

Inspiring User Motivation through Oral Traditions in Conserving Vernacular Houses: Brayut Tourist Village, Yogyakarta, Indonesia.

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Abstract

The Socio-cultural system has its ways to sustain the environment to exist. Cultural traditions and their values interact mutually within the family, and spiritually affect the meaning of homes. Brayut Village's existence depends mainly upon tourist attractions in prospective natural and cultural heritage, especially local Javanese traditional and vernacular houses. However, the circumstance of the traditional village is now at risk if the traditional building asset becomes gradually extinct.

This paper explores how the system of oral traditions: inheriting valued messages within the family plays essential roles in conserving vernacular houses to maintain the traditional. The data gathering used direct observations, in-depth interviews and focus group discussions on obtaining the data of people's ways to deliver persuasive motivation of conserving the houses and their surrounding environments. Initial findings show that saving traditional Brayut Tourism Village houses is more effective and operative when inherited throughout the family kinship using Javanese philosophical values of verbal messages.

Keywords: motivation, oral tradition, vernacular houses.

Introduction

A house brings some worthy concepts for the dwellers both generally and specifically. The way people put the meaning in a house depends upon various contexts. This way will influence how people motivate themselves to manage and to maintain their places. In the case of Brayut Tourism Village, these local traditional houses make a specific rural atmosphere. This traditional atmosphere is the main asset of the tourist attraction of the village. The older generation is worried about the prospective continuation of this cultural value since the younger generation is not fully aware of this valuable resource. There is no particular program yet related to the conservation of traditional houses. Therefore, a broad traditional building conservation idea is essential since it is a tangible asset to support its tourism development. This paper aims to investigate how to make people get motivated and inspired to continue the tourism industry by representing local traditional circumstances. The way how people deliver the philosophical message of maintaining that traditional heritage is essential. First, it explores the basic concept of home. Then, it looks at the cultural traditions in the way of inheriting the houses. After that, it unearths how effective oral traditions are, in delivering the value of messages from the ancestors to the younger generation.

The basic concept of home

Many aspects of our surrounding environment affect the feelings, attitudes, and behaviour. Hence, the meaning of place as a home will also vary for different people. In the broader context, the Cambridge dictionary explains that home is a structure in which a person lives. A home also refers to the family that lives together there. A home is also a place where a group of people live who need special care. "House" is the more usual word for a building that one family lives in. The word "home" also refers to the life that goes on in that building. (<https://dictionary.cambridge.org/dictionary/english/home>).

In the book titled *House as a Mirror of Self: Exploring the Deeper Meaning of Home*, Cooper-Marcus (1995) said "our desire to have control over our home spaces are more significant when we don't have control over other aspects of our lives". Cooper-Marcus also emphasised the approach, which is connecting material, social, psychological and spiritual aspects comprehensively. The concept develops around the interrelating sense of self and our understanding of place.

It is exciting to read the survey result of Habitat for Humanity Canada, which had the event through the Meaning of Home contest. The contest invited students in grade 4, 5, and 6 across Canada to submit an essay or poem about what home means for them. ([https://meaningofhome.ca/past_winner/the-true-meaning-of-home/accessed August 2018](https://meaningofhome.ca/past_winner/the-true-meaning-of-home/accessed_August_2018)).

For example, a grade 5 student name Wynn wrote:

"a home means an enjoyable, happy place where you can live, laugh and learn. It's somewhere where you are loved, respected, and cared for. When you look at it from the outside, home is just a house. A building. Maybe a yard. But on the inside, it's a lot more than wood and bricks".

Another student name Kyle expressed:

"a home is a place where you feel warm and cozy. You have things around you that are special and have meaning, but most of all you are surrounded by people you love and who love you. A family makes a house a home by living in it and making it special".

The grand prize winners of the 2020 Meaning of Home contest held by Habitat for Humanity Canada, named Nathan Papps (a grade 5 student), emphasises that home truly is where the heart lives. Cuthbert and Suartika (2006) illustrated that a home is a universal medium where family and social life become extracted and refined in physical space.

In terms of the meaning of space, Rapoport (1977) identified that in the physical environment, there is a perceptual place about which people are conscious directly and to which they give symbolic meanings. In the behavioural domain, people are not only aware but also generate some behavioural responses. Behavioural and psychological spaces are also related to various groups' cultural space in varying categories or taxonomies. Furthermore, Rapoport (1982) also indicated the relationship between people's worldview and houses building decision process.

In the Indonesian context, the definition of a house as a home is stated on the Law of the Republic of Indonesia No. 01/2011 as follows: "*Rumah adalah bangunan gedung yang berfungsi sebagai tempat tinggal yang layak huni, sarana pembinaan keluarga, cerminan harkat dan martabat penghuninya, serta aset bagi pemiliknya*". It says that a home is a house building that functions for living, a place for growing and experiencing family education, a representation image of its inhabitants' roles and status, and an economic asset for the owner (UURI 1/2011, section 1, sub section 7).

In traditional Malay house, West Borneo, Indonesia, the meaning of home concerns the principles of privacy, modesty, and hospitality. These three principles are interdependent and synergetic to provide comfort and safety whether for individual, family, religious needs, and with the broader society (Sari et al., 2019).

In the Javanese context, a house can be seen from a different perspective, whether as individual interest, family concern, or community relevance (Ronald, 1988). In the case of a particular interest, a house for the Javanese is a place that caters to personal habitable living, and functions as a place to experience all lifespan tasks. A house becomes a specific environment that can support the living activities and behaviour most of the time. The house is a nuclear environment. Almost all planning for future life occurs in this place. With family concerns, a home is a place for the continuous living of the entire family, including a close kinship member. Each individual should not disregard the historical value of the house and the deeper meaning of home. A house as a home should be a friendly place for all the family members. Parents are responsible to cater to the continuation of their children's lives. Head of a household plays essential roles to manage and maintain the house as a friendly and enjoyable living home. A place that correlates to the community will have interpersonal consequences that focus on social welfare, equality, and wealth.

Brayut Village, relate to what Rapoport (1977) articulated and also to what Ronald (1988) mentioned about Javanese homes: that the concept of a house as a home is a living place where the family clan exists and represents its social status.

Cultural traditions of the Brayut village

Brayut Village is located within the province of *Daerah Istimewa Yogyakarta* (Yogyakarta Special Province). Brayut people are Javanese. Javanese cultural tradition in Brayut Village still exists in daily lives in terms of how families live. Their living has been inspired by the Javanese culture and characteristics and values of traditions.

Magnis-Suseno (1997) reviewed two fundamental principles of Javanese social life that can be reviewed as follows,

- a. The principle of conflict avoidance is establishing and maintaining social harmony (*rukun*), a social mechanism by which one can integrate into group welfare.
- b. The principle of respect requires everyone, in speech and behaviour, to show proper respect to those with whom one comes into social contact.

Social relationships within the family and in the village community's broader context is generally derived from the system of mutual assistance called *gotong royong*.

In the perspective of inheriting the property, the Javanese inherited system's principles also occur in Brayut. When the person who will give over the property or wealth is still alive, the Javanese family's social community tradition often goes along with three inherited system processes, including giving over the belongings and determining the person in charge of possessions verbal messages to divide the assets. People do not fully apply the principle of local Javanese family inherited code in the Brayut society. Most ageing parents prefer to decide on one of their children or relatives to inherit the house. The person who has the right is the one who is the most capable and available to maintain the house willingly. When the house is in the traditional houses' list category as the tourism attraction assets, it should be carefully managed and conserved to impress the traditional atmosphere of the village. Sometimes, it happens in the form of family consensus and balanced compensation based on family trust.

The modification of spatial organisation within the traditional house has happened over time due to the changing function as homestay or a place for cultural attraction to support tourism facilities. In any different case, the house has been divided into parts due to the family inheritance system, leading to different housing ownerships. This kind of condition leads to the threat of taking care of spirit for the future of the Brayut Tourism Village. Consequently, the sustainability of Brayut Tourism Village might be in danger (Hadi and Rudwiarti, 2016). The pure original traditional house is quite rare. Only one house named *The Joglo 1* is a heritage building. The other conventional houses have been transformed to become vernacular buildings.

Concerning the Javanese family principle of respecting the older, both speech and behaviour, younger generations should often have accepted both formal and informal verbal assistance that must be politely undeniable. This respect is to appreciate the ancestors' messages to be more valuable. Delivering verbal messages from the ancestors to the younger generation has been habitual in the Javanese tradition.

Brayut Tourism Village

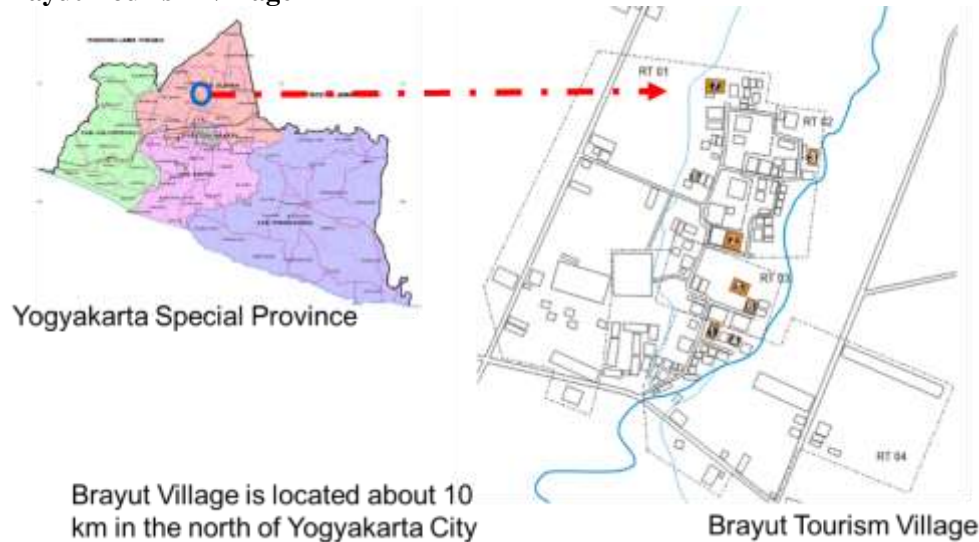


Fig. 1: Location of Brayut Tourism Village.

Source: Brayut Village Tourism Board

Brayut Tourism Village has been established in August 1999. It is administratively located in the Pandawaharja district, Sleman Regency, Yogyakarta Special Province, which is about 10 kilometres in the North of Yogyakarta City (see Fig. 1). Brayut is one of the traditional tourist villages, primarily based on its local tradition, Nature, and cultural attractions. These traditions and cultural attractions such as cultural art performance, traditional housing accommodation, indigenous daily life system, and local cuisine become the main assets to sustain its tourism village status. However, the global tourism industry phenomenon has also impacted the particular daily life of the village. The growing number of foreign tourists develop a new wave on the fulfilment of the facilities and services such as accommodation, amenities, transportation, including the willingness to pay for the desired attractions.

Nevertheless, as found in the previous study, cultural tourism continues to grow. The process of cultural tourism and its subsequent huge domino effect in various fields provides an extra income for the community, especially for the host of homestay. Formerly, multiple ceremonies and craft products were used only for personal tradition with special meanings and functions of a private matter. Afterwards, presence of the tourists has added a commercial value to the products and cultural attractions (Rudwiarti et al., 2017). Due to this global tourism industry challenge, the mixture of values of traditional and contemporary needs shifted the traditional impressions into the vernacular sphere.

Physical and non-physical aspects of the development approaches should support the continuation of this tourist village. Local traditional types of houses as unique assets and the characteristics of the village will play the central roles of tourism marketing. They should therefore be well maintained. The village life experience becomes necessary for the attraction of the tourists to Brayut. The experience includes staying in the traditional atmosphere of housing type of homestay accommodation. That is why the traditional and vernacular houses in Brayut are essential. They need to give a local image of the native village to attract the tourists.

The significant issue of the conservation scheme in this tourist village is that there is no formal guidance to maintain its local traditional houses. It is very dependent upon verbal advice from the older ancestors to the younger, which is mandatory. Similar oral traditions also occur in other parts of Indonesia. The study of Agustina et al. (2016) identified that the practice of delivering a message from mouth to mouth (*getok tular*) as the regeneration process of spiritual consciousness in *Keraton Kasepuhan*, Cirebon, Indonesia, to transfer knowledge to junior participants. However, in Brayut Village, the mandatory advice from the ancestor itself becomes a burden for the younger people to implement. The way to inherit the houses is often also quite problematic and not easy to determine who the inheritor is. Then, motivating the younger generation to maintain traditional and vernacular houses is quite challenging. Instead of inspiring the younger generation to be motivated by mandatory verbal message, it may adopt the digital storytelling model in cultural heritage management in Thessaloniki Digital City, studied by Psomadaki, et al. (2019). The study suggested that networking amongst related bodies is necessary for online cultural interactive and communicative system. This online system provides a cooperative and interactive dialogue between the cultural board and ordinary people. In Brayut's case, the ancestors' storytelling about the symbolic meaning of home and traditional housing conservation principles from the experts may inspire the younger people's awareness, and this model may be adaptable.

Methodology

This study investigates how to deliver the message of a housing conservation scheme to motivate and inspire the inheritors of traditional houses in Brayut Tourist Village. This is first to identify the traditional or vernacular housing types that can be significant assets for tourism facilities and attractions in the Brayut Village. Secondly, it is to obtain information on how the older generations cultural tradition plays a role in sustaining those houses.

The research used the purposive sampling technique to select houses to be investigated based on various traditional or vernacular housing styles, types, and age of houses. Different types of traditional and vernacular houses were chosen to be physically observed to characterise the Javanese philosophical concept of living home. After that, to examine its historical physical setting, direct observation was applied. This observation is to sincerely seek out the inheritable housing tenure and its family relationship. The next stage was to gain information from the occupants or the owners. The report includes whatever changes and modifications of the houses and why change. It utilised in-depth interview technique to the owners or the occupants of those houses to gain information on self-motivation or inspiration to conserve the houses. It also explored what roles of the house owners can contribute to maintaining the traditional sphere of the houses and their aspiration to protect it as a tourist asset.

The study also implemented focus group discussions (FGD) to obtain more profound facts about the housing conservation of the cultural value of the scheme. The house inheritance data analysis used the family tree to see the housing ownership and sustainability of the heritage assets.

Findings and discussions



In Brayut Village, there are approximately 24 houses with six different types of Javanese traditional and vernacular houses (see Fig. 2). Verbal guidance from the ancestors is mandatory and sacred to continue those houses. The Javanese principle of respect influenced in keeping the harmony of the community. Respect towards parents and other elder ancestors is the central aspect. Therefore, as far as close family or relatives' social trust is still dominant to maintain the houses, and to avoid conflicts among family members, formal inheritance laws in many cases do not fully work.













Fig. 2: Local traditional and vernacular houses.
Source: research document survey, July 2017.

The structured interview consists of questions about the history of the house, the inheritors over time, how to determine the inheritor, and the motivation to maintain the traditional houses. The data interviews (see Table 1) with eighteen traditional house owners and occupants in Brayut Village show that the 3rd and 4th generation of the housebuilders have changed the physical component of the houses. The primary consideration to maintain and conserve their traditional homes is pride and respect for the family ancestors. Mandatory messages from the ancestors are sacred and become major decisions. The satisfaction of its social strata and hierarchy status is also why the former local authority's family kinship looks after the house. This pride motivates the house owner or the occupants to conserve their traditional housing form and architectural elements properly.

Table 1: Inheritance status of the traditional houses

No	Inheritance status and housing ownership	Condition of house and motivation for conservation
1	type: <i>Joglo</i> owner: Mrs Suyadi  Status: 4 th generation kinship of <i>Ki Demang</i> Brayut, the 1 st <i>lurah</i> of Brayut,	4 th generation from the <i>Demang</i> . 3 rd generation of the 1 st <i>Lurah</i> of Brayut Village. Condition: original form and well maintained. Local wisdom value: traditional form and architectural elements. Motivation: the pride inheritance from the 1 st <i>Demang</i> .
2	type: <i>Joglo</i> . owner: Mrs Arini Martono.  Status : 2 nd generation of the 2 nd <i>Lurah</i> Brayut	2 nd generation of the 2 nd <i>Lurah</i> of Brayut Village. Condition: original form and well maintained. Local wisdom value: traditional form and architectural elements. Motivation: the pride inheritance from the 2 nd <i>Lurah</i> .

No	Inheritance status and housing ownership	Condition of house and motivation for conservation
3	<p>type: <i>Joglo</i> . owner: Mr Joni</p>  <p>Status : 2nd generation of the 3rd <i>Lurah</i></p>	<p>2nd generation of the 3rd <i>Lurah</i>. Condition: original form and well maintained. Local wisdom value: traditional form and architectural elements. Motivation: the pride inheritance from the 3rd <i>Lurah</i>.</p>
4	<p>type: <i>Limasan</i> owner: Mrs Suhandiyo Suyatman</p>  <p>Status : 3rd generation of the 1st <i>Lurah</i>, 1st <i>Dukuh</i></p>	<p>3rd generation of the 1st <i>Lurah</i> condition: original form and well maintained. local wisdom value: traditional form and architectural elements. Motivation: the pride inheritance from the 1st <i>Dukuh</i>.</p>
5	<p>type: <i>Sinom</i> owner Mrs Sastro.</p>  <p>Status: 2nd generation of the housebuilder</p>	<p>2nd generation of the builder. Condition: original form and well maintained. Local wisdom value: traditional form and architectural elements. Motivation: respect to parents' advices.</p>
6	<p>type: <i>Sinom</i> owner: Mrs Tris.</p>  <p>Status: 2nd generation of the plot owner and builder</p>	<p>2nd generation of the builder. Condition: original form and well maintained. Local wisdom value and motivation: respect to parents' advice for traditional form and architectural elements.</p>
7	<p>type: <i>Limasan Pacul Gowang</i> owner: Mr Sukarman.</p>  <p>3rd generation of the builder</p>	<p>3rd generation of the builder. Cndition: original form and well maintained. Local wisdom value and motivation: respect to parents' advice for traditional form and architectural elements.</p>
8	<p>type: <i>Limasan pacul gowang</i> owner Mr Sutarman – Mrs Jimah.</p>  <p>3rd generation of the builder</p>	<p>3rd generation of the builder. condition: original form and well maintained. local wisdom value and motivation: respect to parents' advice for traditional form and architectural elements.</p>

No	Inheritance status and housing ownership	Condition of house and motivation for conservation
9	type: <i>Limasan Ceregancet</i> owner: family of 3 rd lurah.  3 rd generation of the 3 rd lurah.	3 rd generation of the 3 rd lurah. Condition: original form and well maintained. Local wisdom value and motivation: respect to parents' advice for traditional form and architectural elements.
10	type: <i>limasan ceregancet</i> owner: Mr Susmiarto.  3 rd generation of the builder	3 rd generation of the builder. Condition: original form, central part is still well conserved. Local wisdom value and motivation: respect of parents' advice for traditional form and architectural elements.
11	type: <i>kampong</i> owner Mr Suraji.  4 rd generation of the builder	4 rd generation of the builder. Condition: change the original form and well maintained. Local wisdom value and motivation: keep traditional style and architectural elements for tourist attraction.
12	type: <i>kampong</i> owner Mr Sudarmadi.  Status: taken over from 3 rd generation	3 rd generation of the builder. Condition: original form, changes in spatial organisation and function. Local wisdom value and motivation: to conserve the building for tourist attraction.

Source: analysis of depth interviews with the owners or occupants during the period of April 2017 – August 2018

Table 1 above identifies that the twelve well-maintained traditional houses are the ones families inherited directly from the ones who built the houses. Hence, there is a strong place attachment between the occupants and the house. The efforts of conserving the houses depend on the inheritance status and generations.

Other traditional houses owned by the lower middle class people are of *Limasan* and *Kampong* styles. Motivation to conserve does not lay on the pride of authority of power, but more likely because of advice from the ancestors. Nevertheless, the tendency to not preserve the original building of *limasan* or *kampong* is due to the simple spatial organisation and building form that is easy to modify for modern needs. Every generation has a specific reason for conservation purposes. From the conservation point of view, traditional house changes become a human response to modern community needs. It is maintaining cultural and traditional values through its local wisdom of natural material and surrounding environment. Modifying the traditional buildings material is mainly because of the constraints and difficulties in finding original ones or challenges in choosing and operating the tradition. For example, the original material for ceiling construction is rare nowadays, and the construction process is also difficult to be conducted. Therefore, to simplify the structure, the owner changes the building material to maintain the traditional form. Another traditional building element and ornament

that is difficult to be created is the function of *gebyok*. In the past, this architectural element with a specific ornament pattern represented social status, but nowadays, it is an inheritance artefact from the ancestor that should be maintained.

The endurance of traditional housing is affected structurally also by the social mobility of the inhabitants. When the formal inheritor achieves a higher level of education or position in the society, it is most likely to work outside the village. This context will widen the threat of any potential proposed conservation guidance. When the family members are ignorant of conserving the heritage house, it can entrust the Tourist Village Board to manage the place to be homestay or other accommodation for tourist attractions.

A summary included the motivation to continue sustaining the traditional and vernacular environment with the occupants of the three *Joglo* houses represented as the highest status of a traditional house within the Brayut village, as presented below (see Fig. 3).

- The inheritor of The *Joglo-1* house is the person who did not stay in that house. However, the house still exists, and it is the only heritage building within the village. The village's Tourism Management Board does daily maintenance because no family kinships have been yet willing to manage it. The family's reason to keep the house as a heritage building is to respect the ancestor as the first head of the village and maintain the family's social status. Such verbal advice or mandatory messages from the older generation to the younger generation are significant to deliver the compromise process of inheriting the house. Here is a part of the interview transcript with the house owner:

“The first owner (and the housebuilder) was the Demang (head of district), Mr Mertodimedjo. The *Joglo-1* was the first *Joglo* house type representing the highest status of the symbolic power authority of a Demang. The second owner was Mr Mertoredjo, a son of Mertodimedjo, the first Lurah (head of sub-district) of Brayut. He had six children and inherited the house ownership to Mr Martodimedjo, who was not the first son. Then Mr Martodimedjo lived in that house. He had five children. One of his children is Mr Suyadi, my husband. My husband and I are cousins. Because my husband passed away, then the house belonged to me. However, we are not living there. The *Joglo-1* house is the only one listed on Cultural Heritage Building in Brayut village. It has a heritage certificate from The Governor of Yogyakarta Special Province. We entrust the Tourism Board to manage an asset for the tourist attraction. We have not decided to whom the house is going to be inherited. One of my sons is willing to conserve it. Still, it is difficult to get the building material as the original, so it may use other materials since it does not aesthetically change the *Joglo* model. Motivation for conserving the house is to respect our ancestor as the first Demang and the pride of the status”.

(interview with Mrs Suyadi, house owner, August 2017)

- In another *Joglo* house in the village, the *Joglo-2* house was built by the second head of the village. It is now owned and occupied by the third generation inheritress. The house has been physically changing in terms of spatial functional arrangement and some architectural elements materials because the original material had broken due to age and was completely difficult to repair as the original was. The house is now also used as a homestay to accommodate the tourists. The motivation of maintaining a vernacular house is to appreciate and respect the ancestor as a principal authority in the past. The knowledge of the conservation approach is as retaining the traditional form of the house. That is why the owner has changed some building materials to make it easier to maintain the traditional house form while visually still aesthetic. The delivery of the valuable messages to conserve the house has been through oral traditions about inheritance within the family. (interview with Mrs Arini, owner and occupant, February 2018)
- The last *Joglo* is the *Joglo-3* house. This *Joglo-3* house was not original from Brayut. It came from another village. The owner was not a Brayut native, but one of its family relatives was. However, the owner's inspiration to build the *Joglo* house type by

relocating from another village was because he felt that he could afford to construct that prestigious building as a symbol of social status as a sub-district head although the motivation to conserve the house is relatively high. The primary motivation concept of the family is to sustain Javanese traditional principles of living housing. Through verbal messages, the idea of maintaining the house has been delivered to the inheritor from one generation to another. Some modifications of the elements and spatial function have taken place in this house. (Interview with Mr Joni, July 2018)



Fig. 3: Examples of traditional and vernacular houses

Sources: Research document survey, July 2017

The findings of the two serial focus group discussions with the younger people and the owners of traditional houses (see table 2) showed the appropriate way to inspire and motivate the users or dwellers to keep maintaining the traditional atmosphere, performing for the tourists and for the people living in that village.

Table 2. The result from the Focus Group Discussion

	FGD with the younger	FGD with the house owners and the village's tourist management board
Held in	August 2018	September 2018
Attendance	16 persons	24 persons
Purposes	To get potential human resource for the village's tourism development	To obtain potential ideas and applicable concepts for the conservation scheme and the village's tourism sustainability
Discussion topics	General knowledge of tourism village Roles and function of the younger Willingness to participation Primary potential resources Development opportunity	The existing condition of the village's area Conservation Guidance for Traditional Houses Motivation to continue traditional living home. Development opportunity for traditional area conservation concept as a living museum.
Process	A presentation about tourism villages elsewhere Discussion topics Closing remarks	A presentation about successful example of the traditional living area as a tourist destination. Discussion about topics. Conclusion and closing remarks
Brief Result	* The Youngers participated in the art and cultural performance for tourist attraction, whether helping in the committee or as actors. Only a few are willing to get involved in the village's tourism board as website admin or website development because they lack knowledge and skills about the ITC.	* The owners of the traditional house need more detailed guidance to maintain the traditional scheme. * The owners are willing to conserve their original traditional house but sometimes do not have enough financial supports. * some house owners feel it challenging to determine the inheritor of the house as the children work outside the city and are rarely

FGD with the younger	FGD with the house owners and the village's tourist management board
<p>* The youngers understand the idea about traditional housing potentials for tourist attraction because most tourists are willing to learn about the tradition and culture, but they do not have access to managing the houses.</p> <p>* The youngers participate in promoting tourist attraction, holding cultural performance, for example, traditional dance, traditional music (gamelan), and for tourists' need of transportation mobility.</p> <p>* The youngers who live in the traditional building have not fully understood the principle of conservation, the traditional housing architecture and material. They also feel inferior and have no power to decide for future development. When the parents want to give over to the houses, children hesitate to receive mandatory messages to keep the traditional form.</p>	<p>visit the village. No one is available to maintain the house.</p> <p>* Some traditional houses transformed to be homestay to accommodate tourists and to promote the traditional sphere.</p> <p>* Some traditional house owners need more detailed guidance about architectural conservation and the meaning to preserve the house.</p> <p>* The motivation to conserve the house mainly for respecting their ancestor, keeping a sacred mandatory message, and maintaining the family social status's pride.</p> <p>* The FGD participant is interested in the concept of a living museum but feeling difficult to implement.</p> <p>* The village tourist board support the development idea to a broader conservation concept to increase the tourism village's attractiveness. The committee helps the owners to maintain the traditional houses if the owners entrust to the board.</p>

Source: author's research data, 2016-2018

The discussion summary showed that the verbal messages' philosophical value is still necessary to motivate the younger people to conserve the traditional or vernacular buildings. The spoken message delivering hereditary from the ancestor to the inheritor is mandatory. However, learning from other cases of providing conservation guidance could be more effective through the advanced media of film, animation, or simulation. This conservation guidance might come from the conservation experts and the older generation of native inhabitants.

Conclusions and recommendations

The Javanese concept of home indicates that a house represents family social status. In planning, designing, and maintaining a house, one should also be very careful to wish for a better future life guarantee. A home is also a monument for family and closes social kinship, so it is as robust as possible for prolonging uses from generation to generation. However, the traditional inheritance family system is still not as attractive as the commercialisation of buildings since the conservation of heritage buildings is still unaffordable from economic terms. Unequal education also becomes the reason to refuse the responsibilities to conserve the heritage houses. The preservation of traditional and cultural heirloom still needs the robust efforts of various experts and authorities.

There is still a lack of conservation knowledge about traditional and vernacular heritage buildings. Besides, there is also a shortage of formal guidance and guidelines to inspire the younger to be aware of the development of the villages and the sustainability of the local culture and Nature. It is necessary to provide more comprehensive conservation design guidelines for preserving the existing traditional houses and the new plan of places inside Brayut area to maintain the traditional atmosphere of the villages.

So far, mandatory verbal advice from elder ancestors is essential, and a respectful attitude to elder family kinship and relatives is still dominant within the local Brayut cultural practices. This kind of mandatory messages have been delivered through oral traditions from generation to generation in the past. However, due to the opportunities available in the global tourism industry and in order to respond to the digital era for the excited younger generation, advanced communication technologies can develop the conservation guidance. Urging the use of media of communication and information technology can help implement these conservation guidelines.

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