

# Original Research Article

## THE IMPACT OF TOURISM DEVELOPMENT TO ENVIRONMENTAL AND SOCIO CULTURAL CONDITIONS OF THE PEOPLE IN THE TAMAN SARI TOURISM AREA YOGYAKARTA

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### ABSTRACT

**Aims:** (1) To know the impact of tourism development on environmental conditions in the Taman Sari tourism area of Yogyakarta, (2) To know the impact of tourism development on the socio-cultural conditions of the people in the Taman Sari tourism area in Yogyakarta.

**Study Design:** Case Study.

**Place and Duration of Study:** Taman Sari, Yogyakarta, Indonesia, Between April Until June 2016.

**Methodology:** This research uses the method the qualitative study. While design research methodology used is a method case study. Data collection was conducted through in-depth interviews with related offices, manager of Taman Sari, visitor and community around Taman Sari Yogyakarta.

**Results:** (1) The positive impact of tourism development on environmental conditions is the level of public awareness and attention in waste management around the Taman Sari area in Yogyakarta, The negative impacts that are polluted water and air, damage to vegetation and wildlife ecosystems and damage to cultural heritage in the Taman Sari Yogyakarta tourism area, (2) The positive impact the tourism development about social and cultural namely Javanese gamelan, wayang kulit, ketoprak jawa and batik in the Taman Sari Yogyakarta tourism area and cultural acculturation also occurs in buildings and food around Taman Sari Yogyakarta tourist area. The negative impacts, namely a shift in culture among young people and upper middle class people with low taste in arts and culture, in line with the development of tourism in the Taman Sari area of Yogyakarta, many foreign cultural are imitated by young people around the area Taman Sari Yogyakarta tours in particular how to dress and the culture of drinking alcoholic beverages.

**Conclusion:** There was an impact of positive and negative changes in the development of tourism on the environmental and socio-cultural conditions of the community around the Taman Sari area of Yogyakarta.

*Keywords: tourism, Environmental Impact, Soci-cultural Impact*

### 1. INTRODUCTION

Tourism is one of the important things for a country. With tourism, a country or more specifically the local government where the tourism object is located gets income from the income of each tourist attraction. The development of the tourism sector in a country will attract other sectors to develop as well because its products are needed to support the tourism industry, such as agriculture, livestock, plantations, folk handicrafts, increased employment opportunities, and so on. The chain of activities related to the tourism industry is able to generate foreign exchange and can also be used as a means to absorb labor so that it can reduce unemployment and increase employment opportunities.

The development of the tourism industry in Indonesia is fairly advanced, increasing the number of local and international tourists visiting tourist attractions in Indonesia, increasing new routes and routes, massive investments in tourism, increasing accommodation facilities, to infrastructure improvements, all this is proof the development of the tourism industry in Indonesia. The impact of the development of general tourism can have an unavoidable effect on various things in a region or tourist area, one of which is the area of Yogyakarta.

Yogyakarta grew and developed as a tourist area beginning in the 1970s. In the world of tourism, Yogyakarta received the title as the second tourist destination in Indonesia after Bali. The above is

34 motivated by the presence of tourism objects in Yogyakarta, whether it is natural tourism, cultural  
35 tourism, historical tourism, or other types that need to be maintained and developed in terms of its  
36 facilities, other tourism supporting factors, such as transportation and accommodation.  
37

38 The city of Yogyakarta as a tourist city in the period of 5 (five) years has experienced fluctuations in  
39 tourist visits due to external factors. In 2004 tourists visited Yogyakarta City as many as 1,800,000  
40 people while in 2005 experienced a decline to 1,600,000 people (Department of Tourism, City Art and  
41 Culture, 2006). Of these 9.8% are foreign tourists. This shows that the group of tourists who visited  
42 Yogyakarta the most were domestic tourists. His statement that Yogyakarta as a tourism area has  
43 more triggered the Yogyakarta government to develop tourism in 2011-2016 with the form of  
44 additional means of transportation and accommodation and also the development of tourist attractions  
45 in areas outside the city of Yogyakarta, for example Kaliurang, Parang Tritis, Prambanan Temple,  
46 Borobudur Temple, Malioboro, Gunung Kidul and Taman Sari. besides that the city of Yogyakarta is  
47 also known as a city of culture and city of education. The number of tourism objects in Yogyakarta  
48 special region is 112 tourism objects with 26 natural tourism details, 73 cultural tourism objects, and  
49 13 special interest tours.  
50

51 One of the tourism objects in Yogyakarta is Taman Sari Yogyakarta located on Jalan Taman, Keraton,  
52 Yogyakarta City, a magnificent kingdom founded by Sri Sultan Hamengkubuwono I in 1755 AD.  
53

54 Taman Sari Yogyakarta is one of the tourist destinations in Yogyakarta that is often visited by  
55 domestic and foreign tourists. Along with the development of tourism in Taman Sari Yogyakarta, the  
56 impact of tourism development on the environment and socio-culture such as the buildings in Taman  
57 Sari are now alarming, because many buildings that were damaged and even destroyed by large  
58 tectonic earthquakes and land function experts became residential areas in the Taman Sari area that  
59 could damage the characteristics of Taman Sari and cause environmental damage such as water, air  
60 pollution and damage to vegetation and wildlife ecosystems with the development of community  
61 tourism around more caring and paying attention to the cleanliness of the environment which is one of  
62 the main factors supporting the tourist area, along with the development of tourism in the Taman Sari  
63 Yogyakarta tourism area, the socio-cultural activities of the community around the tourist area of  
64 Taman Sari Yogyakarta also experienced changes such as its sustainability and the maintenance of  
65 Yogyakarta's arts and culture due to the staging of traditional arts and art market festivals and a  
66 cultural shift among young people and upper middle class people who have low taste in arts and  
67 culture.  
68  
69  
70

## 71 2. MATERIAL AND METHODOLOGY 72

73 This research uses the method the qualitative study. While design research methodology used is a  
74 method case study. Data collection was conducted through in-depth interviews with related offices,  
75 manager of Taman Sari, visitor and community around Taman Sari Yogyakarta.  
76

77 This study aimed to the following: (1) To know the impact of tourism development on environmental  
78 conditions in the Taman Sari tourism area of Yogyakarta, (2) To know the impact of tourism  
79 development on the socio-cultural conditions of the people in the Taman Sari tourism area in  
80 Yogyakarta.  
81

### 82 83 2.1 Concepts and Definitions of Tourism 84

85 According to Suwanto (1997: 3) essentially "tourism is a process of temporary departure from  
86 someone or more to another place outside his place of residence". The encouragement of his  
87 departure is due to various good interests due to economic, social, cultural, political, religious, health  
88 and other interests such as just wanting to know, add experience or to learn.  
89

90 While Marpaung (2002: 13) defines tourism as "temporary displacement by humans with the aim of  
91 getting out of routine jobs, out of their homes". Activities are carried out as long as they live in the  
92 destination and facilities are made to meet their needs.  
93

94 Definition of tourism according to the Law of the Republic of Indonesia Number 10 of 2009 concerning  
95 Tourism. "Tourism is a variety of tourism activities and supported by various facilities and services  
96 provided by the community, businessmen, government and local government". Ismayanti (2010: 15)  
97 states that "Tourism is a combination of goods and services products".  
98  
99

## 100 **2.2 Tourist**

101  
102 Definition of tourists according to Ismayanti (2010: 5) "Advocates / travelers / travelers / travelers /  
103 travelers are terms given to someone who travels from one place to another". If he travels for tourist  
104 purposes, it is counted as a visitor (visitor) in tourism statistics.  
105

## 106 **2.3 Cultural Heritage Tourism**

107  
108 There are various definitions and terms for preserved objects. The following is a collection of  
109 definitions from various sources.  
110

111 According to the Law of the Republic of Indonesia Number 11 of 2010 concerning Cultural Heritage is  
112 known as the Cultural Heritage, Cultural Heritage Objects, Cultural Heritage Buildings, Cultural  
113 Heritage Structures, Cultural Heritage Sites and Cultural Heritage Areas.

114 Cultural Heritage is a material cultural heritage in the form of cultural heritage objects, cultural  
115 heritage buildings, cultural heritage structures, cultural heritage sites, and land and / or water  
116 conservation areas that need to be preserved because they have important values for history,  
117 science, education, religion, and / or culture through the process of determination.  
118

119 Cultural Heritage objects are natural objects and / or man-made objects, both movable and  
120 immovable, in the form of units or groups, or parts thereof, or remnants that have a close relationship  
121 with the culture and history of human development.  
122

123 Cultural Heritage Buildings are built structures made of natural objects or man-made objects to meet  
124 the needs of walled and / or non-walled, and roofed spaces.  
125

126 Structure of Cultural Heritage is the composition of a building made of natural objects and / or man-  
127 made objects to meet the needs of an activity space that integrates with nature, facilities and  
128 infrastructure to accommodate human needs.  
129

130 Cultural Heritage Sites are locations that are on land and / or in water that contain Cultural Heritage  
131 Objects, Cultural Heritage Buildings, and / or Cultural Heritage Structure as a result of human  
132 activities or evidence of past events.  
133

134 Cultural Heritage Area is a geographical space unit that has two or more Cultural Heritage Sites that  
135 are located close together and / or show typical spatial characteristics.  
136

## 137 **2.4 The Impact of Tourism Development to Socio Cultural**

138  
139 According to Ismayanti (2010: 1993) tourism is an activity that directly touches and engages the  
140 community so that it influences the local community. Even tourism is said to have extraordinary  
141 destructive energy, which is able to make local people experience changes, both towards  
142 improvement (escalation) and towards decline (degradation) in various aspects. Tourism is a social  
143 phenomenon, which concerns people, society, groups of organizations, and culture.  
144

## 145 **2.5 The Impact of Tourism Development to Environmental**

146  
147 According to Ismayanti (2010: 203) the tourism industry has a close and strong relationship with the  
148 physical environment. The natural environment is a tourism asset and has an impact because the  
149 nature of the physical environment is fragile and inseparable because it is fragile because the natural  
150 environment is God's creation which, if destroyed, will not necessarily grow or return as before. Being  
151 inseparable because humans have to go to the natural environment to enjoy it.  
152

153 This research uses the method the qualitative study. While design research methodology used is a  
154 method case study. Data collection was conducted through in-depth interviews with related offices,  
155 manager of Taman Sari, visitor and community around Taman Sari Yogyakarta.

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### 158 **3. RESULTS AND DISCUSSION**

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#### 160 **3.1 Tourism development in the Taman Sari tourism area of Yogyakarta**

161

162 Taman sari is one of the historic assets owned by the palace. Tamansari has historically been a long  
163 time before the local community lived in the Tamansari area. Tamansari can be developed but only  
164 building and restoring, is only done by selected people from various regions on the permission of the  
165 palace without changing and reducing the form of tourism itself, so that historical tourism is  
166 maintained.

167

168 Taman Sari area has ceased to function since the second half of the XIX century and has been  
169 languishing ever since the big earthquake in 1867 in Yogyakarta which destroyed several buildings  
170 and drained their artificial ponds and lakes. As time went on, people began to arrive and set up  
171 settlements in vacant buildings and areas of the former lake that had dried up. For more than a  
172 century, this old building complex was left eroded by erosion due to natural influences. In 1970 a plan  
173 emerged to open Taman Sari as a tourist attraction. At that time there were five restored buildings,  
174 while other buildings still remained in a problematic condition.

175

176 Since January 12, 2004 the Taman Sari rehabilitation work began. The work that is expected to be  
177 completed on August 21, 2004 was carried out in collaboration between the Government of  
178 Yogyakarta Special Region (in this case the Cultural Office), Center for Environmental Studies at  
179 Gadjah Mada University (PSLH UGM), BP3 Yogyakarta, and Calouste Gulbenkian Foundation from  
180 Portugal.

181

182 In 2007 Taman Sari Yogyakarta seemed untreated, its condition was covered by residents'  
183 settlements, the roads to the Taman Sari tourist area were filled with settlements, the amount of  
184 garbage in the waterways in the Taman Sari tourism area of Yogyakarta. In 2010 a tectonic  
185 earthquake occurred because the eruption of Mount Merapi in Yogyakarta caused damage to historic  
186 buildings in Taman Sari Yogyakarta.

187

188 Increasing domestic and foreign tourists at Taman Sari Yogyakarta, the government of Yogyakarta  
189 Special Region in 2011-2016, developing tourism in Taman Sari Yogyakarta tourist area by restoring  
190 historic buildings, structuring residents, building garbage banks and holding art festivals and culture in  
191 the Taman Sari tourism area of Yogyakarta.

192

#### 193 **3.2 The Impact of Tourism Development on Environmental Conditions in the Taman Sari 194 Tourism Area of Yogyakarta**

195

196 The development of tourism in the Taman Sari Yogyakarta tourism area has given a positive and  
197 negative impact on the environment around the Taman Sari Yogyakarta tourist area.

198

199

##### 200 **3.2.1 The Positive Impact of Tourism Development on The Environmental Conditions Around 201 the Taman Sari Tourism Area in Yogyakarta**

202

203 In line with the development of tourism around the Taman Sari Yogyakarta tourist area, the level of  
204 awareness and attention of the Patehan community regarding the handling of waste problems is  
205 indeed very large. This is supported because the Patehan region itself is located in the Taman Sari  
206 Yogyakarta tourist area, so that the surrounding community is very concerned about the cleanliness  
207 of the environment which is one of the main factors supporting the area of tourism.

208

209 One of the strategies of the Yogyakarta government in the PSM (Mandiri Waste Management)  
210 program through a waste bank. Garbage bank is an effective means of education to the community  
211 around the Taman Sari Yogyakarta tourist area, the waste bank has the potential to reduce up to 50%  
212 of waste around the Taman Sari Yogyakarta area which must be disposed of to the landfill. On the

213 one hand effective in mobilizing citizen participation in the management of household waste, on the  
214 other hand is one of the people's economic opportunities that can be implemented easily.

215  
216 One of the waste management communities in the Taman Sari Yogyakarta tourist area is UAP (Uwuh  
217 Art Project), a community that cares for environmental sustainability, especially in the management of  
218 plastic waste.

219  
220 This community was established in 2000 which was initiated by Gunadi. Armed with the available  
221 skills they finally made the garbage into high-art items. At first glance, if people see the results of the  
222 work they have produced, no one would ever have thought that it was actually produced from  
223 garbage.

224



Fig.1 Creatif Products UAP (Uwuh Art Project)

225

226

227

228

### 229 **3.2.2 The negative impact of tourism development on the environment around Taman Sari** 230 **tourism area in Yogyakarta**

231

232 Water conditions in the vicinity of the Taman Sari Yogyakarta tourism area get pollution from the  
233 disposal of liquid waste such as the residual detergent and soap and solid waste such as food scraps  
234 from residential areas around the Taman Sari area of Yogyakarta, due to the waste disposal of  
235 residents around Taman Sari Yogyakarta.

236

### 237 **3.3 The impact of tourism development on the socio-cultural conditions in the Taman Sari** 238 **Jogyakarta tourism area**

239

240 The development of tourism in the Taman Sari Tourism Area in Yogyakarta has had a positive and  
241 negative impact on the social culture of the local community. Positive impacts that arise include;  
242 preservation of culture, customs, way of life, art, providing employment, and generating economic  
243 activities in local communities. While the negative impacts that arise include; the occurrence of  
244 cultural upheaval among young people and middle class society.

245

### 246 **3.3.1 Positive Impact of Community Socio-Cultural Around the Taman Sari Tourism Area** 247 **Yogyakarta**

248

249 In connection with the development of tourism in the Taman Sari tourism area of Yogyakarta, in  
250 general the cultures of local communities such as the way of life, customs, religion, and arts that are  
251 inherited by their ancestors are still preserved. That is, although it has mingled and is influenced by  
252 foreign cultures, the culture of the community can still be found easily and routinely carried out by the  
253 local community, such as wedding ceremonies, inheritance ceremonies and skating ceremonies.

254

255 Tourism development in the Taman Sari Yogyakarta tourism area also participates in preserving other  
256 community cultures such as art and customs. The traditional arts of local communities that are still  
257 preserved are Javanese gamelan arts, wayang kulit, ketoprak javanese and batik.

258

#### 259 **a. Javanese Gamelan**

260

261 Javanese gamelan is a set of traditional Javanese musical instruments which usually consist of Gong,  
262 Kenong, Xylophone, Celempung and several other accompanying musical instruments, the specialty  
263 of music strings Javanese Gamelan is tend to sound soft and like deliberately presents an  
264 atmosphere of peace of mind, where it is harmonized with the principle of life Javanese society in  
265 general.

266  
267 Instrument Javanese Gamelan can not be separated from the view of Javanese people who tend to  
268 maintain harmony of life both physically and spiritually, these conditions make Javanese people  
269 always avoid tempramental experimentation and strive to create tolerance among others. The most  
270 tangible form we can find in gamelan music is attraction the rebab rope is medium, the sound balance  
271 guide is kenong, saron, kendhang and gambang and the sound of the gong on each rhythm cover.  
272 Gamelan music composition was created with several rules, consisting of several rounds and pethet.  
273 limited by one gongan and the melody. created in units consisting of 4 tones. the main components of  
274 gamelan musical instruments are: bamboo, metal and wood. Each tool has its own function in  
275 Javanese gamelan music performances. The Javanese gamelan did not at all subside. On the  
276 contrary, Javanese Gamelan is more sustainable and maintained its existence because it is used as  
277 one of the tourist attractions displayed at art festivals in the Taman Sari tourism area of Yogyakarta.

#### 278 279 **b. Wayang Kulit**

280  
281 Wayang kulit is one of the traditional arts that grows and develops in Javanese society. More than just  
282 a show, wayang kulit was used as a medium for reflection on the spiritual spirits of the gods.

283  
284 Wayang kulit is believed to be an embryo of various types of puppets that exist today. This type of  
285 puppet is made from dried buffalo skin sheets. Leather puppets are played directly by narrators called  
286 dalang. The mastermind cannot be played by just anyone. In addition to having to play the puppet  
287 skillfully, the puppeteer must also know various stories of wayang epics such as Mahabrata and  
288 Ramayana. While playing the puppet, the puppeteer is accompanied by music that comes from  
289 gamelan instruments. In between the sounds of the gamelan, Javanese poems sung by the pesinden  
290 are generally female. As a traditional art that has magical value, offerings or offerings are mandatory  
291 elements in every puppet show. In line with the development of Taman Sari Yogyakarta tourism  
292 wayang kulit is an art that is made as one of the tourist attractions displayed at art festivals in the  
293 Taman Sari tourism area of Yogyakarta.

#### 294 295 **c. Java Ketoprak**

296  
297 Ketoprak is one of the Javanese arts whose presentation forms are like drama, but ketoprak has a  
298 unique story that contains the history of Javanese society. Ketoprak is played by a number of people  
299 who play a role in one story, the costumes and makeup are always adjusted to the storyline. Usually  
300 in every ketoprak performance always accompanied by gamelan and Javanese songs.

301  
302 Before the development of tourism in the Taman Sari Yogyakarta tourist area, this traditional art was  
303 only staged at certain times, especially at traditional ceremonies, so that it was not well known by  
304 domestic and foreign tourists, tourism growth which grew rapidly from year to year helped raise and  
305 revitalize These traditional arts and now are often performed in front of tourists through art festivals in  
306 the Taman Sari Yogyakarta tourist area, as regional attractions characterized by indigenous Javanese  
307 people.

#### 308 309 **d. Batik**

310  
311 Batik Tulis is one of the traditional arts in Kampung Seni in Patehan Village, Kraton District. Many  
312 residents make batik as a business commodity by opening kiosks in their homes. It is also what  
313 makes writing batik the hallmark of batik craftsmen in the Art Village as well as preserving ancestral  
314 heritage. The visitors can directly see the process of making batik, starting from making patterns,  
315 giving gradual colors, drying, and so on. We can find several batik studios in the vicinity of Pasar  
316 Ngasem, one of which is Sanggar Kalpiko owned by Ibu Tuti, one of the studios that has preserved  
317 traditional batik in the Art Village since 1975. The studio is located in Tamansari village alongside the  
318 Tamansari cultural heritage building and other people's homes.

319



**Fig 2. Image of Batik craftsmen**

320  
321  
322  
323  
324  
325  
326 Not only as a cloth, but this batik can also be used as a wall decoration. So that visitors can buy batik  
327 at a more affordable price compared to buying batik cloth. Of course the size of the fabric and the  
328 complexity of the desired image become the differentiator of the price of batik. In addition to providing  
329 various wall hangings and fabrics, this studio also makes painting clothes that are starting to become  
330 a trend in the society today. The unique picture is one of the attractions of visitors to buy it. And if you  
331 want to learn how to make batik, this studio opens batik courses at a cost of Rp 100,000 per day. This  
332 is what makes Kampung Seni always crowded with visitors, both local and foreign visitors.

333  
334 With the development of tourism in the Taman Sari tourism area of Yogyakarta, the Batik Tulis art  
335 village around the Taman Sari area of Yogyakarta is known by domestic and domestic tourists, this  
336 makes Batik Tulis art more sustainable and maintained because it is used as one of the tourist  
337 attractions in the Park area Sari Yogyakarta.

338  
339 The performances of traditional arts and art market festivals mentioned above have been carried out  
340 since 2005, usually held 5 times a year located in the courtyard of the Taman Sari tourism area in  
341 Yogyakarta. This performance was held in collaboration between the local community and the  
342 Yogyakarta tourism service. This program is presented free of charge so that many tourists visit both  
343 domestic and foreign tourists.

344  
345 Cultural acculturation also occurs in buildings and food around Taman Sari tourism area in  
346 Yogyakarta. For example, Hotel Rengganis was built with a blend of European models and traditional  
347 architecture. From the outside the building looks magnificent, but inside it is designed by displaying  
348 typical Yogyakarta buildings. Likewise with the food served at this hotel.

349  
350 In addition to serving European foods, there are also a number of Yogyakarta specialties. Examples  
351 of traditional foods that are usually served to tourists are Gudeng and Pecel, Gudeng is made from  
352 young jackfruit boiled with traditional spices, Pecel is a vegetable that is boiled and cooked with  
353 Javanese peanut sauce. This typical Jogja food can also be found around the Taman Sari area of  
354 Yogyakarta, indirectly selling traditional food to foreign tourists and domestic tourists participating in  
355 preserving traditional culinary and raising the economy of the local community.

### 356 357 **3.3.2 Negatif Impact of Community Socio-Cultural Around the Taman Sari Tourism Area** 358 **Yogyakarta**

359  
360 Cultural acculturation is a combination of indigenous cultures that get influence from foreign cultures,  
361 but both elements of culture are both visible and prominent, one form of cultural acculturation that  
362 occurs is lifestyle especially in appearance and dress. At present some local communities have  
363 adopted the appearance and dress patterns of tourists. The forms of negative impacts that can be

364 seen clearly that arise in connection with the development of tourism in the Taman Sari Yogyakarta  
365 tourist area are cultural shifts among young people and middle class society.  
366

367 Tourism development in the Taman Sari tourism area in Yogyakarta also has a negative impact on  
368 the behavior of young people, in line with the development of tourism in the Taman Sari area of  
369 Yogyakarta, many foreign cultures are imitated by young people around the Taman Sari Yogyakarta  
370 tourist area especially the culture of drinking alcoholic beverages. Low Appreciation and Commitment  
371 to art and Culture of the middle class society in building an identity image of the frenzied music and  
372 colorful architectural styles, interiors, art items unwittingly have entered the vortex of cultural  
373 impoverishment. The phenomenon of cultural poverty born by the development of tourism is:  
374

375 Increasingly widespread society or young people who feel low towards art and culture. More and  
376 more people are infected with Feodalistic Snobism (want to portray nobility, through the architecture  
377 of houses and furniture in European neoclassical style, Spanish style or "traditional" smells like  
378 European noble castles or a local aristocrat).  
379

380 The things above arise due to the growth of the middle class who begin to have economic stability,  
381 although sometimes not lasting, usually stimulating desires that lead to personal image. Appreciation  
382 and cultural commitment of a nation is indeed not a gift that falls from the sky, drama of dismantling  
383 buildings / ancient areas that have historical values or cultural arts values have ever occurred in  
384 America, Europe, Japan and others. Cultural appreciation and commitment is indeed a condition that  
385 must be built, created, conceptually, consistently and continuously. And this is an important part of  
386 nation and character building.  
387

388 The superficial spirit of modernization, which is solely oriented towards economic-pragmatic interests,  
389 is often used as a pretext to legitimize the demolition of cultural heritage buildings / areas. Demolition  
390 of ancient buildings / areas that are now being highlighted, on the one hand raises concerns (for those  
391 who are "conscious"), on the other hand are indicators of the emergence of public awareness (at least  
392 some circles) of cultural / historical heritage objects. Buildings and areas that have a meaning of  
393 welfare or the value of architectural art, basically must be chosen as objects of cultural heritage. The  
394 object of cultural heritage is the nation's cultural wealth which is important for understanding and  
395 developing the history of science and culture itself. So it needs to be protected and preserved in order  
396 to foster national identity and national interests.  
397

398

#### 399 4. CONCLUSION

400

401 Tourism development in the Taman Sari Tourism area of Yogyakarta has had a positive and negative  
402 impact on the environmental conditions as well as socio-cultural conditions around the Taman Sari  
403 Yogyakarta tourist area,  
404

405 a. For environmental conditions, the positive impact is the level of public awareness and attention in  
406 waste management around the Taman Sari area in Yogyakarta, the surrounding community is  
407 very concerned about the cleanliness of the environment is one of the main factors supporting  
408 the Taman Sari Yogyakarta tourism area. In addition to the positive impacts there are also  
409 negative impacts that are polluted water and air, damage to vegetation and wildlife ecosystems  
410 and damage to cultural heritage in the Taman Sari Yogyakarta tourism area.  
411

412

413 b. For socio-cultural conditions, the positive impact is the sustainability and development of art and  
414 culture, namely Javanese gamelan, wayang kulit, ketoprak jawa and batik in the Taman Sari  
415 Yogyakarta tourism area and cultural acculturation also occurs in buildings and food around  
416 Taman Sari Yogyakarta tourist area. In addition to the positive impacts there are also negative  
417 impacts, namely a shift in culture among young people and upper middle class people with low  
418 taste in arts and culture, in line with the development of tourism in the Taman Sari area of  
419 Yogyakarta, many foreign cultures are imitated by young people around the area Taman Sari  
420 Yogyakarta tours in particular how to dress and the culture of drinking alcoholic beverages.

421

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