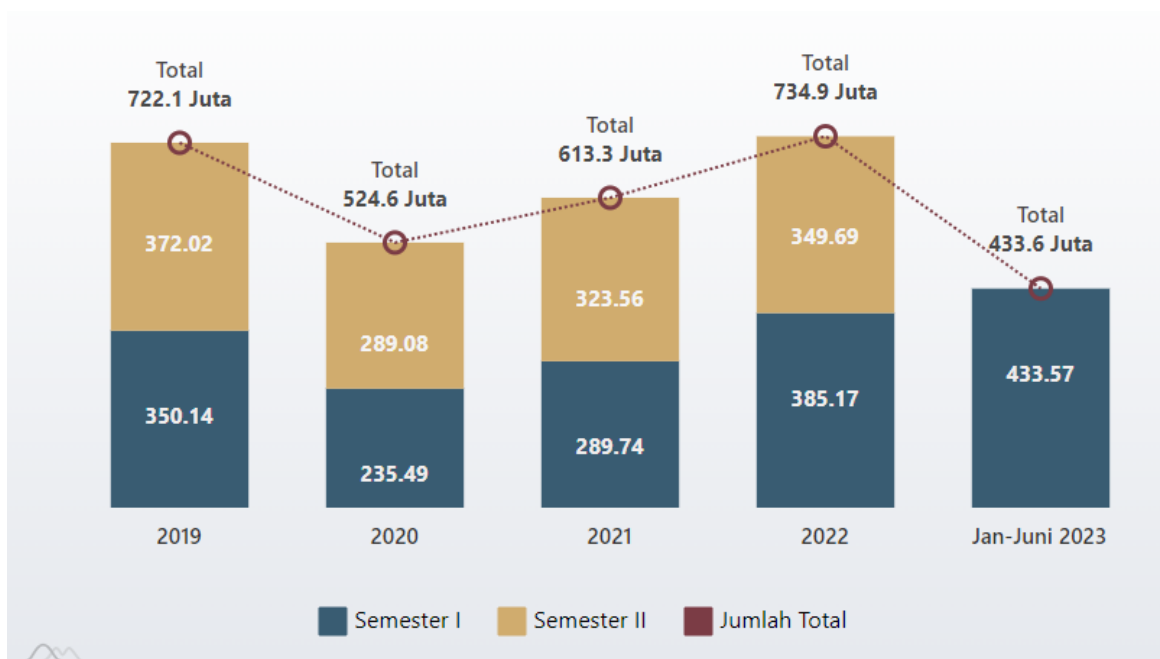
Started under the Dutch colonial era to facilitate Western people to come to Indonesia as tourists, Indonesian tourism is now developing a lot. In 1990, the Indonesian government passed Tourism Act No. 9 of 1990 as the legal foundation for the development of the tourism industry. It is starting the rise of tourism with “Visit Indonesia Year” as the campaign that was announced for the first time which leads to another campaign the next year. As a result, Indonesian tourism is increasing and even able to hold international events. But following the Bali bombing incident in 2002, the tourism sector experienced a decline. However, the government made big efforts and campaigned to promote tourism that finally succeeded in 2008. Based on the press conference of the Ministry of Tourism and Creative Economy of Indonesia, in 2022, the tourism sector contributed US\$4,26 billion to the GDP.<sup>10</sup> Looking at the number of economic contributions, the government paid attention to this industry and encouraged local governments to develop its local tourism to attract tourists. As a result, many tourists visit specific areas to enjoy their tourism. During the pandemic, the number of people traveling for tourism certainly decreased, but in 2022, the number of domestic visitors was even higher than in 2019. Even in the first semester of 2023, domestic tourist visits reached 400 million people. The data can be seen in the figure below.

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<sup>9</sup> Dieni Febrianty, “Sejarah Pariwisata Indonesia (History of Indonesian Tourism),” 2007, 12.

<sup>10</sup> I Gusti Ayu Dewi Hendriyani, “Siaran Pers: Menparekraf Paparkan Penyerapan Pagu Anggaran Tahun 2022 Di Hadapan Komisi X DPR RI (Press Release: Minister of Tourism and Craetive Economy Presents the Absorption of 2022 Budget Allocation in Front of the 10th Commission of the Indonesian House Representatives),” Kemenparekraf/Baparekraf RI, January 26, 2023, <https://kemenparekraf.go.id/berita/siaran-pers-menparekraf-paparkan-penyerapan-pagu-anggaran-tahun-2022-di-hadapan-komisi-x-dpr-ri>.





*Figure 1. Total Domestic Tourists Visit in Indonesia 2019-2023*

Source: Kompas Data.id

In Indonesia itself, there are several regions that use cultural tourism. Two of the most famous regions are Bali and Yogyakarta. Bali is an island in Indonesia that heavily relies on the cultural tourism industry. Balinese culture is one of the most renowned cultures in Indonesia. Additionally, the majority of Balinese people practice Hinduism, which has resulted in the dominance of Pura architecture in Balinese homes and the presence of religious traditions that adding the uniqueness of this region. It is because of these unique traditions and culture that Bali has become one of the largest tourist destinations in Indonesia, even internationally.

But behind that, there are some issues regarding tourism in Bali. According to Mudana, the intensive development of tourism infrastructure not accompanied by the development of human

resources gives the impression of neglecting the existence of the local community.<sup>11</sup> Over time, the phenomenon of over-tourism in Bali has become a concern for the community.

Another region in Indonesia that excels in cultural tourism is Yogyakarta. Similar to Solo, Yogyakarta also has a royal palace that makes the city focus on tourism with Javanese culture. As a region with cultural tourism, a lot of people come to Yogyakarta and bring development.

In its dynamics, the people of Yogyakarta are competing to create tourist villages. However, in the end, this activity gives rise to a new problem. According to Rohani and Irdana, the large number of tourist villages in Sleman Regency, Yogyakarta, has made Sleman Regency known as an area with many tourist villages. The sheer number of these tourist villages has led to homogeneity among them, making every tourist village in Sleman Regency look the same as the others.<sup>12</sup> At this point, the villages in Yogyakarta have lost their uniqueness and also identity.

### **Cultural Tourism in Solo**

Although Indonesia is known as an agrarian country, not all regions have vast and fertile land. Solo is one of the cities with limited agricultural land that makes Solo's economy rely on its Tourism, Trade, and Investment (TTI). The data shows that until the end of 2021, the residents of Solo are around 578.906 people.<sup>13</sup> This is a city that is not too large, so the community's relationships with one another can be considered quite close. And in 2019, before pandemic, the

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<sup>11</sup> Mudana, I Gusti Agung Made Gede. "Eksistensi Pariwisata Budaya Bali Dalam Konsep Tri Hitakarana (the Existence of Balinese Cultural Tourism in the Tri Hitakarana Concept)." *Jurnal Ilmiah Hospitality Management* 8, no. 2 (September 10, 2018): 61–68. <https://doi.org/10.22334/jihm.v8i2.139>.

<sup>12</sup> Rohani, Elisa Dwi, and Nuryuda Irdana. "Dampak Sosial Budaya Pariwisata: Studi Kasus Desa Wisata Pulesari Dan Desa Ekowisata Pancoh (Ocial and Cultural Impacts of Tourism: A Case Study of Pulesari Tourism Village and Pancoh Ecotourism Village)." *JUMPA* 8 (July 2021).

<sup>13</sup> Viva Budy Kusnandar, "Solo Kota Terpadat Di Jawa Tengah Pada 2021 (Solo Is the Most Populous City in Central Java in 2021)," [databoks.katadata.co.id](https://databoks.katadata.co.id), April 2, 2022, <https://databoks.katadata.co.id/datapublish/2022/04/02/solo-kota-terpadat-di-jawa-tengah-pada-2021>.

tourists that visit Solo reached around 5,5 million people.<sup>14</sup> Data from Tempo.co said that the tourists that come to Solo is almost doubled in 2022.<sup>15</sup> It is very big number that shows that tourism of Solo is also considered as popular tourist destination.

With this tourism industry, Solo continues to develop towards a better direction. Evidence from Putri also shows that the tourism, trade, and hospitality sectors are leading sectors, where they are the highest contributor to the improvement of Solo City's economy with contribution around US\$659 million in 2018 before the pandemic.<sup>16</sup> Because of this, local government of Solo tries to develop the tourism industry based on the local culture and heritage. According to Wahyu, President of Indonesia, Joko Widodo created the concept of Solo Tourism as “Solo in the future is Solo of the past”. This concept was created when he was a Mayor of Solo because hundred years ago, Solo is one of the greatest cities in Asia.<sup>17</sup> With this concept, the tourism of Solo shall always represent the true value and it is important to maintain the fundamental character that has shaped the city from the beginning. This concept also aims to bring back the glory of Solo City. Now this concept is implemented with the slogan of “Solo the Spirit of Java” that holds Javanese as the base and traditional value of Solo City.

With this concept, Solo often held some events as cultural promotions. The most famous one that also became an annual event is “Solo Batik Carnival”. Not only festivals, there are several Batik Settlements in Solo named *Laweyan* Batik Village and *Kauman* Batik Village as the main tourist destination that provide experience about Batik as Indonesia traditional fabric. Two royal

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<sup>14</sup> Eddy Flo, “Sekitar 5,5 Juta Wisatawan Kunjungi Solo Pada Tahun 2019 (around 5.5 Million Tourists Visited Solo in 2019),” *MerahPutih*, January 15, 2020, <https://merahputih.com/post/read/sekitar-5-5-juta-wisatawan-kunjungi-solo-pada-tahun-2019>.

<sup>15</sup> Agung Sedayu, “Wisatawan Solo Meningkatkan Dua Kali Lipat (Tourists in Solo Doubled),” *Tempo*, January 12, 2023, <https://bisnis.tempo.co/read/1678575/wisatawan-solo-meningkat-dua-kali-lipat>.

<sup>16</sup> Lucky Riana Putri, “Pengaruh Pariwisata Terhadap Peningkatan PDRB Kota Surakarta (the Influence of Tourism on the Improvement of Surakarta City’s GRDP),” *Cakra Wisata* 21, no. 1 (2020): 47–48.

<sup>17</sup> Sudjatmiko Wahyu, “Solo Masa Depan Adalah Solo Masa Lalu (Solo in the Future Is Solo of the Past),” *adoc.pub*, n.d.

palaces named Surakarta Palace and *Mangkunegaran* Palace that now become a center of preservation of Javanese culture, also offer classic Javanese culture experience for tourists that visit Solo including traditional dance, traditional food, and costumes. With its cultural tourism industry, Solo attracts people to come and experience the culture. This is the time when cultural interaction happens between tourists and local culture.

### **The Cultural Tourism Controversy**

Cultural tourism is not a new industry nowadays. The globalization that requires mobilization from one place to another creates a cultural tourism industry as one of the popular industries in a country. Previously, the author has shown that the cultural tourism industry plays an important role in a country's economy by contributing to the GDP.

The coming of tourists to Solo leads to some social phenomenon. Other than economic impact, the cultural tourism industry is able to bring the city to urban development. Gibran, the Mayor of Solo, in Radarsolo states that development in various sectors including infrastructure aims to create a convenient city for the locals and also for tourists. He also states that Solo will always be open to all forms of investment and development.<sup>18</sup> Roads, markets, even hotels, restaurants, and new tourist destinations are built massively to meet the target of the city. According to the Government of Solo, the revitalization project is currently being carried out intensively by the Solo city government. This year, there are 16 priority points of development that will be seriously addressed, including public spaces, parks, palaces, museums, and so forth.<sup>19</sup>

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<sup>18</sup> Damianus Bram, "Kota Solo: Tetap Bertahan Sebagai Kota Budaya Yang Modern (Solo City: Surviving as Modern City of Culture)," Radar Solo, February 17, 2023, <https://radarsolo.jawapos.com/nasional/17/02/2023/kota-solo-tetap-bertahan-sebagai-kota-budaya-yang-modern/>.

<sup>19</sup> Government of Surakarta, "16 Titik Prioritas Pembangunan Yang Digarap Di 2023, Ada Sebagian Yang Sudah Rampung. (The 16 Priority Points of Development That Will Be Addressed in 2023, Some of Which Have Already Been Completed)," surakarta.go.id, February 5, 2023, <https://surakarta.go.id/?p=28473>.

There are reasons behind this development. Other than creating a better city for people, the government will use these assets and modernize the city to attract tourists to come to Solo.

But like two sides of a coin, there are pros and cons regarding the development. On the contrary, some people believe that the development of the tourism industry also brings a negative impact to the local community. The new hotels, restaurants, and other facilities intended for tourists are having higher prices than the normal price, resulting in decreasing purchasing power of the local community. Until 2021, it is reported that the investor in Solo is dominated by Domestic Investment, but not from the locals.<sup>20</sup> This year, there is controversy regarding property tax. According to Sulistyowati, the residents of Solo were shocked by a property tax increase of almost 500% in a year. The unexpected hike in property tax was considered to be overly burdensome.<sup>21</sup> Due to numerous protests from the public, the Mayor of Solo has decided to postpone the increase in property tax and provide discounts based on certain requirements. This issue emerges as a result of the rapid increase in the land value of Solo city due to the fast economic growth.

Moreover, Friedman argues that large scale tourism is linked with trends that exist as something to consume.<sup>22</sup> The development of tourism provides income for its residents. It is common for the locals to sell their culture for tourists to enjoy. As a result, social and cultural values are slowly degraded. This phenomenon is explained by Barker as commodification. This is

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<sup>20</sup> Bappeda Kota Surakarta, "Rencana Aksi Pengembangan Ekonomi Lokal (PEL) Kota Surakarta (the Action Plan for Local Economic Development (LED) of Surakarta City)," [ekonomi.surakarta.go.id](https://ekonomi.surakarta.go.id), 2019,

[https://ekonomi.surakarta.go.id/assets\\_frontend/images/file\\_kajian/1fe3c445f962d4da6c9b503da8e52d07.pdf](https://ekonomi.surakarta.go.id/assets_frontend/images/file_kajian/1fe3c445f962d4da6c9b503da8e52d07.pdf).

<sup>21</sup> Fristin Intan Sulistyowati, "PBB Solo Naik Hingga Ratusan Persen, Gibran Mengaku Dikejar Target PAD: Aku Pusing, Targetnya Tinggi (Property Tax in Solo Rises by Hundreds of Percentages, Gibran Admits Being Chased by the Target of Local Revenue: I'm Overwhelmed, the Target Is High)," KOMPAS.com, February 3, 2023, <https://regional.kompas.com/read/2023/02/03/211533778/pbb-solo-naik-hingga-ratusan-persen-gibran-mengaku-dikejar-target-pad-aku>.

<sup>22</sup> Jonathan Friedman, *Cultural Identity and Global Process* (London; Thousand Oaks, Calif.: Sage Publications, 1994), 202.

a process associated with capitalism in which objects, qualities, and signs are made into commodities with the main purpose of being sold.<sup>23</sup> For example, exclusive traditional dance that only can be shown inside the palace of Solo that is called *Bedhaya* dance, now have been modified in order to be sell. Apria states that there is an emergence of *Bedhaya* dance in Jakarta, which was originally used as a learning medium, has now turned into commodification and become a commercial dance. This dance is called *Bedhaya Ela-Ela* that has undergone a process of creation, abbreviation, and modification.<sup>24</sup>

### Summary

Tourism industry in Solo is considered a crucial thing to develop its economy. As a leading sector, tourism plays an important role to the city and also to the local community. This made the local government eager to develop the tourism industry and use all of the assets wisely in order to develop the city. However, perceptions about something are not always the same. In the development of the tourism industry, Solo City has encountered controversies within the community. The following table provides pros and cons that occur in the community regarding the development of the tourism industry.

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<sup>23</sup> Chris Barker, *Cultural Studies: Theory and Practice* (London: Thousand Oaks, Calif, 2003), 408.

<sup>24</sup> Diana Rosca Apria, "Dampak Komodifikasi Terhadap Tari Tradisi Sebagai Media Komunikasi Tari Bedhaya di Jakarta. (The Impact of Commodification on Traditional Dance as a Communication Medium: The Case of Bedhaya Dance in Jakarta)," *Jurnal Ilmu Komunikasi* 8, no. 1 (2020): 114.

**Table 1. The Controversy of Tourism Development**

<b>In terms of</b>	<b>Pros</b>	<b>Cons</b>
Economic	- Rapid economy development - Urban Development	- Rapid rise of price - Decreasing of purchasing power of local people
Social and Culture	- Development of local culture	- Commodification - Social and cultural degradation

The development of the tourism industry is inseparable from the role of stakeholders who have the power to create policies and regulate its progress. After all, it is crucial to remember that every tourist destination remains the home to the local community, and the culture is their identity.

## **METHODOLOGY**

Through this paper, the author aims to understand the condition of the cultural tourism industry in Solo City, Indonesia and look at the dynamics of culture in the midst of the cultural tourism industry. The literature review already covers the previous research that explores the tourism industry and its controversy. The author uses a mixed method to collect data. The author does in-depth interviews to get in-depth information and understanding about the tourism industry from various stakeholders, namely, a public agency, a tourism agency, a Non-Governmental Organization (NGO), and a professional educator in the fields of culture. Furthermore, surveys would be used to collect the perception from the local community in Solo that lives both in the urban central and suburban. This paper enhances awareness in terms of the tourism industry that affects all layers of society.

### **Research Design**

Previous researchers have explored the condition of the tourism industry and the controversy related to social, economic, and culture in different places. In this paper, the author will use an in-depth interview method to collect the information that is needed to reach a deep understanding of the condition of the tourism industry in Solo, and the roles of stakeholders in making decisions regarding city development and the social welfare through the tourism industry. In-depth interview method is chosen to be able to reach understanding straight from the stakeholders. The author will gather data from three different stakeholders to analyze how stakeholders play a role in the development of tourism in Solo, with a focus on city development and cultural preservation. Other than analyzing the data from the interview, the author will also do



the survey to see another perspective from local people. So, this paper would present the point of view of different layers of society.

Therefore, the author aims to ask these questions:

1. What does the local community feel in the midst of the cultural tourism industry?
2. How is the dynamics of culture in a city with a cultural tourism industry?

### **Sources of Data**

The data that was collected would be gathered from people in Solo. The data for the interview is gathered from four different stakeholders. The tourism agency, which is a business that is privately owned, namely Rosalia Indah. A public agency that would be represented by the secretary who is in charge of an official tourism agency owned by the government. The NGO focuses on historical tourism, namely Soerakarta Walking Tour. The professional educator that has more than 30 years of experience in cultural arts. The questions might be differentiated for each interviewee but still share the same concept regarding cultural tourism industry in Solo. The interview would be done as a face-to-face interview. After the data from the interview is analyzed, the author will use the same theme to create a survey that would be spread to the local people in Solo. The questionnaire will use google form and will be shared to random local people. Moreover, this questionnaire would be shared using social media, namely Instagram, WhatsApp, Line, and other social media.

### **Data Collection**

The questions for the interview were generated based on the theoretical background that was included in literature review. The interview session is using Bahasa Indonesia as the language

in order to make the interviewee feel comfortable when talking since it is the mother language. In late June, the author reaches out to the interviewees to ask for their time for the interview session and make the appointment. In early July until August, the author does the interview session to collect the data. In parallel, the author generates the survey by sharing questionnaires to local people to get different perspectives from the local community in Solo as the civil society.

Semi-structured interview was conducted using the perspective from a tourism agency, a Non-Governmental Organization, a public agency, and a professional educator in cultural arts that aims to have a comprehensive understanding about cultural tourism in Solo.

**Table 2. Interviewee List**

<b>No.</b>	<b>Code</b>	<b>Stakeholder</b>	<b>Organization's Name</b>	<b>Position</b>	<b>Years of Experience</b>
1.	A1	Tourism Agency	Rosalia Indah; Indonesia Marketing Association (IMA) Solo Chapter	Director; Leader of IMA Solo Chapter	More than 20 years
2.	A2	Non- Governmental Organization	Soerakarta Walking Tour	Co-Founder and Director	Around 11 years
3.	A3	Public Agency	Department of Culture and Tourism of Surakarta	Secretary	Almost 1 year as secretary

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4.	A4	Professional Educator in Cultural Arts	MGMP (Teacher forum of Solo)	Educator, Administrator	More than 35 years
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All of the interview sessions are recorded, then transformed into transcript. Double check was done in order to ensure accuracy during the transcription process. Using thematic analysis, the author sorts the data into codes to see the pattern in the research. By employing a mixed-methods approach that combines interview and surveys, this paper aims to show the condition of the cultural tourism industry from a different perspective.

## **DATA ANALYSIS**

The data analysis process includes a thorough examination of both quantitative and qualitative approaches that leads to comprehensive understanding of cultural tourism in Solo, Indonesia. It turns out that the author found that there are three major themes during the data collection process.

This paper argues that the cultural tourism industry should not merely sell its culture but also preserve the authentic values of the culture so that it does not vanish from their place of origin. This is because every tourist destination remains the home to the local community, and the culture itself is the root, identity, and way of life of the people. Therefore, the author adopts the perspectives of various stakeholders and the Solo community to examine the dynamics of the cultural tourism industry in Solo. Subsequently, this paper will present the factors that underpin the sustainability of local culture in Solo within the tourism industry.

### **Descriptive Statistics**

The questions asked using a quantitative approach aims to figure out the condition of cultural tourism of Solo using the perspective of the local community. With the total of 160 people, it is found out that 124 people have live in Solo for more than 10 years (77.5%), 13 people have live in Solo for around 6-10 years (8.1%), and 16 people live there for around 1-5 years (10%), meanwhile, there are 7 people who live in Solo for less than a year (until August 2023) (4.4%). It implies that more than 80% of people have witnessed all of the changes and rapid development occurring within the tourism industry in the last 3-5 years. For the resident, it is reported that 46.3% of the respondents are living in urban central (74). Meanwhile 56.9% of the respondents are living in the suburban of Solo (86).

Written in literature review, it has been demonstrated that the development of the cultural tourism industry in Solo has proven to be beneficial for city development. On the other hand, it may be different for the local community itself, as their culture is utilized to attract tourists. Based on that statement, the author brings the questions about how local communities feel about the social, economic, and cultural aspects in the cultural tourism industry. The author seeks to explore the sentiments and experiences of the local community in relation to these dimensions to gain a comprehensive understanding of the industry's effects on their lives and their cultural heritage.

From the results through the questionnaire, 94.4% of the respondents agreed that the development of infrastructure in Solo has increased comfort in daily life (151). Meanwhile 1.2% disagreed about that statement (2). One of the examples of the infrastructure development is the public transportation. 85,6% of the respondents agreed that public transportation helps and facilitates access to certain locations (137). Meanwhile 1.8% of the respondents shows disagreement (3). 81.3% of the respondents agreed that access to basic services such as education, health and sanitation has increased due to tourism development (130). Meanwhile 3.1% disagreed about the statement (5). Another statement raised, showing that 78.8% of the respondents agreed that there are enough public spaces that provide a comfortable atmosphere for resting or doing activities (126). On the other hand, 4.3% of the respondents disagreed with that (7). This shows that the cultural tourism industry that is now developing in Solo City is increasing the convenience in terms of infrastructure, public places and access to basic services to the local people too. In other words, the city's development is increasing due to the tourism industry in Solo.

In terms of economic aspect, the tourism industry, which is primarily designed to attract tourists, is structured with the aim of drawing in visitors and stimulating economic growth in the region. However, it also argued that it can sometimes pose challenges for the local community or

inconvenience them economically. It was observed that 20,6% of the respondents agreed that the price of entry tickets to tourist destinations in Solo is expensive (33). Meanwhile 41,2% of the respondents disagreed with that statement (66). In terms of menu prices, another statement raised and shows that 23.2% of the respondents agreed that menu prices in restaurants or cafes are relatively high (37). Meanwhile 27.5% of the other respondents disagreed (44). This is shows that the prices in tourist destination is relative, but still local people ca still afford it. Moreover, the tourism industry involves not only stakeholders but also active participation from the local community, with one of the most common activities being selling goods near the tourist sites. Statement from the survey shows that 83.2% of the respondents feels that the development of the tourism industry has created significant employment opportunities for local residents (133). Meanwhile the other 2.5% disagreed (4). Moreover, 87.5% of the respondents have observed a substantial increase in the development of local businesses, particularly Micro, Small and Medium Enterprises (MSMEs) since the tourism industry's growth (140). On the other hand, only 0,6% of the respondents disagreed with this statement (1). From this result, it shows that the tourist destination that was once built for tourists, also can be enjoyed by the majority of the local community too. Moreover, the MSMEs of Solo are getting more recognition and thriving.

From a social aspect, it is quite common to encounter other people and engage in interactions. In the tourism industry, these interactions often become cross-cultural interactions since they involve meetings between the local community and tourists from various cultural backgrounds. This part will show the condition of social life of the local community and interaction with tourists. 88.8% of the respondents agreed that witnessing the interactions between local residents and tourists is reflecting cross-cultural tolerance (142). Meanwhile 0.6% of the respondents disagreed with the statement (1). 83.8% of the respondents admitted that they are able

to adapt to recent development in the tourism industry (134). Meanwhile the other 1.2% disagreed (2). Moreover, when the interaction happens, the values and norms within the people may influence one another. Based on that, the survey shows that 39.4% of the respondents agreed that there are changes in social norms and values of local communities due to the influence of tourists' arrivals (63). In contrast, 19.4% of the respondents showed disagreement to the statement (31). From this, it can be seen that the arrivals of tourists in a particular region will create cross cultural interaction. Based on the result, the local community in Solo is able to tolerate different cultures and values that come into their community. It shows that they are able to adapt with the tourism industry. On the other hand, the interaction itself reportedly leads to something else, which is a change in values, beliefs, or norms that have been upheld by the local people themselves due to the introduction of new knowledge from various cultural perspectives.

From the cultural aspect, the cultural tourism industry means using culture as the product of tourism. It is argued that during the activity of tourism, the culture itself will become more recognized and integrated into everyday life. However, the culture itself may be used inappropriately or not in accordance with its prescribed norms. Based on that, some statements asked the local community about this cultural aspect that they feel. The result from the survey shows that 83.7% of the respondents agreed that without local culture, Solo's tourism industry would not run well (134). Meanwhile, the other 3.1% is disagreed (5). Moreover, 93.8% of the respondents agreed with the statement that cultural events, festivals and activities in Solo are effective in promoting local traditions (150). In this part, none of the respondents shows disagreement to the statement. In terms of tangible culture, 75% of the respondents agreed that historical sites and landmarks in Solo are well protected (120). Meanwhile 6.2% shows disagreement (10). The use of local culture at first is the way of living of the community in a

particular region. Undeniably, the local culture of Solo is full of meaning, value, and its associated rules. This is not something that exists in a short time. This is what happen when local culture is used as a tourism product. The survey shows that 27.5% of the respondents agreed that they are witnessing the use of local culture that is not in accordance with original values. (Example: wearing traditional clothing such as a kebaya which is not in accordance with the standard.) (44). On the other hand, 21.9% of the respondents disagreed with the statement (35). Moreover, 34.4% of the respondents admitted that there is a shift in the original values of local culture which are used as tourism products (55). On the other hand, 22.5% of the respondents shows disagreement (36). In this context, it is evident that the cultural tourism industry in Solo has been successful in promoting and reviving the Javanese culture that has resided in the city for generations. It has also managed to keep the local culture vibrant among the younger generation. However, on the flip side, the cultural tourism industry may sometimes prioritize the entertaining aspects to cater to tourists, potentially leading to a transformation of the original values of a particular culture.



## **Interview Analysis**

In order to gain a deeper understanding of the cultural tourism industry in Solo, a series of semi-structured interviews were conducted. These interviews aim to get information based on the personal opinions and experience from the stakeholders of the tourism industry of Solo. The previous descriptive statistic has provided the condition of the cultural tourism industry of Solo from the perspective of the local community. To get a bigger range of deep understanding, the author decided to do interviews with 4 stakeholders that play roles in the cultural tourism industry in Solo. All of the stakeholders come from different organizations and agencies. The primary objective of this interview is to capture a comprehensive perspective from all sectors of the community involved in sustaining the cultural tourism industry in Solo. This includes both the local residents and the authorized stakeholders responsible for making key decisions. Additionally, the author seeks to gain insights into how stakeholders operate within the tourism industry in Solo, with a particular focus on their interactions with the local culture, because it is found that there is a shift in value in some local culture that is used as a tourism product. In the first section, it will talk about Solo as a cultural city and how culture is strongly involved in daily lives. Second, it will talk about the life of local people in the midst of the growth of the cultural tourism industry. The third part is to see the collaboration of the stakeholders in order to sustain the cultural tourism industry.

### **Cultural City**

As a region known as "Cultural City," Solo due to extraordinary cultural strength. This has ultimately drove Solo into the realm of cultural tourism. However, this development is not without its controversies, particularly concerning the potential decrease of the authentic cultural

values within the local Solo community and their daily lives. As a city steeped in culture, the people of Solo are renowned for their cultural richness, even in their daily activities. Like what happens in the organizations and agency of the stakeholders.

"In general, we only wear batik a couple of times a week. But when it comes to our general culture, during group meetings, we emphasize the polite and refined manners typical of Solo residents. People from Solo are known for their gentle and polite way of speaking."<sup>25</sup>

In the organization itself, Rosalia Indah implements Javanese culture, where using Batik as their uniform, also the way of communication is characterized by a calm manner.

"Moreover, Solo, being a cultural city, means that what we share on our routes is heavily infused with culture. For instance, we have *Sekaten* (Birthday of Islamic prophet Muhammad), *Suro-nan* (Islamic New Year), and the *Selikuran 21 Romadhon* (Holy month of Muslim). These are truly Solo traditions, and local narratives serve as a distinctive feature."<sup>26</sup>

As the people who often lead the walking tour, he found out that most of the routes that he and his team do are heavily related to the culture and tradition. Interviewee 2 found out that every corner of Solo is presenting culture, history, and stories. Resulting in the usage of those places as a tourism product.

"The Department of Culture and Tourism certainly utilizes culture. We have numerous events, such as the Suro art performances, *Kirab* (cultural processions), and the *Jamasan* (Rituals to purify sacred objects) at the Sriwedari puppet theater. There are traditional instruments there that we must preserve. We always create events that celebrate and highlight our local culture, including Puppet, *Ketoprak* (Javanese theatrical art), and Ramayana performances."<sup>27</sup>

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<sup>25</sup> A1, interview by Beatrice Alvina Putri Andien Larasati, 2023

<sup>26</sup> A2, interview by Beatrice Alvina Putri Andien Larasati, 2023

<sup>27</sup> A3, interview by Beatrice Alvina Putri Andien Larasati, 2023

Undoubtedly, local cultures continue to thrive in the daily life of the community. Organizations actively support the preservation of these cultures. Moreover, cultural events are implemented not only to safeguard and sustain the culture but also to serve as tourist attractions.

"So, every year there is a collaboration between art teachers and the government. For example, in the annual event that is culture-oriented. There is indeed a connection to cultural arts and tourism. This collaboration is necessary. Every event is definitely related to art teachers, cultural experts, the cultural and tourism department, and also the government. And students are always involved in it."<sup>28</sup>

The title 'Cultural City' seems to be represented by Solo City through its annual cultural events that involve various aspects of the community. For instance, art teachers, cultural experts, government officials, and even school-age students are all involved. There are numerous cultural events that shows classic dances, traditional attire, as well as handicrafts that are sold or exhibited by local community.

The strong connection between Solo and its culture is not without reason. Two royal palaces in Solo have played a very important role in both cultural and daily life of its residents. These active palaces serve as the protectors of Javanese culture that thrives within the community.

"Our core remains with the two great royal palaces, *Kasunanan Surakarta* and *Mangkunegaran*. So, some are indeed associated with them. Although it's not like Yogyakarta, which has political power, in Solo, it becomes more of a cultural patron."<sup>29</sup>

As a Non-Governmental Organization (NGO) operating in the field of walking tours, interviewee 2 admit that the routes they use are still affiliated with the two palaces in Solo and that they collaborate with the palace for their routes.

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<sup>28</sup> A4, interview by Beatrice Alvina Putri Andien Larasati, 2023

<sup>29</sup> A2.

"Our tour packages always include a visit to Pura *Mangkunegaran* or the *Kasunanan* Palace. Because there, they will witness the true civilization of Solo City and also visit museums that tell the history of the city. This is followed by a meal, from royal-style Solo cuisine to everyday dishes."<sup>30</sup>

Not much different, interviewee 1 as business owner also offers tour packages that include visits to the palaces. Furthermore, in terms of food, they pay attention to providing a taste of royal cuisine. This demonstrates that the role of these two palaces is quite important and serves as a reference for the routes or tours offered to tourists. The history and narratives about the establishment of Solo are also preserved within these palaces, making them a must-visit place for tourists that come to Solo.

"*Mangkunegaran* is open to dance training. In fact, young people nowadays come, both from Solo and outside Solo. In the past, traditional dances were considered old-fashioned, not modern, and were associated with the older generation. Nowadays, it has become a source of pride when someone can dance."<sup>31</sup>

With the new Duke ascending to the throne, *Mangkunegaran* Palace seems to be turning a new page. This palace gives a very inclusive and open impression, welcoming people from various backgrounds of life. This is evident in the dance practice organized by the palace, which can be attended by anyone. It's also visible that most of the tourists and local residents who come are from the younger generation. It shows that the younger generation is showing attention to the local culture.

"Solo has a quite strong cultural heritage. It has two active kingdoms, and now one of them, *Mangkunegaran*, has been developed into a quite attractive tourist attraction. Those who visit

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<sup>30</sup> A1.

<sup>31</sup> Ibid.

museums or *Mangkunegaran* are not just the older generation, but mostly young people. The young generation, who can be said to have a high level of education and a high lifestyle, are really interested in things like dance, cooking, and painting. So, the interest in these activities is growing among the young people."<sup>32</sup>

As it happened in *Mangkunegaran*, the new Duke ascended to the throne in 2021, and it had a significant impact. The young Duke of *Mangkunegaran*, KGPA Mangkoenagoro X, drew a lot of attention. Having a young Duke managing the palace brings a youthful vibe to a culture that used to be perceived as old-fashioned, outdated, and less appealing. The role of the duke in preserving Javanese culture in the city of Solo is significant. He not only focuses on the development and preservation of culture but also brings culture closer to the younger generation in an enjoyable way.

This is evident from the cultural events hosted by the Palace. In the last 3 years, many cultural events have been attended by the majority of young people. In August 2023, the author had the opportunity to attend a Cultural Collaboration event in celebration of the 65th anniversary of Indonesia-Japan relations. It was a dance performance event that open to the public. Not only Indonesians but also some Japanese individuals presented Javanese dance performances to show the collaboration. After arriving at the event, it was predominantly attended by young people. This demonstrates that the local culture has truly become a part of the younger generation's lives. It is very clear that the younger generation is highly interested in culture, and Solo provides chances to experience that culture.

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<sup>32</sup> A1.

## Life of the Locals

From business owners, organizations, educators, and even from the palace itself, there is a continuous effort to revitalize local culture within the Solo community, eventually linking these activities to cultural tourism. Using local culture as a tourism product certainly has its own consequences, both on the culture itself and on the local community. Here are the things that happen from the perspective of stakeholders involved in cultural tourism.

"Clearly, the mindset of the local people is improving. By 'improving,' it means they are competing, building a name, in line with market demand. For instance, in terms of the economy, local small and medium-sized enterprises (SMEs) used to pack the snacks with simple plastic wrapping. Now they use packaging with branding, like aluminum foil or something similar, so people can see it from a social perspective, and they will improve. They have to adapt with the market demands, whether they want to or not."<sup>33</sup>

The arrival of tourists due to cultural tourism in Solo will clearly lead to interactions with the local community. From their perspective, the influx of tourists to Solo has a positive impact on the social life of the local community. It is evident in their way of thinking, as well as in the way they create packaging for souvenirs sold to tourists. They also mentioned that the local community continues to adapt to the changes that brought by the rapid development of tourism in Solo. This demonstrates that socially, the lives of the local community are moving towards a better direction.

"In that context, various organizations have also started emerging because it is not possible for everyone to work individually; they must all work together. For example, the small and medium-sized enterprises (SMEs) communities are not just one; there are three or four SMEs

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<sup>33</sup> A1.

communities, and they come together on their own. There are communities based on hobbies, such as cars, bicycles, because, as mentioned earlier, with a lot of people coming in, new cultures are entering."<sup>34</sup>

Apart from the individual aspect, the development of tourism in Solo has also led to the emergence of many communities as gathering places for local residents. Open public spaces and the influx of new cultures and ideas seem to create new communities for local residents to have a place for sharing common hobbies or even as simple groups to come together as social beings.

"We see interactions happening. For instance, when we take them to batik artisans, participants usually ask questions on their own. There is also knowledge sharing between tourists and the artisans. So, participants from different backgrounds also share their own stories about batik in their region or other areas they are familiar with."<sup>35</sup>

From the perspective of interviewee 2, who is very familiar with the routine of walking tours relating interactions between tourists and local residents, he mentioned that sharing knowledge is often occurs. Background differences are not seen as obstacles, but rather, these differences make tourists and local residents richer in knowledge. They can gain different knowledge from different perspectives than what they typically find in their daily lives.

"Some people think that as Solo becomes busier, from a business perspective, small and medium-sized enterprises (SMEs) are also boosted. So, the impact is not evenly distributed yet."<sup>36</sup>

In the interview process, he added that the crowds are increasing rapidly. Certain areas have become busier due to the arrival of tourists. However, at the same time, SMEs (Small and

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<sup>34</sup> A1.

<sup>35</sup> A2.

<sup>36</sup> Ibid.

Medium-sized Enterprises) businesses are also on the rise because they rely on the influx of tourists to their areas.

"When tourism increases, I believe the satisfaction of the residents also increases. There is the revitalization of *Ngarsopuro* shopping area. Then, the vendors and their wares have been curated, and only MSMEs businesses are allowed to sell there. This brings satisfaction to artisans like them."<sup>37</sup>

The government's revitalization efforts have also expanded the opportunities for SMEs business owners, particularly artisans. From this, it can be concluded that the arrival of tourists in Solo brings vibrancy and life to those who focus on the art of handicrafts.

"In my opinion, the recent development of tourism has been very rapid. Because in the future, the local community will certainly discover their expertise in the field of culture as well. Even the City Hall is never empty now."<sup>38</sup>

As witnessed by interviewee 4, tourism has been booming and has brought a different life to the city of Solo. For instance, the City Hall, which used to be just the mayor's office, has now transformed into a public space where many people gather. Every month, there is decoration in accordance with the celebration of that month. This makes the City Hall a very open place for the public, where the community can socialize.

"Nowadays, young people are not shy to wear Batik. In the past, Batik was considered only for the older generation, but now they wear it in their daily lives. Batik is also the most versatile clothing. It fits for casual wear and even for meetings with clients. Also, there's a high demand for traditional food in daily life. The interest is strong, even among the locals."<sup>39</sup>

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<sup>37</sup> A4.

<sup>38</sup> Ibid.

<sup>39</sup> A1.



Not only in terms of social life, but the development of tourism also has a positive impact on the use of Batik among young people. Various traditional elements used to give an impression of being old-fashioned and not trendy, so not many young people were interested in preserving local cultures. However, due to the effects of tourism, young people are now starting to wear Batik in their daily lives and make the culture live again.

However, behind that, there are also some local cultures that cannot be carried out well, either by local residents or tourists. The local culture is undoubtedly established and performed for a reason, with underlying backgrounds that has emerged from long time ago. Even until now, culture remains a crucial aspect that cannot be separated from the life of a community. However, in the midst of the development of cultural tourism in Solo, it has been discovered that some cultural practices are not in line with the expectations.

"Because I saw yesterday that some tourists did not follow the rules. This must be reminded, as local culture also has regulations, rules, in order to preserve the cultural values so that they are not lost."<sup>40</sup>

As an educator and cultural observer, interviewee 4 admitted that they have seen tourists who have struggled to follow the rules during their visits to Solo.

"From a clothing perspective, many young people are indeed distorting the culture, not following the proper customs. For instance, in the use of the Kebaya, traditionally, the hair should be in a bun, but now it's fine if it's left down. That is happening."<sup>41</sup>

This is further strengthened by the response of interviewee 1 regarding the inappropriate use of traditional clothing. Among young people, the use of Batik is indeed popular, but it is often

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<sup>40</sup> A4.

<sup>41</sup> A1.

not in accordance with the original rules. There are still many people who wear traditional clothing in an incorrect manner.

## **Compromise**

Cultural tourism in Solo has brought many impacts to various people from different social aspects. One of the controversies revolves around culture itself. Cultural tourism, which also uses culture as a tourism product, sparks various opinions. The most common perspective is that tourism helps promote culture to keep it alive, but on the other hand, this activity often fails to promote culture that aligns with its original values. As seen in the previous sections, many people, especially young individuals, still struggle to fully understand local culture. Therefore, in its application, inappropriate methods can still be found. This means that guidance from professional and experienced individuals is needed to provide a deeper understanding. From the stakeholders' point of view, there are several approaches they take to address this issue.

"To preserve it (cultural values), there are still annual events of a formal nature, like *Suro* (first day of Javanese calendar), New Year, and *Sekaten* (birthday of Islamic Prophet, Muhammad). These events serve as a kind of recharging. For example, during a dance-drama performance, people are required to wear Batik or traditional attire, and this serves as a reminder for them about the proper customs."<sup>42</sup>

According to interviewee 1, annual cultural events can effectively serve as reminders of the customs and traditions of a local culture. These events often focus on traditional clothing, local cuisine, and various other aspects of the local culture. These annual events used as a way to recharge, reminding everyone that there are correct and proper ways to engage with culture.

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<sup>42</sup> A1.

"So, in some cultures, it's allowed, but in others, there are specific guidelines. For example, when participating in *Suro*, people are not allowed to bring their phones and document the event. It's meant for personal experience only. It's not permitted to upload it online due to the guidelines. Culturally, it's a moment of silence, a moment of contemplation. People are reminded to live their lives with limit and not be extravagant."<sup>43</sup>

Interviewee 2 also conveyed a similar statement. There are some local cultures that are sacred and must be followed according to their guidelines. Even though some people may not fully obey to the original rules regarding traditional attire, in certain events, there are authorities, possibly from the royal palace, who regulate dress codes and the entire event proceedings. During these events, people are reminded of the correct way to observe the sacred culture along with its significance. Therefore, individuals should take it seriously.

"To ensure that this does not harm cultural values, we collaborate with cultural experts. This is to ensure that cultural tourism continues to operate without compromising its values. We always consult with cultural experts."<sup>44</sup>

In addition to annual events, the government also pursues to collaborate with cultural experts or individuals with more knowledge in the field of culture. They do this to ensure that events in Solo are conducted with enthusiasm, enjoyment, while still adhering to the authentic values of a culture and not deviating from them. This is aimed at preparing the next generation with the capacity to understand culture with its original values. Thus, in the end, the culture can continue to thrive and not fade away over time.

"My community and I are always asked for our opinions when there are cultural events. The government pays great attention to us as people who have a better understanding of the

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<sup>43</sup> A2.

<sup>44</sup> A3.

customs of a local culture to ensure it doesn't deviate from its original values. It's a given, there are discussions every year to plan the cultural events."<sup>45</sup>

Interviewee 4, who is a cultural expert verify the statement of interviewee 3 that mentioned that the government, other stakeholders and cultural expert are always collaborate in planning cultural events in the city of Solo. This is to ensure that every cultural event in Solo follows to its proper customs and is directly monitored by experts in the field of culture. Additionally, teachers play a role in involving their students in cultural events. This also aims to convey cultural messages to students as the future generation responsible for preserving local culture within the community.

In its development, all interviewees admitted that they continue to collaborate with other stakeholders in their efforts to sustain the cultural tourism industry in Solo.

"Our community, we develop it according to our goals. For instance, I focus on SMEs and tourism, and then education guides us. After that, there are cross-community interactions. The government holds discussion groups. Several communities are invited to participate in discussions and sit down together."<sup>46</sup>

Interviewee 1 explained that they use their community as one of the tools to collaborate and work with other stakeholders. By focusing on various areas, they strive to develop cultural tourism for continuous growth.

"Well, the middle path is compromise. In my opinion, the development of a city should align with its cultural background. For example, *Kelayan* village, the artists' village, is now very vibrant, and its development is indeed well because the streets are filled with murals, so it is still related. It should not be unrelated; for instance, giving a Batik village a manufacturing facility is

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<sup>45</sup> A4.

<sup>46</sup> A1.

not appropriate. Especially in Solo, each village has its own uniqueness with distinct characteristics."<sup>47</sup>

Not much different from interviewee 1, interviewee 2 believes that compromise is often the middle ground that must be taken. Everyone agrees that tourism in Solo is something that brings positive change. However, it's important to avoid the risk of localities turning into something overly trendy. The city of Solo should not develop at the expense of losing its uniqueness. To continue growing while preserving its uniqueness, there needs to be compromise from all involved parties to find a middle ground that benefits everyone.

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<sup>47</sup> A2.

## CONCLUSIONS AND IMPLICATIONS

Culture is something that underlies norms, behaviors, roots, and even provides an identity to a specific community. However, when culture is used as a product for tourism, what happens to the culture and the local community itself? Various controversies about the loss of the authentic values of a culture are not uncommon in the cultural tourism industry.

In this paper, several key findings are divided into three parts. Firstly, Solo is very well-known as a cultural city. This is one of the driving factors for the emergence of cultural tourism in the city of Solo itself. The local culture of Solo is very obvious in its daily life. Various sacred events, traditions, and even annual cultural events are continuously celebrated throughout the city. This is closely tied to the role of the two royal palaces in Solo that are still active until now. As the protectors of cultural heritage, these kingdoms play important roles in promoting the local culture to thrive within the community. Stakeholders in the field of tourism also rely on the Solo palaces as one of their primary pillars in running the cultural tourism industry. Ultimately, the local culture is effectively promoted even to the younger generations, which contributes to the success of cultural tourism in Solo.

In terms of the life of the locals, it was found that cultural tourism has an impact on the local community in Solo. The arrival of tourists in Solo creates interactions, and these interactions with local residents contribute to the development of the local mindset, enabling them to adapt to progressive changes in the city. Additionally, cross-cultural tolerance was observed in the community's way of life. However, even though the kingdoms play an active role, in the process, various controversies are still found, especially concerning the local culture itself. Because it is often used as a tourism product, it is evident that there are instances where the use of local culture deviates from its original values.

Therefore, compromise is often used as a middle path when there are differences of opinion among stakeholders, including the local community and the kingdoms. By involving specialized communities, engaging experts in every process, and ultimately compromising with the local community itself, the cultural tourism industry in Solo becomes a means of preserving culture within the community while remaining persistent in the original values that do not fade away amid changes.

Overall, the preservation of culture in the cultural tourism industry is closely tied to the roles of various aspects of society. This includes stakeholders, decision-makers, cultural experts, the government, and even the local community, each playing their respective roles in the dynamics of cultural tourism in the city of Solo. So, the involvement of all parties is crucial in the cultural dynamics within Solo's cultural tourism industry.

Culture may not be an urgent topic for a discussion, but ignoring it altogether is also not a wise choice. Local culture is a small part of our lives, but every great thing begins with something small, just like culture does. If it not acknowledged, culture can slowly fade away with the older generations. With these results, the author wants to offer some suggestions to various parties. As part of the community, it would be wise if we continue to preserve our local cultural heritage. Culture will only thrive if there are people who actively engage in it.

As stakeholders with decision-making authority, working in collaboration with other parties is a very positive step to take. The author hopes that stakeholders can continue their good cooperation with all involved parties in order to create a harmonious cultural tourism environment.

As tourists, having experiences with different cultures is a valuable way to learn about something beyond our usual activities. Mutual tolerance, maintaining politeness, and respecting local rules are fundamental things that tourists can do.

For everyone, as human being let us keep experiencing and staying curious about many things in this world. In this vast universe, there are certainly numerous things to try, understand, and learn. Because learning does not only happen behind the desk in a classroom but also in social environments with other people, and one of the ways to do this also can be done by traveling through tourism and experiencing different things.



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## APPENDIX A

### INTERVIEW QUESTIONS

#### 1. Background Information

- a. Name
- b. How long this organization operates?
- c. What is your role in this organization?
- d. How you explain the vision and mission of this organization?

#### 2. Economy

##### Background:

- a. Is economy become the main goal of this organization?
- b. How many the investors from outside Solo?
- c. Is the business owner of restaurants, hotels, and transportation dominated by local people?

##### Opinion:

- a. If the tourism in Solo shut down, do you think the economy will survive?
- b. There is news about the easing of property tax that now being postponed, how do you think if this is related to the tourism development?
- c. There are a lot of new business and investment in Solo, how it brings effects for the local economy in terms of purchasing power of local people?

##### Action:

- a. What is your contribution to increase the economy through the tourism industry?
- b. How you select investor that want to invest and make business in Solo?
- c. What plan you have to increase economy through tourism industry?

### 3. Social

#### Background:

- a. How does tourism affect the social life of the community?
- b. How much 'power' you have to contribute to the tourism industry in Solo?
- c. Overall, in your opinion, how has the development of tourism in Solo been so far?

#### Opinion:

- a. Do you think that most tourist destinations can be accessed by local too?
- b. There is massive development of tourism industry in Solo, looking at how many new destinations and revitalization that happened, do you think the satisfaction of the locals is increasing along with the development?
- c. When coming into making decision regarding developing tourism industry, how you divide the priority between the interest of tourists and the local people?

#### Action:

- a. What is your contribution to support social welfare of the local people in Solo?
- b. How do you create the balance between tourist' satisfaction and needs of local people?
- c. Do you think there are challenges to find the balance? If yes, please explain.

### 4. Culture

#### Background:

- a. Is this organization use local culture as foundation?
- b. What culture that you usually used as tourism product?
- c. Does tourist have access to the sacred culture, such as rituals, dance, and events?

#### Opinion:

- a. If we cannot use local culture and heritage at all as a tourism product, do you think the tourism industry in Solo can still run well?
- b. How do you assess how local people use local culture as tourism product?
- c. How do you assess the ability of tourist to respect the local culture?

Action:

- a. How you ensure that cultural tourism does not degrade the value of local culture?
- b. How do you collaborate with other stakeholders to promote cultural preservation while developing tourism industry?
- c. What tourism plan do you have to develop the culture in Solo?

## APPENDIX B

### INTERVIEW TRANSCRIPT

#### Interview Transcript from Tourism Agency

Interviewer	Selamat siang, Bapak. Boleh memperkenalkan diri dulu?
Interviewee	Nama saya Rosanto Adi, sekarang menjadi salah satu bagian direktur dari Ros-In Tour and Travel.
Interviewer	Oh, baik Bapak Adi. Sudah berapa lama ya pak organisasi ini berdiri?
Interviewee	Yah, lebih dari dua puluh tahun.
Interviewer	Lebih dari dua puluh tahun?
Interviewee	Tapi saya handle nya itu ini sekitar emm tahun ke 18.
Interviewer	Cukup lama ya. oke, kalau di direktur itu perannya apa saja pak di Rosalia Indah?
Interviewee	Itu biasanya mengambil keputusan untuk bekerja sama dengan vendor-vendor <i>tour and travel</i> . Misalnya apabila kita punya keagenan luar negeri, kita mencari vendor mana yang bisa atau yang cocok untuk menjadi partner kita. Kalau untuk domestik, mengecek vendor-vendor yang ada untuk Indonesia. Biasanya hotel, <i>restaurants</i> , <i>tour leader</i> yang akan kita gandeng untuk kerja sama untuk melayani tour-tour kita. Jadi kan tidak semua dari karyawan semua. Kalau kita ada tour ke malang, kita cari, ya <i>local guide</i> dari malang. Kita ke bali, kita cari <i>local guide</i> dari bali.
Interviewer	Oh begitu. Kalau misalnya, visi misinya apa aja pak dari Rosalia Indah.
Interviewee	Visi misinya ya menjadi tuan rumah di kota sendiri terutama di bagian pariwisata. Jadi dengan harapan banyak turis-turis yang datang ke solo itu pake <i>travel agent</i> yang apa itu dari solo sendiri. Tidak dilayani dari <i>travel agent</i> dari luar kota. Jadi kita tetap mengenalkan budaya kita, objek wisata kita ke masyarakat.
Interviewer	Jadi ini ya, emm lokalnya ya pak.
Interviewee	Iya lokalnya.
Interviewer	Baik pak, itu tadi latar belakang sedikit, sekarang masuk ke aspek ekonomi ya pak ya.
Interviewee	Iya

Interviewer	Apakah ekonomi ini jadi tujuan utama pak?
Interviewee	Ya, Setiap perusahaan pasti mengejar ekonominya, profitnya. Tapi tidak dipungkiri saat pandemi seperti kemarin, semuanya berubah. Travel agent itu menjadi, apa, menjadi berat karena memang tidak ada orang bepergian, tidak ada orang melakukan tour, tidak ada orang yang.. apa, kunjungan dinas. Sehingga memang 2 tahun kemarin memang menjadi mimpi buruk lah buat para <i>travel agent</i> .
Interviewer	Terus gimana cara Pak Adi untuk-
Interviewee	Jadi kalau kita dulu menggunakan grup, kita menggunakan partai besar, kemarin kita membuat grup-grup kecil. Jadi ya Misalnya keluarga-keluarga yang yang mau berlibur kita <i>customize</i> sendiri. Kita.. Apa itu, buat grup keluarga, yang dulunya kita mau sekali paket 50, sekarang itu cuma 10 orang, 5 orang tetap kita layani dan semuanya lewat darat. Sehingga tidak mengenal (unclear). Pesawat sama kereta kan tidak ada, sehingga kita punya Armada bus, kita tawarkan pakai bus, minibus, atau L 300.
Interviewer	Oh, jadi begitu. Kalau seperti tadi kan berhubungan dengan vendor vendor. Kalau misalnya melihat dari pemilik bisnis restoran, hotel, dan juga transportasi di kota Solo ini kira-kira didominasi oleh pemilik dari orang Solo sendiri atau asal dari luar, Pak?
Interviewee	Kalau untuk sementara ini orang Solo semua. Karena kan memang dulu, Solo ini kan mungkin sedikit terlambat ya. Untuk tour-nya tidak dikerjain, untuk pariwisata tidak dikerjain. Dengan walikota yang baru ini itu dimunculkan objek wisata baru. Jadi kalau dulu orang datang ke Solo datang seharian <i>shopping</i> untuk cari batik, kuliner, selesai (lalu) pulang, tidak menginap. Sekarang orang bisa 2 atau 3 hari untuk menginap di Solo karena obyek wisatanya sudah ada. Obyek wisatanya juga ada objek wisata yang siang, ada objek wisata yang malam. Em, kalau siang misalnya ada Jurug, ada masjid yang baru itu, jadi orang udah berbondong-bondong ke Solo untuk tidak cuma belanja batik saja tetapi bisa ke objek wisata juga. Terus ada museum keris juga, jadi memang objek wisatanya udah cukup banyak. Kalau yang malam, ini yang baru itu Lokananta, sehingga orang datang ke situ dengerin musik ya kan, Terus melihat historynya. Restoran-



	<p>restoran pun juga sudah mulai marak ya, kalau dulu orang mau buka ruang restoran yang bagus takut karena balik modelnya kapan nih, tapi sekarang restoran-restoran yang bagus bermunculan seperti Grandis, seperti apa itu (unclear) itu sudah cukup bagus lah cafe-cafe juga sudah mulai banyak sehingga orang yang mau ke Solo itu dapat merasakan experience atau pengalaman yang baru. Kalau dulu kan enggak dan karena memang ini juga karena tadi itu terlambat kan, perkembangan pariwisatanya terlambat ya yang ngerjain orang domestik sendiri orang Solo sendiri. Tapi kalau seperti Jogja itu kan banyak banyak pendatang sehingga pendatang itu yang bertahan lama kan pelajar kan kalau di sini kan pendatangnya kan pendatang yang tour aja itu cuma sebentar 2 hari 3 hari. Kalau pelajar ya dia merasa dia punya kekuatan, punya power, terus kemudian enggak ada restoran, ya dia buat restoran sendiri, datengin Papanya untuk membuat, datengin orang tuanya. Kalau Solo enggak, (Pendatang) ke Solo memang benar-benar pure orang sendiri. Yang datang ke Solo malah sekarang pabrik-pabrik. Kenapa pabrik-pabrik? Karena lahannya masih luas, UMR juga masih rendah sehingga itu juga mendukung ekonomi kita juga. Mereka datang kan tidak mungkin mereka hanya di kos-kosan saja, di kontrakan saja, mereka pasti keluar mengkonsumsi. Makanya restoran meningkat karena yang datang lebih banyak dibandingkan dulu sebelum pandemi.</p>
<p>Interviewer</p>	<p>Lalu opini pak Adi, kalau misalnya pariwisata solo ini ditutup pak, jadi tidak berjalan. Apa Pak Adi pikir ekonomi kotanya akan bertahan, Pak?</p>
<p>Interviewee</p>	<p>Bertahan, iya, tetapi sangat berat. Bisa ditutup karena memang pabrik-pabrik industri sudah masuk ke Solo sehingga mereka mau tidak mau transaksi seperti di kawasan, ya bukan di Solo, tapi Soloraya. Ada di Sukoharjo, ada di Karanganyar, ada di Klaten, Boyolali, itu pabrik-pabrik sudah mulai banyak sehingga mau tidak mau mereka akan ke Solo. Iya kan, tetapi ya tadi, mereka datang hanya untuk untuk kebutuhan sehari-hari gitu. Tapi kalau pariwisata itu yang menggerakkan kan restorannya juga berkembang, oleh-olehnya juga berkembang, ya kan. Terus kemudian kerajinannya batik dan sebagainya juga bisa berkembang karena memang kan Solo terkenal dengan batiknya, sehingga</p>

	<p>kalau orang suruh sendiri biasanya beli batik ya sudah punya satu dua tiga, cukup. Tapi kalau orang luar kan kepinginnya ya melihat tradisional solonya.</p>
Interviewer	<p>Berarti em penting ya, pariwisata di Solo termasuk sektor yang penting ya?</p>
Interviewee	<p>Cukup penting. Cukup penting karena Solo ini kan punya kebudayaan yang cukup kuat ya. Punya dua kerajaan yang aktif semuanya dan sekarang salah satunya Mangkunegaran itu diolah menjadi objek wisata yang cukup menarik, sehingga malamnya juga bisa makan di tempatnya Pracima Tuin itu, itu juga cukup bagus cukup menarik itu. Siangnya pun juga event-event-nya sudah mulai banyak dan yang masuk ke museum atau yang masuk ke Mangkunegaran bukan orang tua orang tua tapi karena memang sekarang Gustinya itu masih muda yang masuk anak muda semua. Anak muda yang bisa dibilang dari segi pendidikannya cukup tinggi, dari lifestyle-nya cukup tinggi karena merasa sehat mungkin sehingga seperti tarian, masak-masakan, melukis itu benar-benar peminatnya sekarang sudah cukup banyak.</p>
Interviewer	<p>Lalu, Sempat ada awal tahun ini sempat ada berita tentang kenaikan PBB, menurut Pak Adi ini tuh ada kaitannya dengan perkembangan pariwisata tidak?</p>
Interviewee	<p>Tidak ada. Tidak ada dari perkembangan (pariwisata). Dari masyarakatnya pasti berat, tetapi di sisi lain banyak tanah-tanah kita ini sudah dipilih orang luar kota semua. Sehingga banyaknya tanah mangkrak yang dijual, dulunya saat ada pemerintahan yang dulu kan cukup berkuasa ya 30 tahun itu orang luar kota itu beli tanah terus dan itu tidak dikerjakan. Nah dengan adanya pajak PBB itu diharapkan ya mereka segera lepas agar bisa dikelola oleh orang lokal dan bisa diterima. Dan itu pun juga sebenarnya ada kategorinya kok. Jadi orang udah protes duluan seakan-akan enggak baik tapi di dalamnya masih banyak poin-poin yang menguntungkan, tetapi memang tidak berkaitan langsung dengan pariwisata karena pariwisata basicnya adalah di budaya dan industri kreatif.</p>
Interviewer	<p>Lalu sekarang ini ada banyak banyak bisnis baru dan investasi buat di Solo. Menurut Pak Adi ini tuh bagaimana ini mempengaruhi daya beli masyarakat lokal?</p>

Interviewee	Kalau kita lihat dari <i>supply and demand</i> , <i>supply</i> -nya sekarang sudah semakin banyak, kompetisi banyak. Tetapi dengan adanya <i>supply</i> yang banyak, konsumsinya juga meningkat, orang-orang yang datang juga lebih banyak sehingga itu sangat baik juga gitu. Tadi saya sampaikan bahwa ada orang pabrik-pabrik dari Jakarta pindah ke Boyolali, pindah ke Solo sehingga membutuhkan tempat makan yang banyak juga. Kalau dulu merasa ya cuma buat kita-kita aja kalau sekarang udah enggak sekarang yang datang sudah lebih luas itu orang-orang luar kota yang pindah ke Solo untuk usaha.
Interviewer	Jadi ekonominya jalan ya, Pak?
Interviewee	Iya, ekonominya muter.
Interviewer	Oke. Lalu menurut pak Adi, gimana sih pengaruh pariwisata ini dalam kehidupan sosial di masyarakat? Jadi datangnya turis-turis itu bagaimana pengaruhnya pada masyarakat lokal?
Interviewee	Yang jelas, cara berpikirnya (orang lokal) semakin meningkat. Meningkat itu maksudnya mengikuti kompetisi, membentuk nama, sesuai dengan kebutuhan pasar. Misalnya dari segi ekonomi itu UMKM, makanan cemilan hanya dibungkus dengan plastik saja. Sekarang menggunakan packaging yang ada brandingnya, pakai aluminium foil, atau apa, sehingga orang lebih melihat dari segi sosialnya akan meningkat. Mau tidak mau akan beradaptasi dengan kebutuhan pasar. Dulunya juga dengan komunikasi, bahasa tidak menjadi penting. Sekarang bahasanya menjadi lebih bagus, lebih tertata gunanya untuk negosiasi. Dulu orang bekerja sendiri terutama untuk perusahaan-perusahaan atau restoran restoran tempat komunitas, merasa dia sudah punya marketing kayak batik dan dia tidak mau memberi tip untuk drivernya atau ke tukang-tukang becaknya. Tapi sekarang dengan kompetitor yang cukup banyak, secara tidak langsung mereka dapat marketing baru, ada barang baru, ada pembelinya, disitulah sosialnya beradaptasi dengan perubahan-perubahan itu. Orang yang dulu tidak butuh marketing, sekarang butuh <i>social media</i> . Bisa mengenal dunia luar, produk-produk yang harganya lebih murah. Dulu harganya mahal sebabnya ya kenalnya cuma vendor itu, harganya juga segitu. Tapi kalau sekarang kan dari

	sosial media kita bisa mendapatkan harga yang cukup kompetitif, dan kualitas yang cukup bagus.
Interviewer	Jadi lebih banyak pilihan gitu ya, Pak?
Interviewee	Iya, di situ juga mulai muncul organisasi-organisasi, karena tidak mungkin semua bekerja sendiri, semua harus bekerja bersama-sama. Misalnya, komunitas UMKM itu tidak hanya satu ada tiga atau empat komunitas UMKM sehingga mereka berkumpul sendiri. Ada komunitas yang berdasarkan hobi misalnya mobil, sepeda karena tadi, dengan banyaknya orang masuk, banyaknya culture baru masuk, dan mereka merasa "aku dulu olahraga di Semarang seperti ini" "Di Jogja seperti ini" "Di Bali seperti ini" akhirnya mereka membuat komunitas dan sama akhirnya membaaur itu tadi. Sehingga kehidupan sosial di Solo jadi meningkat, bisa mengikuti kota-kota yang lebih maju sebelumnya.
Interviewer	Dari segi sosial ada perkembangan ya berarti. Oke kalau misalnya Pak Adi sendiri, saya boleh tahu tidak seberapa besar power yang pak Adi punya untuk berkontribusi dalam perkembangan pariwisata di kota Solo?
Interviewee	Sementara ini saya jadi ketua Indonesia marketing asosiasi untuk chapter Solo. Di situ anggotanya para marketer yang ada di Solo, itu ada 4 pilar yang dibahas. Yaitu pariwisata, UMKM, pendidikan atau sertifikasi, yang terakhir adalah sosial politiknya. Itu untuk kebijakan-kebijakan yang semuanya mengarah ke UMKM dan pariwisata. Organisasi ini bekerja sama dengan MarkPlus yang diketuai oleh Bapak Hermawan Kertajaya, Bapak marketing Indonesia. Acaranya Talkshow, ada kelas-kelas untuk meng-upgrade skill dari marketing sendiri. Sehingga dulunya (orang) merasa segini sudah cukup, tapi harus terus berkembang. Karena pada dasarnya setiap orang itu harus mempromosikan diri sendiri. Saat kita sudah dikenal masyarakat, ya kita bisa mempunyai power untuk melakukan perubahan, dan berkontribusi. Makanya marketing itu sangat penting untuk setiap orang untuk mempromosikan diri kita agar kita dikenal oleh orang luar. Bagaimana caranya memperkenalkan diri kita, tetapi tidak <i>show off</i> , tidak over begitu, dan <i>tools</i> apa yang tepat. Jadi saat para UMKM, pelaku bisnis, para marketer sudah di sertifikasi, mereka siap untuk ikut ambil bagian dalam industri. Sehingga tadi, <i>packaging</i> yang dulu hanya pada plastik buat oleh-oleh, orang pasti malu. Tapi

	<p>sekarang, oleh-oleh kecil pun ya kalau kita lihat di Pasar itu semua sudah di-<i>pack</i> rapi-rapi. Orang membawa itu dengan kebanggaan sendiri. Sehingga dengan eeem, kita mempunyai marketing yang kekinian saya yakin bisa memperkenalkan produk kita lebih luas.</p>
Interviewer	<p>Jadi secara keseluruhan nih menurut Pak Adi perkembangan pariwisata Solo sejauh ini tuh seperti apa?</p>
Interviewee	<p>Untuk 3 tahun cukup drastis, bisa dibilang dua kali tiga kali lipat. Karena objek wisatanya bertambah. Dulu orang ke Solo itu berangkat pagi, waktu sore itu pasti pindah ke Jogja. Menginapnya di Jogja karena hiburan malamnya banyak di Jogja. Sekarang itu rata-rata turis tinggal sudah mulai tiga hari dua malam karena memang pilihan-pilihan wisata juga sudah mulai meningkat. Dengan walikota yang baru bisa kita tiga kali lipat dari yang dulu.</p>
Interviewer	<p>Tadi kan sempat menyinggung Jogja juga ya Pak. Saya pernah baca bahwa di Jogja itu karena pariwisatanya sangat terkenal, jadi banyak sekali pendatang, dan buka bisnis, restoran di Jogja. Dan pendatang ini biasanya ekonominya lebih tinggi dari masyarakat lokalnya. Tidak jarang harga yang dipatok di restoran atau café itu cukup tinggi dari yang masyarakat lokal biasanya beli. Nah kalau di Solo sendiri kira-kira begini tidak, Pak?</p>
Interviewee	<p>Iya, di Jogja itu banyak mahasiswa dari luar sehingga beberapa mahasiswa merasa di kota asalnya itu lebih keren, rumah makan lebih bagus. Mereka punya uang lebih, mereka buat. Sehingga resto-resto atau tempat wisata dimanipulasi oleh orang luar walaupun gubernurnya punya kebijakan bahwa orang non-Jogja tidak boleh beli tanah di Jogja. (Kebijakan itu dibuat) karena gubernurnya Sultan, pastinya instingnya lebih kuat. Bedanya dengan Solo, di sini masih banyak orang luar yang membeli tanah di sini walaupun tidak digarap. Di Solo dulunya karena banyak pemimpin-pemimpin atau pejabat-pejabat dari Solo, sehingga orang Jakarta, orang luar kota beli di tanah di Solo. Tetapi karena di Solo enggak ada apa-apa dulunya, sehingga tanah itu enggak dikerjakan. Ketika orang mau buat sesuatu yang mahal di Solo, mereka akan berpikir, "ngapain aku buat di Solo, turn overnya masih rendah". Nah untuk orang Solo sendiri, setelah Solo menjanjikan, ya orang-orang mampu yang dulunya berkarya di luar kota,</p>

	<p>sekarang kembali ke Solo lagi. Terutama saat pandemi. Orang-orang itu kembali, sehingga sekarang sudah banyak rumah sakit dokter-dokter dari luar, sudah banyak orang yang dulunya sudah bekerja di luar, kembali ke Solo. Jadi pandemi ini secara tidak langsung memberikan dampak positif di mana orang-orang potensial yang asli Solo, kembali ke Solo.</p>
Interviewer	<p>Jadi bukan dari luar, tapi orang solonya yang pernah keluar, kembali ke Solo begitu ya?</p>
Interviewee	<p>Iya itu yang saya liat. Biasanya generasi kedua itu, anak-anaknya yang dulu bekerja ke luar, sudah pada balik karena merasa peluangnya masih banyak. Apalagi presiden yang sekarang nanti ingin membuat rumah pensiunnya di Solo, sehingga itu menjadi salah satu sasaran tamu-tamu internasional untuk datang. Sehingga bisa dilihat sekarang orang banyak membuat café-café yang bagus, lalu hotel sudah tidak sekedar kotak saja, tetapi boutique hotel sehingga hotel ini mengangkat culture, estetikanya juga sudah mulai meningkat, tempat fotonya juga sudah mulai banyak.</p>
Interviewer	<p>Kalau misalnya di masa depan di masa depan, kira-kira hal yang terjadi di Jogja ini bisa terjadi di Solo juga tidak menurut Bapak?</p>
Interviewee	<p>Mungkin potensinya kecil karena orang yang tinggal di sini orang yang untuk bisnis atau untuk liburan saja. Beda dengan Jogja, di sana banyak mahasiswa yang akan masuk kerja di situ untuk empat sampai lima tahun ke depan sehingga mereka merasa daripada saya menganggur, lebih baik saya punya warmindo, <i>coffee shop</i> sendiri. Mereka tinggal di situ, bisa tetap kerja, dan tetap menyalurkan hobinya juga mungkin. Itu karena memang kalau orang-orang yang, mohon maaf ya, sudah mampu mungkin pendidikan sepertinya kurang cukup penting, tetapi dari di luar itu hobi mereka cukup kuat. Mohon maaf kalau saya menceritakan saya sendiri. Saya dulu sekolah enggak pinter begitu, tapi di waktu sela, saya ikut masak, sehingga ketika saya mau buat restoran, saya cukup percaya diri.</p>
Interviewer	<p>Oh, begitu ya Pak. Lalu mengenai opini pak Adi, tujuan wisata di Solo bisa diakses oleh penduduk lokal juga tidak?</p>

Interviewee	Bisa, walaupun masih terkesan mahal. Tapi keterbukaannya cukup luas. Contohnya Solo Safari, harganya masih lumayan tinggi dan tempatnya juga belum luas. Lalu Mangkunegara, Pracima Tuin sangat terbuka. Tetapi untuk harga ya memang satu pax mungkin Rp. 200.000,00 sendiri. Tetapi saya yakin nanti harga akan turun, pendapatan akan meningkat dengan adanya pendatang baru, saya yakin UMR ini makin naik. Karena konsumsinya juga meningkat setiap tahunnya.
Interviewer	3 tahun belakangan ini itu kan banyak sekali pembangunan besar-besaran, revitalisasi, banyak objek wisata baru yang dibangun. Kira-kira menurut Pak Adi, kepuasan penduduk lokal ini meningkat tidak Pak seiring dengan peningkatan perkembangan?
Interviewee	Kalau saya kalau yakin cukup puas dan sangat meningkat ya. Karena dulu Solo sangat sepi, usaha berat, restoran minatnya tidak banyak. Sekarang restoran jam makan siang penuh semua, karena semakin kita sibuk, tidak mungkin kita masak sendiri. Sehingga saya yakin, dengan banyaknya pendatang ini memberi pengaruh. Saat kita bertemu orang, melihat karakter orang, melihat kota ini sibuk dengan culture yang berbeda-beda, itu akan refresh juga kok. Dan juga akan tertantang menjadi lebih baik lagi.
Interviewer	Bisa dibilang pak Adi ini cukup punya power ya-
Interviewee	Ya, tidak punya power juga, tapi punya komunitas.
Interviewer	Oh iya, punya komunitas. Ketika membuat keputusan untuk perkembangan industri pariwisata bagaimana sih Pak Adi ini membagi prioritas antara kepentingan wisatawan dan juga kepentingannya penduduk lokal?
Interviewee	Dua-duanya jalan bersamaan ya, dengan adanya turis dengan adanya orang pendatang, saya yakin orang lokal pun juga diuntungkan, karena lapangan pekerjaan bertambah. Karena di Solo ini kalau orang bener-bener nggak kuat, ya seakan-akan cukup sulit membuat usaha. Tetapi itu menjadi lebih bagus karena orang bisa punya pengalaman untuk bekerja di tempat lain sampai dia punya networknya juga, tahu keseluruhan proses untuk berbisnis.
Interviewer	Lalu kontribusi Pak Adi yang sudah Pak Ali dilakukan untuk meningkatkan kesejahteraan sosial penduduk lokal bagaimana Pak dalam industri pariwisata?

Interviewee	Nggak terlihat ya hahaha karena memang Solo ini kan luas cuma ya, kita berusaha pakai produk kota sendiri, misalnya seragam batik, saya lebih memprioritaskan seragam yang dari cap bukan yang dari print. Kalau print itu pakai mesin ya jadi orang yang bekerja itu sedikit. Kalau Batik cap itu dibuat oleh orang lokal langsung walaupun memang agak mahal. Lalu menggunakan vendor-vendor dari kota Solo. Kalau bisa menggunakan apa yang ada di Solo, ya saya lebih memilih itu.
Interviewer	Kalau cara pak Adi untuk menciptakan keseimbangan antara kepuasan wisatawan dan juga ke kesejahteraan penduduk lokal bagaimana, Pak?
Interviewee	Ya itu tadi menggunakan power komunitas. Jadi komunitas ini punya tujuan tertentu sehingga kita harus bekerja sama. Jadi wisatawan masuk dengan happy, pulang juga dengan sukacita, misal dari oleh-olehnya. Dengan komunitas juga kita bisa mengadakan training, seminar untuk berbagi ilmu sehingga orang lokal ini terupgrade. Komunitas pengusaha itu ada HIMPI, Kadin, IMA, PHRI, dll. Bahkan kita ada yang benar-benar mentraining para ojol, tukang becak untuk berkomunikasi dengan bahasa Inggris. Sehingga bisa berkomunikasi dan bernegosiasi dengan turis. Komunitas sosial juga berkontribusi membangun fasilitas umum. Sehingga memberi kenyamanan untuk wisatawan, penduduk lokal juga tereduksi. Karena pemerintah tidak menjadi menjalankan sendiri. APBN kadang tidak cukup, sedangkan yang diperhatikan cukup banyak, sehingga banyak event-event banyak diserahkan pada komunitas-komunitas. Itu kehebatan walikota sekarang yang mampu menggandeng komunitas untuk bekerja sama memajukan kota.
Interviewer	Jadi ada kerja sama yang baik ya Pak ya, antara komunitas dan pemerintah?
Interviewee	Iya betul.
Interviewer	Lalu jika berbicara tentang budaya, Rosalia sendiri menjunjung budaya nggak sebagai pondasi?
Interviewee	Budaya secara umum itu kita hanya menggunakan batik seminggu dua kali ya. Kalau budaya keseluruhan, dalam meeting group mengedepankan sopan santun ala orang Solo, kan orang Solo khas dengan cara bicaranya yang halus seperti itu.



Interviewer	Oh baik, jadi tetap ada unsur budaya ya, Pak
Interviewee	Pasti, karena orang ke Solo itu karena melihat budayanya, kalau kita tidak menjaga budayanya, orang tidak mungkin tertarik. Misal, tur-tur datang ke Solo, makanannya contohnya Selat Solo, welcoming drink-nya pakai jamu, sehingga wisatawan punya pengalaman budaya di Solo. Jadi budaya Solo benar-benar kita angkat begitu.
Interviewer	Kalau misal menawarkan produk budaya sebagai produk pariwisata, biasanya budaya seperti apa yang ditawarkan?
Interviewee	Paket tour kita pasti ke Pura Mangkunegaran atau kraton Kasunanan. Karena di situ mereka akan melihat peradaban kota Solo yang sebenarnya dan juga museum yang menceritakan tentang sejarah kota Solo. Dilanjutkan dengan makannya, dari makanan khas Solo ala kerajaan sampai makanan sehari-hari. Kuliner khas Solo juga diperkenalkan, seperti Gudheg Nasi Liwet, Gempol Pleret, Dawet yang memang jadi konsumsi turis. Lalu tarian. Di Pura Mangkunegaran itu sudah rutin ada kelas tari yang bisa diikuti wisatawan. Bisa juga membatik, karena di Kampung Batik di Laweyan juga ada fasilitas untuk membatik sendiri. Sehingga banyak orang luar belajar membatik di Laweyan. Jadi turis benar-benar mendapatkan experience di budaya khas Solo.
Interviewer	Kalau begitu, wisatawan punya akses tidak, Pak untuk ke budaya sakral, misalnya tarian sakral dalam keraton, ritual, dll?
Interviewee	Oh bisa. Mangkunegaran terbuka tentang latihan tarian-tarian. Malah anak-anak muda sekarang yang datang, dari Solo maupun luar Solo. Kalau dulu, tarian tradisional itu dianggap jadul, tidak modern, untuk orang-orang tua <i>kesannya ndeso</i> . Kalau sekarang itu sudah menjadi pride ketika seseorang bisa menari. Bersyukur, Raja Mangkunegaran baru saja naik tahta, masih muda, ganteng juga, sehingga benar-benar jadi daya tarik.
Interviewer	Hehe benar Pak.
Interviewee	Iya, walaupun beliau mungkin cuma keluar sebentar, itu benar-benar menjadi magnet untuk orang datang. Tidak hanya itu, dari <i>trah</i> dia menjadi penerus tahta, dari segi politiknya, langsung diangkat jadi komisaris KAI. Jadi powernya itu makin kuat, tidak hanya di kerajaan Solo saja, tapi se-Indonesia cukup kuat juga.

	<p>Itu yang menjadi magnet juga. Sehingga sekarang banyak sekali sinden bule, karena mereka bangga juga. Apalagi Mas Gibran dan Kanjeng Gusti Bhre ini membuka sekali masyarakat luar untuk mengenal budaya lokal Solo. Terbukti juga, maraknya tempat persewaan kebaya, dan juga tren berkain, banyak bule juga menikah pakai adat Jawa.</p>
Interviewer	<p>Kalau misalnya orang luar itu pakai kebaya, menurut pak Adi ini bagaimana para wisatawan ini bisa menghormati budaya lokal Solo?</p>
Interviewee	<p>Kalau dari segi busana, mereka terlihat sangat menghormati. Karena biasanya mereka melihat bahwa baju yang mereka pakai itu bukan baju biasa, tetapi baju kebesaran sultan, baju Raja. Sehingga orang pakai merasa lebih proud, dan formal mengikuti aturannya. Jadi itu, kekuatan kita adalah punya dua keraton yang aktif, banyak peminatnya, sehingga jadi kekuatan budaya yang luar biasa. Dari situ, kebiasaan, culture harian itu benar-benar dijaga. Misal abdi dalem masih pakai kemben, tidak berubah sama sekali.</p>
Interviewer	<p>Lalu seandainya di Solo tidak pakai budaya lokal sebagai produk pariwisata, kira-kira pariwisata tetap bisa berjalan baik tidak, Pak?</p>
Interviewee	<p>Tidak, karena basic pariwisata di Solo adalah budaya lokal itu sendiri. Budaya sendiri rantainya banyak sekali ada makanannya, pakaiannya, alat transportasinya yang menjadi budaya itu sendiri.</p>
Interviewer	<p>Karena budaya sendiri sangat penting dan banyak orang Solo menggunakan budaya sebagai produk pariwisata. Menurut Bapak, sejauh mana masyarakat lokal ini bisa dengan baik mempresentasikan budaya lokal kepada masyarakat luas?</p>
Interviewee	<p>Sekarang anak muda tidak malu menggunakan Batik. Dulu Batik dianggap hanya untuk orang tua, tapi sekarang mereka pakai itu di kehidupan sehari-hari. Batik juga pakaian yang paling mudah beradaptasi. Casual juga masuk, ketika bertemu client juga masuk. Lalu peminat traditional food juga tinggi untuk sehari-hari. Sangat kuat peminatnya bahkan untuk orang lokal.</p>
Interviewer	<p>Oh baik, sebagai kota budaya, bagaimana menurut Bapak ketika orang-orang menggunakan budaya di pariwisata tapi tidak merusak nilai budaya itu sendiri.</p>

Interviewee	Ya, kalau dilihat dari segi pakaian, memang banyak anak muda yang merusak budaya, tidak sesuai yang seharusnya. Di penggunaan Kebaya Yang harusnya rambutnya disanggul, tapi ini diurai saja sudah tidak masalah. Itu terjadi. Tapi, untuk menjaganya tetap ada evenr-event tahunan yang sifatnya formal. Seperti Suro, tahun baru, sekaten. Sehingga ini seperti re-charge.
Interviewer	Jadi seperti diingatkan kembali ya Pak?
Interviewee	Betul. Jadi misal ada acara sendratari, harus memakai Batik, baju tradisional, nanti orang-orang akan kembali diingatkan dengan pakemnya.
Interviewer	Lalu kalau pak Adi sendiri, bagaimana cara Bapak untuk berkolaborasi dengan <i>stakeholder</i> yang lainnya?
Interviewee	Ya itu tadi, dengan komunitas. Komunitas sendiri, itu kita mengembangkan sesuai dengan tujuan kita. Kalau saya UMKM dan pariwisata, lalu pendidikan menjadi acuan kita. Setelah itu ada lintas komunitas. Pemerintah mengadakan grup diskusi. Beberapa komunitas diajak diskusi dan duduk bersama.
Interviewer	Oh begitu. Baik Pak Adi saya rasa cukup. Terima kasih atas waktunya.

### Interview Transcript from Non-Governmental Organization

Interviewer	Selamat siang, Mas. Silakan memperkenalkan diri dulu.
Interviewee	Perkenalkan nama saya Muhammad Aprianto lengkapnya, tapi emang dipanggil Apri. Sekarang di Soerakarta Walking Tour, jabatannya sebagai founder, kalau semacam perusahaan itu direktornya.
Interviewer	Soerakarta Walking Tour sendiri ini sudah berapa lama berjalan ya?
Interviewee	Sejak 2012 komunitas kami berdiri dengan nama <i>Blusukan Solo</i> , kemudian 2015 kita berganti nama <i>menjadi Laku Lampah</i> , lalu karena <i>Laku Lampah</i> ini monthly dan durasinya cukup lama, di 2017 lahir juga Soerakarta Walking Tour (SWT). SWT ini weekly dengan fokus untuk orang-orang yang ingin ikut tour mingguan selama kurang lebih 1-2 jam. Dibantu dengan orang-orang lain dengan background yang berbeda-beda.
Interviewer	Jadi sudah cukup lama ya bisa dibilang?
Interviewee	Ya, sudah enam setengah tahun ya kalau SWT sendiri.
Interviewer	Kalau peran Mas Apri sebagai founder apa saja nih?
Interviewee	Cukup banyak ya Mbak, biasanya koordinasi temen-temen story teller, mengurus special tour, tap in endorsement, menjalin kerja sama dengan partner yang mau berkolaborasi. Lalu di bagian riset, saya juga mengkoordinasi teman-teman karena kita setiap bulan ada riset untuk pengembangan rute. Sekarang sudah sekitar 50 rute se-Solo Raya. Karena minat walking tour semakin banyak juga Mbak. Kalau internal ya seperti memimpin meeting dsb.
Interviewer	Kalau visi misi SWT sendiri apa?
Interviewee	Sebetulnya simple, kami ingin mengenalkan sejarah kotanya sendiri. Karena banyak anak muda yang bertahun-tahun tinggal di Solo tapi tidak tahu banyak tentang kampung-kampung di Solo, bahkan kampungnya sendiri. Tapi makin ke sini secara bisnis juga makin meluas juga. Jadi tujuannya supaya kita mengenal identitas, root kita, budaya kita sendiri seperti apa. Bukan bermaksud entosentris, tapi ya supaya tahu saja. Banyak kasus ketika budaya suatu daerah diambil atau di-claim oleh daerah lain, biasanya orang baru responsif, padahal selama ini

	mungkin juga tidak mengenal betul seperti apa. Jadi secara narasi, mengunjungi tempat-tempat tertentu itu selain edukasi juga kita merawat juga.
Interviewer	Oh, jadi awalnya fokus ke orang Solonya ya supaya tahu sejarahnya sendiri?
Interviewee	Betul, tapi lama kelamaan makin meluas juga ke kota lain.
Interviewer	Lalu kalau ekonomi ini menjadi tujuan utama tidak?
Interviewee	Sebenarnya tidak, karena kami sudah punya main job masing-masing, jadi secara finansial sudah ada lah. Jadi tidak terlalu berusaha di SWT, ini dibuktikan dengan kita tidak pernah mematok harga saat tour. Pay as you wish kita bilang. Jadi berapa pun kita terima. Karena kami masing-masing sudah ada pekerjaan inti.
Interviewer	Oh baik. Tadi kan banyak riset ya Mas Apri, berarti melihat banyak hal ya di Solo. Kalau melihat pemilik bisnis, restoran, hotel begitu kira-kira mayoritas dimiliki orang Solo sendiri atau bagaimana nih?
Interviewee	Begini, kalau Solo sendiri itu kan tidak punya potensi alam kan Mbak. Kota Solo sendiri jualannya value historis sama culture aja. Government dan non-government juga membantu. Kalau government, dari dinas perhubungan sama KAI mereka kerja sama untuk menyewakan kereta kluthuk Jaladara, lalu bis Werkudara, mobil listrik. Lalu dari non-government itu kebanyakan membuat events based on culture dan histori itu saja. Bagi kami sejauh ini sangat mendukung ya. Government, FnB, hotel saat ini saya rasa mendukung komunitas kami sekali. Bisa bekerja sama dengan baik dengan segala advantage yang sudah di bawa dalam meeting.
Interviewer	Kalau FnB begitu mostly dari Solo kah?
Interviewee	Iya, kebanyakan dari Solo. Kalau dari luar ya perusahaan start up paling ya. Seperti bobobox begitu.
Interviewer	Opini mas Apri jika pariwisata di Solo di tutup, kira-kira ekonomi kota akan bertahan tidak ini?
Interviewee	Kalau saya melihat pariwisata di Solo buka fokus utama juga, tapi memang salah satu yang penting. Soalnya ada banyak irisannya ya dari segi ekonomi karena ada perdagangan, bisnis, dll. Jadi kalau ditutup pariwisata ya pasti memberikan efek, tapi tidak sebesar daerah-daerah yang fokus utamanya pariwisata.

Interviewer	Oh begitu. Lalu di awal tahun 2023 ini ada berita tentang kenaikan PBB, menurut Anda ini ada kaitannya dengan industri pariwisata, tidak?
Interviewee	Lebih ke perkembangan kota sih ya. Okupansi lahan makin tinggi, jadi banyak jual beli lahan dan harga tanah di Solo juga agak tidak masuk akal juga. Ya ada faktor eksternal di mana Solo ini menjadi Kota ampiran untuk orang-orang dari Jawa Barat mau ke Jawa Timur dan sebaliknya. Banyak juga okupansi hotel yang mengarahnya memang ke pariwisata. Tapi ternyata tidak cuma ke pariwisata saja, faktor lain juga ada.
Interviewer	Jadi banyak faktor ya, tapi salah satunya pariwisata juga?
Interviewee	Betul.
Interviewer	Kalau dari SWT sendiri, aksi yang dilakukan untuk meningkatkan industri pariwisata bagaimana?
Interviewee	Kalau dari segi ekonomi, kita mengedepankan UMKM. Misal ke kampung Laweyan, kita pasti ke batiknya, lalu ke kuliner khasnya, memberi waktu pada peserta untuk mengexplore dan secara natural mereka membeli dagangan dari penjual-penjual kecil yang ada di sana. Dari segi edukasi, selain mengedukasi peserta, kami juga sambil belajar. Lalu orang yang kita kunjungi rumahnya atau daerahnya juga makin menegerti tentang value nya. Jadi semuanya bisa punya pemahaman lebih dari situ. Dampaknya berbeda juga, ada yang makin menjaga daerahnya, ada juga yang malah menaikkan nilai jual rumah karena value nya itu tadi. Dari segi pariwisata juga mendatangkan turis-turis yang tertarik belajar tentang Solo.
Interviewer	Lumayan juga ya itu. Lalu jika tentang kehidupan sosial masyarakat, kira-kira datangnya turis ke Solo ini ada pengaruhnya tidak, ke masyarakat lokalnya sendiri?
Interviewee	Hm menarik sih. Kita melihatnya ada interaksi. Contohnya waktu kita bawa ke pengrajin batik, biasanya peserta tanya-tanya sendiri. Lalu juga ada sharing knowledge dari wisatawan dan pengrajin. Jadi, peserta yang dari latar belakang berbeda juga bercerita tentang Batik di daerahnya atau daerah lain yang dia tahu, lalu pengrajin pun menimpali dan jadi diskusi. Hubungan sosial orang yang kita

	kunjungi juga menjadi baik, terkadang ketika survey, orang lokal juga merekomendasikan orang-orang lain, sehingga cukup baik ya saya lihat.
Interviewer	Wah jadi dekat ya, interaksinya juga bagus.
Interviewee	Betul.
Interviewer	Kalau sekarang saya boleh tahu tidak, power yang dimiliki mas Apri di SWT untuk berkontribusi dalam industri pariwisata?
Interviewee	Kalau di Solo, SWT ini jadi yang terbesar dibandingkan walking tour yang lain. Selain itu peminatnya juga paling banyak, ini berdasarkan data ya mbak. (Shows data). Dari temen-temen dari luar juga saya lihat juga respect sekali karena SWT termasuk pionir ya hahaha. Enggagementnya per bulan rata-rata sampai 54.000 orang. Ternyata peminat terbesar dari Jakarta. Kalau mancanegara biasanya dari Malaysia, Jepang. Terus memang anak anak muda yang jadi market kami.
Interviewer	Wow banyak ya.
Interviewee	Biasanya dari instagram kasih benefit 10\$ per bulan kalau engagementnya lebih dari 40.000 untuk menggunakan instagram ads.
Interviewer	Bisa dibilang berarti powernya cukup besar ya?
Interviewee	Kalau dibandingkan dengan komuniats sejenis termasuk well known lah
Interviewer	Kalau secara keseluruhan, menurut Anda perkembangan pariwisata di Solo bagaimana?
Interviewee	Kalau dibilang ramai, ya sekarang ramai banget. Jadi durasi di jalan itu juga bertambah. Kalau objek wisata mulai bersolek, contohnya Mangkunegara <i>kan saiki okupansine gedhe banget, Mbak</i> dan nge-tren juga. Banyak sekali orang luar kota datang buat bikin konten. Lalu ada Pracima Tuin, Kasunanan juga. Lalu perkembangan di periphery-nya juga sangat besar. Dulu Pasar Gedhe cuma sebagai tempat belanja, tapi sekarang anak-anak muda itu banyak yang nognkrong, kulineran di situ juga. Jadi memang ruang-ruang publik banyak yang hidup dan menjadi destinasi.
Interviewer	Sangat berkembang ya. Lalu menurut Anda destinasi-destinasi wisata di Solo, yang tujuannya dibangun untuk menarik wisatawan ini bisa diakses oleh penduduk lokal juga tidak?

	Oh bisa. Mungkin jadinya tersegmentasi dari segi harga ya. Tapi itu juga tidak bisa kita paksakan karena pariwisata itu juga minat ya. Orang datang ke destinasi wisatawan pasti harus ada minatnya. Misal Mangkunegaran patok harga Rp.20.000, tapi kalau orang tidak suka kerajaan-kerajaan begitu ya bisa jadi tidak berkunjung.
Interviewee	Oh iya, masuk akal. Lalu melihat perkembangan sekarang, revitalisasi, dan banyaknya destinasi wisata baru, kira-kira kepuasan penduduk lokal ini meningkat, tidak seiring perkembangan?
Interviewer	Tidak bisa memukul rata ya, tapi dari SWT sendiri melihatnya ada positif dan negatifnya. Beberapa orang berpikir kalau Solo semakin ramai, kalau dari pelaku bisnis, UMKM ikut terkatrol bisnisnya. Jadi memang efeknya belum merata sih. Sebenarnya ujung-ujungnya uang ya hahah, maksudnya perkembangan kota inginnya diikuti dengan perkembangan pendapatan. Jadi daerah yang terkonsentrasi wisata, di situ yang berkembang. Makanya sekarang bagian jaring-jaring itu mulai dihidupkan pelan-pelan untuk menjadi penyeimbang. Misal di area Mangkunegaran dan koridor Gatsu itu kan ramai sekali, tidak jarang yang komplain kalau mereka dapat macet-nya saja. Tapi kan ya itu berproses perkembangannya.
Interviewee	(Nodded) Kalau mas Apri membuat keputusan terkait pariwisata. Bagaimana cara Anda membagi prioritas antara kepentingan penduduk dan kepuasan wisatawan?
Interviewer	Ya sebenarnya jalur tengahnya itu kompromi. Menurut saya, perkembangan kota harus sesuai latar belakang budayanya. Contoh, kampung Kelayan, kampung seniman itu sekarang ramai sekali dan perkembangannya memang baik karena di gang-gang jalan itu dimural, jadi masi relate. Jangan sampai tidak relate, kampung Batik dikasih manufaktur, kan tidak sesuai. Apalagi di Solo punya keunikan di kampung-kampungnya yang punya karakter dan ciri khas yang berbeda-beda. Harus ada relevansi, komprominya itu di situ. Memang harus dilibatkan orang-orang kampung, bukan hanya administrasi saja.
Interviewer	Baik, baik. Nah kemarin saat wawancara dengan narasumber lain itu ada pembahasan tentang Jogja. Jadi ada perbandingan. Pariwisata Jogja itu terkenal sekali pariwisatanya dan banyak mahasiswa.



Interviewee	Lebih dinamis ya?
Interviewer	Iya, lebih dinamis. Dan juga ada banyak coffe shop, bisnis, restoran yang menjamur. Ternyata, Masyarakat lokal Jogja itu terdampak, karena restoran dan coffe shop ini patok harga agak tinggi.
Interviewee	Iya, benar. Tidak affordable ya.
Interviewer	Iya. Nah kalau misal di Solo sendiri gimana menurut mas Apri?
Interviewee	Hampir sama sih. Karena typical kotanya hampir sama. kalau harga kopi 25-30 ribu. Kalau oranh niatnya melepas dahaga ya paling beli es teh haha ss teh kampul. Apalagi teh Solo terkenal enak. Tapi itu termasuk gaya hidup sih. Makin ramai kota, makin banyak warnanya. Uang datang memang akhrihnya tercampur. Kalau kita relevansi sama UMR itu kasihan lho Mbah haha. UMR taruhlah Rp. 2.000.000 dipakai beli kopi kan susah. Isunya di Jogja kan juga gitu. Fakta juga mbak Andien, di tengah kota Jogja itu sebagian besar malah bukan orang Jogja asli. Orang Jogja sendiri pindah ke luar ringroad, ke Bantul, Imogiri, malah bukan di sentrumnya. Di Jogja itu business oriented sekali itu, misal kos-kosan.
Interviewer	Nah iya, itu di Jogja ya. Kalau di Solo Anda menemui kasus seperti itu tidak?
Interviewee	Oh tidak ya, di Solo kebanyakan masih orang Solo asli, tidak yang tinggal di Solo untuk bisnis. Jadi berbeda.
Interviewer	Oh seperti itu. Tadi kan Anda bicara tentang kompromi ya, kira-kira ada tantangannya kah?
Interviewee	pasti, dan juga ada konflik. Orang kalau mau punya bisnis/urusan di suatu tempat kan pasti caranya untung, lalu orang kampung biasanya agak idealis. Jadi di situ perlu kompromi. Saya ambil contoh Laweyan ya, Coffe Shop Saudagar itu akhirnya tetap mempertahankan tempatnya yang penuh historis, padahal awalnya ingin dijadikan coffee shop yang mainstream. Tapi malah unik dan ramai. Krobongannya masih, bunkernya masih ada. Meskipun komprominya susah dan bertahap ya.
Interviewer	Bisa dibilang berarti tantangannya lumayan ya.
Interviewee	Iya lumayan.

Interviewer	Kalau dari segi budaya, SWT sendiri menggunakan budaya sebagai landasan, tidak?
Interviewee	Oh pasti. Apalagi Solo kan sebagai kota budaya, jadi yang kita share di rute-rute itu sangat berbau culture. Misal sekaten, besok itu suro-nan, lalu selikuran 21 romadhon. Ya memang yang Solo banget. Karena yang narasi lokal itu menjadi pembeda.
Interviewer	Otentik ya.
Interviewee	Iya, otentik. Selain itu juga biasanya ada diskusi dua arah bersama peserta. Jadi ada sharing knowledge. Misal saja, tentang pernikahan kalau di Solo adatnya pakai mahar. Nanti ada orang Makassar yang sharing kalau di daerahnya adatnya pakai uang panaik, kalau di Medan sinamot, seperti itu.
Interviewer	Kalau budaya lokal Solo sendiri yang biasanya dipakai apa ya?
Interviewee	Kita sentrumnya tetap dua kerajaan besar, Kasunanan dan Mangkunegaran. Jadi beberapa memang menginduk ke situ. Walaupun tidak seperti Jogja yang punya kekuatan politik, di Solo sendiri malah jadi patron budaya.
Interviewer	Oh baik, bicara tentang kerajaan, masyarakat lokal kira-kira bisa punya akses ke budaya sakral tidak? Seperti tarian sakral, ritual.
Interviewee	Bisa. Contoh di Suro-nan itu, kita selalu informasikan. Pernah kita membuat open trip eksklusif. Mengikuti ritual Suro sesuai dengan pakem yang berlaku. Tapi memang mahal, tapi ya habis juga hahaha.
Interviewer	Peminatnya tinggi sekali ya. Nah kan banyak masyarakat lokal yang pakai produk pariwisata, itu sejauh mana masyarakat bisa merepresentasikan budaya Solo?
Interviewee	Sejauh ini cukup baik ya. Misal prajurit Kasunanan, mereka tahu benar tugasnya apa. Kalau di Batik Laweyan misal, mereka juga tahu betul tentang Batiknya. Mereka juga proud dengan karakter yang ada di budaya lokal itu sendiri. Walaupun Batik di mana-mana? tapi tidak akan ada yang sama di daerah lain.
Interviewer	Oh begitu, kalau dari wisatawannya sendiri, walaupun mereka mungkin tidak tahu betul kebudayaan lokal, kira-kira respon mereka seperti apa?
Interviewee	Selama ini cukup sopan dan baik sekali ya. Karena mereka mendapat pengalaman baru, apalagi turis mancanegara itu sepertinya apresiasinya tinggi ya. Mereka

	cenderung memuji karena karakter budaya itu tidak bisa ditemukan di tempat lain. Kalau ada kemiripan juga mereka biasanya cerita, malah jadi sharing.
Interviewer	Baik juga ya. Kalau opini Anda tentang industri pariwisata kita tidak pakai budaya lokal kira-kira bisa berjalan dengan baik tidak?
Interviewee	Kalau boleh subjektif ini kurang ya. Soalnya budaya itu sendiri adalah senjatanya hahaha. Kelokalan yang otentik itu yang jadi senjata, yang jadi pembeda dari daerah lain. Seperti budaya menguburkan orang di Toraja itu kan tidak bisa ditemui di tempat lain, dan ternyata tidak relate kalau diterapkan di Solo juga, soalnya tidak ada relevansi dengan sense of belonging nya juga. Nah itu keunikan yang tidak bisa relate di tempat lain.
Interviewer	Jadi memang penting sekali ya kelokalan ini?
Interviewee	Penting.
Interviewer	Kalau melihat budaya lokal ini dipakai sebagai produk pariwisata, kita bisa tidak sih memastikan bahwa kegiatan ini tidak merusak nilai lokal itu sendiri?
Interviewee	Oh bisa.
Interviewer	Caranya bagaimana kira-kira?
Interviewee	Maksudnya kita komersilkan untuk wisatawan tapi budayanya tetap well preserved gitu ya? Jadi memang di beberapa kebudayaan bisa, tapi beberapa kebudayaan ada pakem. Contoh ketika ikut Suro-nan orang tidak boleh bawa hp dan mendokumentasikan. Jadi hanya untuk pengalaman pribadi. Tidak boleh di-upload karena ada pakemnya. Secara culture itu topo bisu, laku prihatin. Orang menjalani kehidupan itu juga diingatkan untuk jangan hura-hura.
Interviewer	Berarti budaya itu bisa digunakan sebagai produk pariwisata, tapi ada beberapa yang harus mengikuti pakem itu tadi ya, biar tetap terjaga.
Interviewee	Betul, makanya di tengah ada kompromi itu tadi.
Interviewer	Kalau misalnya nih, untuk mempromosikan pelestarian budaya sambil mengembangkan pariwisata pastinya harus bekerja sama dengan yang lain ya. Nah cara SWT bekerja sama dengan stakeholder yang lain bagaimana?
Interviewee	Ya kalau di pariwisata terkenalnya dengan pentahelix stakeholder ya. Academician, business, community, government, media. Kemarin itu baru saja

	<p>sebelum Idul Adha kami bekerja sama mulai dari tim perencanaan sampai tim penilaian kampung wisata se-Solo. Jadi ada 6 kampung yang harus dinilai dan dijadikan kampung wisata. Selain dari kami, ada juga hotel, akademisi, dinas kebudayaan dan pariwisata, lalu media dari Solopos juga kemarin. Dan memang kami duduk jadi satu meja dan jadi satu team dengan goal menjadikan kampung wisata tersebut dan sudah goal.</p>
Interviewer	<p>Wah berarti memang kerja samanya sudah berhasil ya, walaupun seperti yang dibilang tadi ada beberapa kendala, entah dari orang lokalnya sendiri maupun dari sesama stakeholders, tapi tetap pada akhirnya berhasil.</p>
Interviewee	<p>Betul dan sejauh ini hubungannya baik. Kalau dari SWT kami memang akan terus riset dan mengembangkan rute tapi sepertinya ini sungai yang tidak akan kering. Tapi ini kami juga ingin menerapkan di kota-kota lain. Secara bisnis ini peluang, secara edukasi kita juga ingin mengedukasi tempat lain bahwa ayo lah mencari potensi tempat sendiri.</p>
Interviewer	<p>Amin semoga tercapai ya. Oke, segini saja terima kasih banyak untuk waktunya.</p>

### Interview Transcript from Public Agency

Interviewer	Halo, selamat siang, Ibu. Boleh Ibu perkenalkan diri dulu?
Interviewee	Saya Siti Khotimah bekerja di Dinas Perhubungan dan Pariwisata selaku sekretaris di Dinas Kebudayaan dan Pariwisata sudah hampir 1 tahun. Di sana juga bukan hal baru karena sebelumnya saya sudah bekerja di sana. Kemudian di Disbudpar ini ada 4 bidang, bidang destinasi dan pemasaran pariwisata, bidang ekonomi kreatif dan SDM ekraf, bidang cagar budaya, dan bidang seni budaya. 2 bidang pariwisata, 2 bidang kebudayaan.
Interviewer	Baik Bu Siti. Sebagai sekretaris dinas, visi dan misi dari organisasi ini apay a Bu?
Interviewee	Misinya adalah memberikan pendidikan bahwa kota Solo adalah kota yang berbudaya.
Interviewer	Oh baik. Kalau ddari disbudpar, ekonomi ini menjadi tujuan utama kah, Bu?
Interviewee	Dari sisi ekonomi, disbudpar membawa peran penting untuk peningkatan perekonomian kota Surakarta. Ini kita tunjukkan di setiap kegiatan-kegiatan pariwisata di Kota Solo. Baik destinasi wisatanya maupun event yang diselenggarakan. Ini berdampak pada peningkatan ekonomi masyarakat dan meningkatkan daya beli masyarakatnya. Ini sesuai dengan salah satu tujuan kami untuk meningkatkan kesejahteraan sosial masyarakat.
Interviewer	Jadi peningkatan perekonomian untuk kesejahteraan masyarkat begitu ya. Lalu jika tentang investor, sebagian besar masih dari Solo atau luar?
Interviewee	Investor yang di Solo memang sebagian besar dari kota Solo sendiri, tapi ada juga yang dari luar kota. Contohnya Solo Safari itu dari Safari Indonesia, lalu perhotelan sebagian besar dari luar Solo. Tapi kita tetap mengedepankan usaha UMKM Solo. Jadi meskipun investornya asing, UMKM kita harus masuk ke situ. Misal hotel A, UMKM kita yang para pengrajin, pelaku ekonomi, sebisa mungkin masuk ke situ.
Interviewer	Oh begitu. Bagaimana dengan pemilik bisnis dan restoran, Bu?

Interviewee	Pemilik bisnis dan restoran juga sebagian besar dimiliki orang lokal. Solo yang kuga dikenal karena kulinernya juga sebagian besar orang Solo. Adem Ayam itu orang Solo asli.
Interviewer	Legendaris ya itu Bu. Baik bu, sekarang saya ingin tahu opini Ibu jika pariwisata Solo ditutup, kira-kira ekonomi kota apakah akan bertahan?
Interviewee	Ketika pariwisata Solo ditutup, saya pikir ekonominya berkurang. Karena ini adalah era tumbuh kembali ya. Kemarin 3 tahun kemarin kita stagnan karena lockdown. Nah sekarang kita bangkit tahun ini. Mulai tahun ini kita mulai open semuanya untuk tempat wisata, kegiatan, event-event kita buka semuanya. Flashback ketika covid, ekonomi tidak berjalan. Semua ya bukan cuma pariwisata. Ketika pariwisata Solo ditutup akan berkurang pastinya, karena orang mau ke Solo itu karena kuliner juga. Ketika tidak ada kuliner dan event-event pariwisata sudah pasti terdampak ekonominya.
Interviewer	Dampaknya cukup kuat ya sepertinya Bu?
Interviewee	Iya, lumayan kuat dan pasti akan berubah.
Interviewer	Baik. Lalu awal tahun 2023 ini ada berita tentang kenaikan pajak PBB yang sekarang ditunda. Kalau menurut Ibu, ini ada kaitannya dengan industry pariwisata atau tidak?
Interviewee	Berkaitan dengan PBB, saya kira ini berkaitan dengan pariwisata. Bisa jadi para pengembang itu akan memprioritaskan pembangunannya untuk hal yang penting dulu. Tapi Alhamdulillah ini sedang ditunda jadi tidak berpengaruh pada pembangunan pariwisata kita. Pembangunan hotel, restoran tetap berjalan. Tapi restoran baru, cafe-cafe itu tidak mengesampingkan restoran lama legendaris di Solo karena itu icon nya Solo.
Interviewer	Jadi tetap balance ya Bu?
Interviewee	Iya, itu tidak terpengaruh. Jadi nongkrong iya, kuliner local juga iya begitu.
Interviewer	(Nodded) Nah, menurut Ibu, pembangunan café-café, resto, bisnis baru tersebut mempunyai pengaruh apa terhadap daya beli Masyarakat?
Interviewee	Bisnis, café-café baru di Solo bisa memengaruhi daya beli masyarakat lokal. Banyak bisnis, kuliner, pertokoan, fashion yang muncul. Kemudian nanti akan

	ada investasi waterboom di Solo. Menurut kami daya beli masyarakat semakin meningkat. Orang akan jadi penasaran kalau ada hal baru sih (laugh).
Interviewer	Betul juga, Bu (laugh). Lalu kontribusi dari dinas kebudayaan dan pariwisata bagaimana dalam meningkatkan ekonomi melalui pariwisata?
Interviewee	Selaku dinas kebudayaan pariwisata, kontribusi kami adalah kami selalu menekankan kepada para industri pariwisata untuk selalu mengembangkan dirinya, maupun itu SDMnya, kelembagaannya, maupun manajemennya. Industri pariwisata apa saja? Restoran, perhotelan, kuliner, tempat wisata, travel agent, dll. Ini kami sangat berkontribusi terhadap mereka karena kami selaku pembina dari industri pariwisata. Travel agent, hotel, restoran itu kami juga pembinanya. Jadi kami selalu berkolaborasi, memberi pengarahan atau pembinaan terhadap mereka terkait pelaksanaan kegiatan pariwisata.
Interviewer	Sebagai pembina agar sesuai dengan aturan ya, Bu?
Interviewee	Betul sekali.
Interviewer	Sebagai anggota agensi public, bagaimana cara memilih investor yang akan berinvestasi di Kota Solo, Bu?
Interviewee	Nah kalau pemerintahan cuma bisa intervensi kalau itu investasinya di tanahnya pemerintah kota. Contoh di Solo Safari itu miliknya BUMD, kemudian mungkin nanti Balekambang yang sekarang sedang direnovasi itu juga bisa intervensi. Tapi kalau di luar tanah pemkot kami tidak bisa intervensi. Tapi harus sesuai dengan aturan yang ada di pemerintah kota. Contoh, analisa dampak lingkungan, lalu lintas harus ada, lalu upaya pengelolaan lingkungan juga harus dipenuhi.
Interviewer	Oalah begitu. Sejauh ini apakah ada rencana ke depan untuk meningkatkan ekonomi melalui pariwisata?
Interviewee	Kalau rencana di masa depan, kami melakukan pembinaan ataupun peningkatan kapasitas SDM pariwisata yang ada di masing-masing industri pariwisata. Jadi kami melakukan pembinaan, pelatihan terhadap mereka. Lalu berkaitan dengan kelembagaannya, kita lakukan pembinaan terhadap menejemen kelembagaannya.
Interviewer	Fokus terhadap SDMnya ya, Bu?
Interviewee	Iya, kami ingin terus fokus membina SDM kita agar lebih baik lagi.

Interviewer	Baik. Pariwisata sendiri, apakah punya pengaruh terhadap kehidupan social Masyarakat lokal?
Interviewee	Pariwisata menurut saya sangat memengaruhi kehidupan sosial masyarakat. Saya rasa, kebutuhan pariwisata itu salah satu kebutuhan yang harus dipenuhi. Ini dari sisi kacamata kita yang mengamati ya. Walaupun ada yang untuk memenuhi kebutuhan sehari-hari saja sulit. Nah tapi pariwisata itu tidak melulu tentang yang harus mengeluarkan uang. Jalan-jalan jeliling kota itu banyak yang gratis. Itu bagaimana pengaruhnya mereka jadi itu berpengaruh ke kehidupan sosial masyarakat kita. Bisa jadi pariwisata juga berpengaruh pada pelaku pariwisata/seni budaya. Contoh kita melakukan event, pelakunya seniman masyarakat. Otomatis kehidupan sosial mereka akan terangkat ketika mereka mengisi pertunjukan tersebut.
Interviewer	Saling berhubungan ya, Bu?
Interviewee	Iya berhubungan satu sama lain.
Interviewer	Kalau saya boleh tahu, seberapa besar 'power' yang Anda punya untuk berkontribusi dalam industry pariwisata?
Interviewee	Karena dinas kebudayaan dan pariwisata yang melakukan pembinaan, otomatis kami mempunyai power yang cukup besar. Kami berhak melakukan monitoring apabila kegiatan yang mereka lakukan keluar jalur. Contoh, di tempat hiburan malam, seharusnya sudah tutup jam 02.00 pagi. Kami berhak mengecek, apakah sudah benar-benar tutup.
Interviewer	Oh baik. Kalau menurut Bu Siti sendiri, perkembangan pariwisata Solo sejauh ini bagaimana?
Interviewee	Sejauh ini perkembangan pariwisata cukup besar, ini bisa dilihat dari prioritas pemerintahan untuk mengembangkan destinasi pariwisata. Lokananta, Masjid Syekh Zayed, kraton, dll. Nah ini membawa dampak yang signifikan terhadap length of stay wisatawan di Solo. Saat ini sudah 1,4 malam. Dari tingkat kunjungan wisatawannya semakin meningkat. Menlonjak naik karena adanya destinasi wisata baru dan itupun belum kita hitung di penikmat event dan pertunjukan.
Interviewer	Sebagian besar destinasi wisata itu bisa diakses penduduk lokal kah, Bu?



Interviewee	Sebagian besar tujuan wisata bisa kok diakses penduduk lokal juga. Tempat wisata kita sudah berkolaborasi dengan transportasi (BST). Dari jalur utama ada Loji Gandrung, Sriwedari, Museum Keris. Hampir semua tempat wisata sudah ada transportasi untuk menuju ke sana. Kalaupun tidak ada, di sana ada becak, ataupun ojek online.
Interviewer	Jadi sudah mudah ya Bu?
Interviewee	Betul. Ketika pariwisata meningkat, saya rasa kepuasan penduduk juga meningkat. Ada revitalisasi Ngarsopuro. Saat ini pesat sekali kunjungan ke Ngarsopuro saat malam minggu. Lalu penjual pernak-perniknya sudah dikurasi bahwa yang boleh jualan adalah UMKM seperti itu. Dan itu membawa kepuasan bagi pengrajin seperti itu. Mungkin satu masalah adalah crowdednya itu ya. Lalu Masjid Raya, itu membawa kepuasan tersendiri bagi penduduk sekitar situ. Karena pasti akan ada tempat untuk parkir, tempat kuliner, oleh-oleh. Dan itu penduduk sekitar yang berjualan.
Interviewer	Nah, ketika merevitalisasi atau membuka destinasi baru, bagaimana Anda membagi prioritas antara kepentingan wisatawan dan penduduk lokal?
Interviewee	Ketika ada pengembangan pariwisata, kita tidak membedakan. Tapi kami akan membedakan pelajar kota Solo dengan wisatawan biasa. Untuk hari Selasa bisa nonton wayang orang gratis, masuk museum Keris gratis khusus pelajar di Solo. Karena kita lebih mementingkan mereka yang pelajar supaya mereka mengenal.
Interviewer	Oh ada aturan khusus ya. Lalu selain itu apakah ada kontribusi lain untuk mendukung kesejahteraan penduduk lokal?
Interviewee	Kami mencoba membuat ruang untuk UMKM untuk berjualan di event-event kita, membuat booth untuk promosi. Demikian juga untuk para pelaku seni. Kami memberi ruang untuk melakukan pertunjukan. Sehingga kesejahteraan juga meningkat. Yang rutin itu di Ngarsopuro, kami memberi ruang untuk berekspres. Dari kami juga memberi uang, tapi ya tidak banyak juga.
Interviewer	Yang menyanyi dan main music itu ya, Bu?
Interviewee	Betul sekali.
Interviewer	Lalu bagaimana cara Anda untuk menciptakan keseimbangan antara kepuasan wisatawan dan kebutuhan penduduk lokal?

Interviewee	Kepuasan wisatawan itu mereka menikmati wisata itu dengan aman, nyaman, bersih, indah, rapi, dan membawa kenangan. Kalau penduduk lokal, mereka tetap bisa berjualan, mengekspresikan talenta mereka, memberi transportasi. Kami mencoba menciptakan keseimbangan itu. Dan kami juga mewedahi kebutuhan penduduk.
Interviewer	Tantangan yang Ibu temui apa saja?
Interviewee	Tantangannya salah satunya adalah tempat wisata kadang tidak terkelola dengan baik. Contoh kebersihan toilet. Ini tidak mudah memberi pengertian pada mereka untuk menjaga toilet tetap bersih dalam kurun waktu sehari itu. Lalu kalau penduduk lokal, kami memberi pendidikan untuk selalu ramah, harus sesuai dengan regulasi yang ada.
Interviewer	Oh begitu. Kalau dinbudpar sendiri menggunakan budaya sebagai fondasi?
Interviewee	Dinbudpar pasti menggunakan budaya. Termasuk event kita banyak, pentas seni Suro, Kirab, Jamasan di wayang orang Sriwedari. Ada gamelan di sana yang harus kita rawat. Kami selalu membuat event yang menguri-uri kebudayaan lokal. Wayang, ketoprak, ramayana.
Interviewer	Budaya lokal apa yang biasanya digunakan sebagai produk pariwisata, Bu?
Interviewee	Budaya yang biasa kita pakai ya biasanya event budaya. Solo menari itu banyak sekali. Selain dari lokal, open call dari Surabaya, Jakarta itu banyak sekali. Lalu tiap Sabtu itu ada atraksi prajurit Keraton.
Interviewer	Kalau budaya sakral, seperti di Keraton begitu, apakah semua orang punya akses?
Interviewee	Wisatawan punya akses kok ke budaya sakral. Itu tadi Jamasan juga bisa diakses oleh siapapun. Jadi terbuka untuk semua.
Interviewer	Oh begitu. Lalu opini Bu Siti, kalau kita tidak pakai budaya lokal sebagai produk pariwisata, apakah industry ini masih bisa berjalan baik?
Interviewee	Jika kita tidak pakai budaya, ya berjalan sih berjalan. Tapi pasti ada ketimpangan. Kota kita adalah kota budaya, visi misi walikota adalah menjadikan Solo sebagai kota yang berbudaya. Kalau kita menjual wisata tanpa budaya ya kurang gitu, karena yang kita punya adalah budayanya hahaha.

Interviewer	Jadi kurang dan tidak sesuai visi misi awal ya, Bu?
Interviewee	Iya dong.
Interviewer	Sebagai kota budaya orang Solo menggunakan budaya lokal sebagai produk pariwisata. Bagaimana cara agar kegiatan ini tidak merusak nilai budaya asli?
Interviewee	Untuk memastikan bahwa ini tidak merusak nilai budaya, ya kita menggandeng para budayawan. Agar pariwisata budaya tetap berjalan tanpa merusak nilainya. Kami selalu berkonsultasi bersama para budayawan. Contoh, kita ada Kirab Satu Suro kemarin, Malem Selikuran. Walaupun wisatawan bisa punya akses, kami tetap berkonsultasi agar tradisi tersebut tetap berjalan sesuai dengan normanya. Jadi stakeholder kita banyak untuk diajak kerja sama. Ada PHRI, asita, badan promosi pariwisata, dewan kesenian Surakarta, komunitas dalang remaja, pepadi, stakeholder yang lainnya juga. Kami tidak bisa bekerja tanpa bergandengan tangan dengan para stakeholder lainnya. Kami selalu membawa mereka dalam rangka promosi wisata.
Interviewer	Langsung melibatkan ahli budayanya ya Bu?
Interviewee	Iya, di setiap kegiatan budaya itu pasti.
Interviewer	Baik. Ibu adakah rencana ke depan untuk mengembangkan budaya di Solo?
Interviewee	Rencana pariwisata kami ini ada pelestarian, pengembangan budaya yang kita jadikan sebagai salah satu tujuan wisata. Kita kemas melalui event. Selain destinasi wisata yang sudah ada, kami mengembangkan budaya melalui event ini. Kami juga sudah punya kalender event. Memang kami ini berbudaya melalui wisata hahaha.
Interviewer	Wahh baik, Ibu. Saya kira cukup. Terima kasih banyak atas waktunya.
Interviewee	Iya, sama-sama Mbak.

### Interview Transcript from Professional Educator in Cultural Art

Interviewer	Selamat siang, Ibu. Pertama-tama ibu silakan memperkenalkan diri dulu.
Interviewee	Nama saya Lilik Miyarsih sarjana pendidikan. Saya dari kecil memang sangat tertarik dengan seni. Karena itu saya mengambil jurusan kesenian yang termasuk seni tari, seni karawitan, seni pedalangan, dan seni tembang yang tidak bisa dipisahkan. Lalu awalnya itu saya menjadi guru di smpn 18, akhirnya saya diangkat menjadi PNS guru.
Interviewer	Baik Bu Lilik. Sudah berapa lama ibu di dunia pendidikan?
Interviewee	Sudah 35 tahun saya berkecimpung di dunia pendidikan yang berhubungan dengan seni budaya. Saya mengajar bidang studi seni budaya di bidang kesenian daerah yang meliputi seni tari, karawitan, pedalangan, dan seni tembang. Saya juga diberi kepercayaan untuk menulis referensi buku pelajaran yang masih digunakan sampai sekarang bahkan di luar kota. Itu adalah peran saya di dunia pendidikan.
Interviewer	Apakah ada visi misi pribadi ketika mengajar?
Interviewee	Kalau tujuan saya sendiri, saya harus menggali tentang seni budaya itu, dan menampilkan sikap apresiasi supaya siswa nanti bisa mengembangkan sesuai kreatifitas mereka. Tujuan saya mendidik generasi bangsa yang cinta tanah air, menghargai budaya, serta berkomitmen untuk pelestarian nanti.
Interviewer	Baik. Bisa dibilang ibu adalah budayawan juga ya?
Interviewee	Iya, saya pengajar spesialis budaya (laugh)
Interviewer	Berarti Ibu tahu jika di Solo ini banyak menggunakan budaya sebagai produk pariwisata? Menurut Bu Lilik, jika pariwisata ini ditutup, kira-kira ekonomi kota akan bertahan kah?
Interviewee	Kalau pariwisata di Solo ditutup, saya pikir ekonomi akan berubah. Walaupun ada bisnis lain, tapi tentu nanti akan berdampak pada ekonomi masyarakat. Karena dengan dibukanya pariwisata ini akan menguntungkan masyarakat. Sehingga bisa meningkatkan ekonominya.
Interviewer	Oh begitu. Kalau sebagai pengajar dan budayawan, apakah Ibu pernah berkontribusi dalam event-event budaya yang berhubungan dengan pariwisata?

Interviewee	Selama saya menjadi pengajar, saya juga sebagai pengurus seluruh pengajar seni budaya se-Solo. Jadi setiap tahun ada kolaborasi dari pengajar seni dan pemerintah. Contoh, di event tahunan yang berbaur budaya. Memang ada kaitannya dengan seni budaya dan pariwisata. Ini memang harus ada kerja sama. Setiap event itu pasti ada hubungannya dengan pengajar seni, budayawan, dinas budaya dan pariwisata, dan juga pemerintahan. Dan pasti siswa itu dilibatkan begitu.
Interviewer	Memang sudah seharusnya bekerja sama seperti itu ya, Bu?
Interviewee	Iya, sudah pasti.
Interviewer	Jika Ibu melihat di event budaya misalnya, para wisatawan ini membawa pengaruh terhadap kehidupan social Masyarakat?
Interviewee	Kalau menurut saya, para wisatawan yang datang pasti akan membawa pengaruh terhadap budaya lokal kita. Maka dari itu, ada orang-orang yang harus memastikan bahwa aturan-aturan tetap ditaati. Sekarang bisa dibuktikan, ada banyak orang mancanegara yang bisa nyinden dan juga nabuh gamelan. Mereka bisa ikut mencoba atau menggunakan budaya kita, asalkan aturan-aturan penggunaan budaya itu harus ditaati. Tidak boleh sembarangan.
Interviewer	Betul juga ya, Bu. Lalu seberapa sering Ibu atau komunitas Ibu berkontribusi dalam industri pariwisata?
Interviewee	Sering sekali. Setiap tahun pasti ada event besar, diikuti event-event budaya kecil lainnya dalam rangka pariwisata. Komunitas saya namanya MGMP, kita tanya di dinas pariwisata dulu dan berdiskusi untuk membuat event. Selain itu, saya sering mengencourage siswa untuk datang ke event-event dan menganalisis untuk diserahkan dan diberi nilai plus. Itulah awal mula munculnya ketertarikan pada generasi penerus bangsa.
Interviewer	Baik. Kalau menurut Bu Lilik, bagaimana perkembangan pariwisata Solo sejauh ini?
Interviewee	Kalau menurut saya perkembangan pariwisata akhir-akhir ini sangat pesat. Sebagai pendidik seni budaya, pariwisata dibuka ini saya percaya bisa membawa kesenangan dan kesejahteraan bagi warga lokal juga. Karena nanti pasti masyarakat lokal akan menemukan keahliannya di bidang kebudayaan juga. Pasti

	akan membaik terus kedepannya. Bahkan Balaikota itu tidak pernah sepi sekarang.
Interviewer	Sebagai salah satu budayawan yang berkontribusi dalam pariwisata budaya, Ibu piker apakah Masyarakat puas dengan perkembangannya?
Interviewee	Banyaknya bisnis, revitalisasi, dan investasi baru ini saya kira masyarakat puas. Tapi jangan sekedar puas, harus terus dikembangkan dan diturunkan ke generasi yang baru.
Interviewer	Oh begitu. Kalau boleh tahu, seberapa sering Ibu dimintai pendapat dalam pengambilan keputusan oleh pemerintahan atau stakeholder lainnya?
Interviewee	Saya dan komunitas selalu dimintai pendapat ketika akan ada event-event budaya. Pemerintah sangat memerhatikan kami sebagai orang-orang yang lebih mengerti tentang pakem sebuah budaya lokal agar tidak keluar dari nilai aslinya. Itu pasti, setiap tahun pasti ada diskusi bersama untum membahas event-event yang akan dibuat.
Interviewer	Bahkan ada diskusi rutin ya?
Interviewee	Iya, kegiatan itu pasti ada.
Interviewer	Ada beberapa event yang diselenggarakan di Keraton. Nah, apakah wisatawan itu punya akses ke budaya sakral?
Interviewee	Kalau menurut saya wisatawan yang datang itu bisa melihat budaya sakral. Terbuka untuk umum. Misal, Tari Bedhaya, Srimpi itu bisa diakses. Tapi penarinya pun tidak boleh sembarangan. Penarinya harus puasa dulu, dalam keadaan suci, dll.
Interviewer	Tetap mengikuti aturan ya. Lalu menurut Ibu, jika kita tidak lagi menggunakan budaya lokal dalam pariwisata, apakah pariwisata Solo masih berjalan dengan baik?
Interviewee	Ketika kita tidak menggunakan budaya di industri pariwisata, saya kira masih tetap bisa berjalan karena pasti akan beradaptasi. Tapi budaya sendiri sangat penting, apalagi di Solo masih terkenal budaya berbicara yang halus yang masih diimplementasikan sampai sekarang. Namanya saja kota budaya, dan kota Solo ini penuh dengan kuliner lokal, kampung Batik, dan ornament-ornamen di bangunan yang menunjukkan kelokalan budaya asal Solo.

Interviewer	Oh iya ya Bu. Lalu menurut Anda, masyarakat lokal sendiri mampu menggunakan budaya lokal di pariwisata dengan baik atau tidak?
Interviewee	Bisa iya, bisa tidak. Bisa karena mereka sudah mengerti, memahami, dan tahu. Belum, karena mereka mungkin belum tahu. Contoh, ketika istirahat sehabis latihan menari, itu sepenuhnya dililitkan di badan, atau di kepala sebagai penutup kepala, itu juga kurang tepat dan tidak pada tempatnya. Jadi ya, diberi tahu.
Interviewer	Kalau tentang kemampuan wisatawan untuk menghormati budaya lokal bagaimana?
Interviewee	Menurut saya ini penting. Karena kemarin saya lihat, ada beberapa wisatawan yang tidak mengikuti aturan. Ini ya harus diingatkan, karena budaya lokal ini juga ada tata tertib, aturan, demi menjaga nilai budaya tersebut agar tidak hilang. Ini tugas siapa? Ya tugas Mbak Andien dan teman-teman semuanya hehehhe.
Interviewer	Hehehe waduh. Baik Bu, lalu ada kah cara agar pariwisata budaya ini tidak merusak nilai budaya asli?
Interviewee	Menurut saya, harus diwajibkan menaati aturan tadi, memberi pengertian kepada wisatawan. Karena budaya ini timbul melalui proses. Dan sebagai kota Budaya, tradisi, kelokalan inilah yang harus selalu kita pegang. Cara melestarikannya ya dengan dilakukan. Bisa menari, ya teruslah menari begitu.
Interviewer	Oh baik. Berdasarkan pengalaman Anda, bagaimana cara budayawan bekerja sama dengan stakeholder lainnya untuk mempromosikan budaya lokal di dalam pariwisata?
Interviewee	Budayawan dan pemerintahan itu bekerja sama dengan cara memiliki rencana bersama terlebih dahulu, lalu harus menggunakan budaya dengan tepat. Jadi pariwisata itu jangan sampai membawa budaya itu pergi dari tempatnya. Kita sendiri harus mengerti betul tentang budaya tersebut dan melestarikannya. Biarlah orang-orang datang untuk melihat dan belajar, tapi jangan sampai budaya itu berpindah tempat karen kurang dihargai di tempat asalnya.
Interviewer	Oh begitu. Baik Bu, saya kira cukup. Apa ada hal lain yang mau disampaikan?
Interviewee	Saya titip menyampaikan pesan saja, saya ingin mengajak lewat mbak Andien untuk terus melestarikan budaya. Mulai dari budaya tutur kata, kesenian, dan

	lainnya. Kita harus bisa secara benar dan sadar menguri-uri budaya agar tetap lestari.
Interviewer	Baik Bu Lilik. Akan saya sampaikan lewat paper saya. Terima kasih banyak atas waktunya.
Interviewee	<i>Nggih</i> Mbak Andien. Sama-sama.



## APPENDIX C

### DEMOGRAPHIC INFORMATION OF RESPONDENTS

Attribute	Demographic	Percentage
Gender	Female	70%
	Male	30%
Age	<18 years old	13.8%
	18-24 years old	29.4%
	25-34 years old	8.8%
	35-44 years old	13.7%
	45-54 years old	27.5%
	55 years old or more	6.9%
Average of monthly income	<IDR. 2.000.000	28.1%
	IDR. 2.000.000 – IDR. 5.000.000	25%
	IDR. 5.000.001 – IDR. 8.000.000	11.9%
	IDR. 8.000.001 – IDR. 11.500.000	11.9%
	IDR. 11.500.001 – IDR. 15.000.000	6.3%
	> IDR. 15.000.000	16.9%
Place of resident	Pasar Kliwon District	3.1%
	Jebres District	9.4%
	Banjarsari District	16.9%
	Laweyan District	13.8%
	Serengan District	3.1%
	Karanganyar	20%
	Sragen	1.2%
	Wonogiri	5%
	Sukoharjo	18.8%
	Klaten	4.4%
Boyolali	4.4%	
How long you live in Solo?	Less than a year	4.4%
	1-5 years	10%

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6-10 years	8.1%
More than 10 years	77.5%

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## APPENDIX D

### QUESTIONNAIRE RESPONSE

No.	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	The development of urban infrastructure in Solo has increased comfort in daily life.	40.6%	53.8%	4.4%	0.6%	0.6%
2	Public transportation helps and facilitates access to certain locations.	35%	50.6%	12.5%	1.2%	0.6%
3	Access to basic services such as education, health and sanitation has increased due to tourism development.	26.3%	55%	15.6%	3.1%	0%
4	There are enough public spaces that provide a comfortable atmosphere for resting or doing activities.	31.3%	47.5%	16.9%	3.7%	0.6%
5	In my opinion, the price of entry tickets to tourist destinations in Solo is expensive.	2.5%	18.1%	38.1%	35.6%	5.6%
6	Menu prices in restaurants or cafes are relatively high.	3.8%	19.4%	49.4%	25%	2.5%
7	The development of the tourism industry has created significant employment opportunities for local residents.	23.8%	59.4%	14.4%	2.5%	0%
8	I feel that since the development of the tourism industry, the income of	26.9%	60.6%	11.9%	0.6%	0%

local businesses (MSMEs) has increased significantly.

9	In my opinion, interactions between local residents and tourists reflect cross-cultural tolerance.	35%	53.8%	10.6%	0.6%	0%
10	I able to adapt to recent developments in the tourism industry.	26.9%	56.9%	15%	0.6%	0.6%
11	As a local resident, I also can enjoy tourist destinations in the city of Solo.	35%	56.9%	6.3%	1.2%	0.6%
12	There are changes in social norms and values of local communities due to the influence of tourist arrivals.	6.9%	32.5%	41.2%	16.9%	2.5%
13	Without local culture, Solo's tourism industry would not run well.	33.1%	50.6%	13.1%	2.5%	0.6%
14	Cultural events, festivals and activities in Solo are effective in promoting local traditions.	50%	43.8%	6.3%	0%	0%
15	Historical sites and landmarks in Solo are well protected.	25%	50%	18.8%	5.6%	0.6%
16	There is a use of local culture that is not in accordance with original values. (Example: wearing traditional clothing such as a kebaya which is in accordance with the standard.)	4.4%	23.1%	50.6%	18.8%	3.1%

17	I feel there is a shift in the original values of local culture which are used as tourism products.	3.1%	31.3%	43.1%	20%	2.5%
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