Socio-cultural changes always occur in any society and will continue to happen at any time. Therefore, we must see that socio-cultural change is something natural. Socio-cultural changes are read as alterations or transfers of behaviors and values in various aspects of order, institutions and organizations in society. There are four basic characters from the process of socio-cultural change. First, socio-cultural changes are always occurring. Both socio-cultural changes occur because of intentions and some (more) because of accident. This is because a culture or tradition is the result of an ancestral error trial in living a life in the past. The third social cultural change raises the pros and cons among the community itself. The four social-cultural changes provide benefits to certain parts of society. Beyond that, there are changes that run slowly (evolution) and some run in a revolutionary manner.

Socio-cultural changes usually also occur unnoticed by the community concerned. They experience and deal with it as a process of adaptation. In addition to changes that do occur naturally, there are also changes that occur because they are intentional and planned. Some people may have ideas to change the (micro) structure of life to be (considered) more advanced, good, and easier. The effect of change (mainly intentional) is the emergence of controversy. Controversy is the effect that always occurs in every socio-cultural change. Pros and cons are dynamics that always arise as a result of the basic character of change.

Direction of Cultural Tourism Development: Conclusion

Physical and cultural transformation that includes traditional houses indirectly impacts on how the government builds a tourism perspective in its area, in this case related to traditional village tourism. Does the government want to build an imagination of originality about a cultural element or rather accommodate and make the dynamics of cultural transformation an important part of their tourism. The trend of developing traditional home-based tourism (in particular) in Indonesia still emphasizes originality as an important part in minimizing possible changes that can occur. The government seems to forget that the traditional houses that are elements of tourism are also places of residence for the people inside them. As a unit of residence, a house has its own dynamics depending on the context of the people who inhabit it and their lives. Indeed, in the context of traditional houses, there are certain limitations that cause small or large amounts of change and transformation to occur. The cultural tourism paradigm should have accommodated the elements of dynamics and cultural transformation as an important part of him but while maintaining certain cultural wisdom values. The government does not need to worry about the changes and transformations that occur in the community to the extent that it does not harm the community itself.

Surfing the Ambivalences: Human-Waves Relationship in Mentawai’s Surf Tourism

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Studies about surfing and surf tourism in Mentawai Islands have been full of numbers, profiles, and conflicts. However, the most basic materiality of surfing itself, namely waves, is rarely emphasized. Besides, academic discourses have long portrayed Mentawai’s association with land and forest, while their relationship with the sea and waves has been overlooked. Thus, this paper explores the waves as the focus, aiming in understanding how Mentawaians relate with waves within the context of surf tourism.
Drawing on Tim Ingold (2000), dwelling perspective and engagement provide theoretical tools to situate the relationship between Mentawaians and the waves. Siberut is the case studied here; through field research and by employing classic qualitative methods of participant-observation, everyday conversation, and interviewing.

This paper explores the way Mentawaians relate with the(ir) waves through various ambivalences. Surf tourism mediates the processes of engagement with and perception of waves among Mentawaians. In Siberut, waves are engaged and perceived ambiguously through contradiction in ‘good waves’, contrasts of fearful/playful waves, and confusing association with (mis)fortune. All of those lead to the nature of Mentawai human-waves relationship. Both human and waves relate with such intimacy, but within the dilemma of avoidance/encounter. All in all, surf tourism has played its role in complicating and (re)producing ambivalent relationship between human and waves in Siberut.

This paper adds a new case to the body of research on the human-environment relationship, while offers a different point of view to understand surf tourism phenomenon in Mentawai Islands. Moreover, this paper intends to encourage scholarly quests on seemingly trivial nonhuman being, such as waves, and emphasis on local people’s voices, practices, and perceptions within ever-growing tourism settings.

Keywords: waves, surf tourism, human-environment relationship, engagement, perception

THIS IS US: TOWARD TOURISM IMAGINARIES CONSTRUCTION IN SIAK AND SINGKAWANG33

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This paper examines the tourism imaginaries constructed from the host perspective. While there are many kinds of research look at the tourism issue from the interaction between the host and guest, in this paper, we would like to propose an examination of the response between the hosts themselves in terms of constructing tourism imaginaries for their areas. This paper will focus on hosts’ perspectives from two field sites in Indonesia, Siak and Singkawang.

Tourism imaginaries is arguably considered as the narrative that defines and affects the tourist consumption in certain tourism destination (Chronis et al. 2012). Salazar and Graburn (2014: 1) define tourism imaginaries as the act of meaning-making by people based on ‘...socially transmitted representational assemblages’. Furthermore, they argue that imaginaries have two main points, which is shared by society and manifested through products, what people say and do.

We choose Siak and Singkawang, two regencies (kabupaten) in Indonesia to compare the different response being articulated by communities whose identity is not shown through the common

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