

Benefit Analysis of Wayang Kulit Performance Based on SDGs (Sustainable Development Goals)

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Abstract

Culture is essential in economic development of a nation. It has values related to education, economy, politics, social, religion, freedom, welfare, and security. In general, culture forms the basis of the norms adopted and shows the diversity of a nation. For instance, wayang kulit performance is an outstanding and popular Javanese culture that carries moral messages related to religion, nationalism, and patriotism. It can also be a medium for achieving Sustainability Development Goals - SDGs. Generally, development of the SDGs program aims to improve welfare by analyzing the costs of achieving the goals set. This study analyzes the costs incurred in the puppet performance using Benefit Analysis (BA) design. The analytical method is a case study with a phenomenological perspective.

1. Introduction

Background

Culture plays a significant role in economic development (Guiso, Sapienza & Zingales, 2006, 45). Cultural values of education, economy, politics, social, culture, religion, freedom, welfare, and security are the basic norms that show diversity the uniqueness of humans as the (Hofstede community, 1991, 6). For instance, *Wayang kulit* (shadow Puppets) is a performing art that serves as an educational and entertainment media (Gunarjo, 2011). The art has grown and developed in Java from prehistoric times. The existence of *wayang* in Java shows that it is still popular among the supporting communities. This art survives and adapts to the development of the times with all aspects of change.

Wayang kulit is a favourite art with various innovations and experiments. Apart from entertainment, it is an effective media for spreading moral messages from religious teachings as well as of nationalism. Additionally, it can be used to disseminate information about government policies, such as development and health programs, as well as matters of politics, economy and socio-cultural aspects (Ministry of Communication and Information, Republic of Indonesia, 2011).

The Minister of Communication and Information of the Republic of Indonesia No: 17 / PER / M.KOMINFO / 03/2009 states that information dissemination is the reciprocal distribution of information from the government, provincial and district/city governments to the public. This aims to educate the nation, empower the community and improve the welfare of the people through direct participation from the community. *Wayang kulit* can be used to disseminate information to the community (Borgon & Huffner, 2002). According to Purwanto (2018), *Wayang kulit* is often used to represent Indonesia in various parts of Asia and Europe (Firman, 2019). The values of life and culture in the community can also be formed through stories from *Wayang kulit* performances. The Javanese people have practiced it for millenniums (Poespowardjojo, 1993).

UNESCO recognizes wayang kulit as cultural heritage and regional art of Indonesia (Nagaoka, 2011; Aragon, 2012). It serves as a media program for Sustainability Development Goals (SDGs). SDGs are components of the Millennium Development Goals (MDGs) (Poveda, C. A., & Lipsett, M. G. 2011).

The Sustainable Development Goals (SDGs) were formally adopted in 2015 by the United Nations General Assembly (UN) as a 2030 agenda for sustainable development (UN 2015). A total of 17 SDGs in this goal are complex systems with 169 targets and around 230 indicators. The UN Agenda emphasizes that the interrelations and integrated nature of SDGs are critical in realizing sustainable development. Each SDG can be identified as an economic, environmental or social system goal.

The main limitation of the systems approach to sustainability is the lack of guidelines on how sacrifices between the goals of various systems should be made. (Barbier and Markandya 2012, p. 38). By adopting a standard theoretical method of choice and welfare theory below a specified amount, the welfare impact of increasing levels of SDG indicator can be determined. This can be achieved by identifying the sacrifices made to achieve other goals (Freeman, 2003; Lankford, 1988).

In case the benefits obtained are equal or higher than the investment value, cost analysis in the use of information media with diverse system designs, such as Benefit Analysis (BA), is feasible. The BA involves the calculation of cost and benefit components. The cost component includes procurement, start-up, project, and operation and maintenance costs (Idris, 2014). Cost-Benefit Analysis is the process of using theory, data, and models to test products, sacrifices, and activities to assess relevant goals and alternative solutions (Womer, Bougnol, Dula, & Retzlaff-Roberts, 2006). Benefit analysis in this study compares the costs of an information program using *wayang kulit* media.

Problem Statement

This research problem is focused on how to analyze the benefits of the costs incurred in the *wayang* (puppet) performance.

Research Purposes

The study aims to analyze the benefits of *wayang, kulit* performance activities.

Research Benefits

This study is beneficial in various ways. For instance, it helps develop entrepreneurship theory, a discipline that studies a person's ability to face life's challenges through creativity and innovation. The study also increases the added value of creative industry products technically, increasing the competitiveness of *wayang kulit* performance in the market. It improves business performance and socio-economic life of the community by increasing the potential of the small economic recovery.

The study also expands employment for the wider community through the growth of new entrepreneurs in the *wayang kulit* performances. It encourages the existence of Sebelas Maret University to provide alternative solutions to local and global problems. This supports the social, economic activities of the competitive communities based on local wisdom, creating a synergy of potential sustainable empowerment between the community, the government and the Sebelas Maret University Surakarta. This study provides input for the adjustment of educational curriculum materials, research efforts in higher education, as well as related parties synergism to support increased tourism. Furthermore, the study identifies the strengths, constraints, opportunities, and threats in each industry as the basis for the formulation of policies, strategies, and action plans for the development of the creative industry of *wayang kulit* performances.

2. Literatur Review

Cultural Sustainability Theory

Wayang cultural heritage should be maintained and developed to remain relevant in modern society. Cultural sustainability involves maintenance of beliefs, practices, heritage preservation, culture, and its future perspective (Soini, 2014). Culture is a set of beliefs, morals, methods, and collections of human knowledge that depend on the characteristics of the transmission. Sustainability is the ability to maintain or continue. Cultural sustainability is a concept that has been established in both social and political domains. In 1995, it proposed viable options in 12 social policy areas, providing solutions to the sustainable development problem in society. Recent developments make Cultural sustainability more critical because of its position in the social, political, environmental and economic fields (Soini, 2014). Its relevance lies in the strength of its influence on society. This is because decisions made sometimes strongly influenced by the community's beliefs (Soini, 2014; Bender, 2017). The success of cultural policy implementation in the political context is limited due to the lack of empirical information on cultural sustainability (Jamal, 2010). The immaterial category contains socially and politically applicable characteristics such as practice, tradition, aesthetics, knowledge and expressions.

These characteristics embody social and political utility through education, housing, social justice, human rights, and employment. They contribute to society welfare through the use of cultural collective thoughts and ideals (Axelsson, 2013; Chiu, 2013). Culture also presents more space for expansion through its impact on society. Specifically, creativity, respect, empathy, and other practices create social integration and personality (Axelsson, 2013). The impact of Cultural sustainability lies sustainable development through multidisciplinary approaches and analysis. This shows the need for a study on best practices for bringing culture into political and social policy and the practical domain. It is vital to develop ways and indicators for assessing the impact of culture on sustainable development (Loach, 2017). This study uses the Cultural Sustainability Theory to examine the aspects above.

Culture Theory As The Driver Of Sustainable Development

The 1992 Earth Conference in Rio de Janeiro established three dimensions of sustainable development paradigm at the local, national and global levels, including economic, social, and environmental balance. However, its realization cannot reflect the complexity of today's society. UNESCO proposed culture to be included in the sustainable development model. Sustainable development through the cultural approach involves promoting culture itself with various aspects, such as ad d.h.i. Heritage, creativity, cultural industries, handicraft items, cultural tourism. It also involves certainty that culture relies on public policy, education, economics, science, communication, environment, social cohesion and international cooperation. Creativity, knowledge, diversity, and beauty inevitably become critical since it affects human development and freedom.

Indonesia has more than 300 ethnic groups and 237 million people. It has a lot of cultural aspects, close to the number of these tribes. For example, the Javanese tribe, constituting 41% of Indonesia's total population, has traditional arts, local cultural preservation, and traditions that require new creativity to preserve their identity and diversity. Intercultural dialogue is one of the most significant challenges of humanity. Creativity is a source of inspiration to the society and the economy. (UCLG, Culture: The Fourth Pillar of Sustainable Development). The cultural heritage of the expression foundation is based on the way of life integrated into communities from generation to generation. It includes habits, practices, places, objects, artistic expression, and value systems adopted. Cultural heritage is often expressed as tangible and unrealistic. However, the development rooted in culture and sensitive to the local context is the sole basis of sustainable development. The success of

development reflects an improvement in the standard of living. Therefore, culture is a pioneer driving sustainable development.

3. Research Method

Research Method

This research uses several approaches, including a case study with a phenomenological perspective, specifically the *wayang kulit* performance impact on the economic, social and cultural development of a group in a limited or one-time situation (Fatchan, 2011; Creswell, 2013). Phenomenology perspective is qualitative research that involves identification and deepening procedures on the human experience of a particular phenomenon. In this case, it is the experience of art consumers in accepting social and cultural values as a recognition of inheritance (Fatchan, 2011; Creswell, 2013; Frey, 2019). Data interpretation for this research is pragmatism based on "what" and "how" the management of *wayang kulit* performance art impacts economic, social and cultural development in a social group. The study was conducted in Purwogondo Village, Ampel, Boyolali, Central Java and at Pelita Bangsa University Jakarta. However, preliminary research was also conducted in the Cangkringan village of Boyolali. The study used various methods, including qualitative approach through interviews and quantitative surveys.

4. Results And Discussion

Qualitative Analysis 1 (Formation of Benefit Indicator Items)

Qualitative data was collected through observation and in-depth interviews with informants. Questionnaires were also distributed to collect quantitative data. The sample in the questionnaire survey was *wayang kulit* performance stakeholders, including the Village Head, community leaders, food vendors, security officers, the head of the arts community, and the organizing committee of the *wayang kulit* performing arts activities. The transcript of the interview results with informants was as follows:

For example, the Inspector General of the Ministry of Communications:

Question1: Is it true that the *Wayang Kulit* performance is expected to reduce poverty?

“Yes. There are various ways to socialize different aspects of our lives to prevent stunting, including puppet shows with an audience. Knowledge, understanding or socialization about something can be packaged in the puppet show. The role of the puppeteer in understanding the context of the message to be delivered is implemented as part of a puppet performance”.

Question 2: Between conventional or social media delivery, which one is more effective?

“Through social media, they receive information and accept it as knowledge. In *wayang kulit* performance, the truth message is affirmed from the puppeteer's understanding. The puppeteer has great implications for addressing the contents of the message as truth. In case puppeteers understand the message delivered as truth, the fans or followers also accept it”.

Question 3: Regarding the theme of stunting, how the government educates handling malnutrition. Does the *wayang* performance have an impact on education?

“It has an impact. In terms of the audience, it conveys information to the public. Therefore, the presenter learns techniques and imitate how the puppeteer conveyed information to the community. Second, in the case of presenters are parents and community figures, they simultaneously convey information in the area. For example, information about children not marrying under the age of 17 years due to health impact and decent living can be conveyed. Therefore, misunderstanding.

Understanding the stunting context can be carried out in various ways, including a medium for delivering information."

Question 4: What is stunting's view of gender equality in early marriage?

"Men should also have stunting understanding. Generally, the stunting problem is related to women, yet men should understand that marrying low-aged women may lead to stunting children, especially marrying women with a history of malnutrition".

Question 5: In case we already married early, what are the tips?

"There should be a health intervention to improve bad conditions through the provision of healthy food or treatment. Therefore, when children have crossed the limits of toddlers, they may grow as expected."

In case a man has a wife with severe malnutrition, there is a likelihood of having a stunting child. The man is responsible for improving nutrition in the family, although the government also helps through the health department. "

Question 6: Does the wayang performance affect the industry?

"The performance has an impact on the economic activities of traders and the community, especially with the current economic downturn."

Question 7: Does stunting reduce inequality?

"The most important thing from this media is giving a message before the show. Puppeteer is given a kind of knowledge or understanding related to message that will be delivered with sufficient understanding time. Therefore, other information sources can be explored to enrich knowledge before performing."

Question 8: Can it be a community creation?

"It can be a community creation, for example, through stand-up comedy."

Question 9: Can it relate to the collaborate with the government to create peace and justice?

"It is possible. An event can be organized by the central government of information and communication in the area. It can be packaged into the centre and the region's interests transformed through *Wayang* performance. The Ministry of Communication and Information can transform the objectives to be achieved by the government through live performances or recordings."

Question 10: Hope after a *wayang* performance is held

"The information conveyed by the central government through this program is a stimulus to encourage people in the regions to form other programs in the wider community. Therefore, this program can be broadly cultivated."

Interviews Results with Other Informants

The informants included the Chairperson of the Pelita Bangsa University Foundation, *Wayang Kulit* Performance Organizing Committee, Community Leaders, Young and Older Generation, Food Vendors, Security Officers, and Community Supporters of *Wayang Kulit Ki Warseno Slenk*.

"The puppet shows are not only about the number of performances and quality. Several factors can determine the success of the *wayang* performances, including facilities and infrastructure, management of the organization, external support, funding, and appreciation of the audience. *Wayang* performance cannot be separated from the facilities and infrastructure used. The *wayang kulit*

performance held in Purwogondo Hamlet, Ampel District, Boyolali Regency is very useful for preserving local culture. It increases the income of residents around Purwogondo Hamlet.”

The chairman of the Puppet Performance Committee in Purwogondo Village explains why the puppet should be preserved:

“*Wayang kulit* is a culture for us. *Wayang* used to be one of the propagating media of Islam brought by Sunan kalijogo, Sunan bonang and Sunan Giri. It was a way of preaching without hurting others. We have a good culture to convey *da'wah* without hurting others, such as *wayang*. Young people do not understand because they are not educated, and therefore, there is a need to teach them about the culture. Furthermore, the impact of *wayang* performances can be felt by residents and traders. It increases income for traders and the locals”.

Every year the Purwogondo Hamlet residents hold *wayang kulit* performance for village cleansing. They are well-known for upholding cultural values. The Head of Sampetan Hamlet stated that:

“Sampetan village likes art, including *wayang*, *reog*, *ketoprak* and the hamlet's orientation, which makes the village an art tourism center. Also, the village's clean agenda holds a *wayang kulit* performance every year. Puppeteer collaboration also influenced the success of the event, with the collaboration appearance between waeseno slenk and kirun. *Wayang* is a way to criticize the government, which is very important for the puppeteer.”

Purwogondo Hamlet's desire to become a tourist is quite reasonable. This is stated in the concept presented by the head of the event committee in collaboration with residents and youths. They have a vision and mission to make the Purwogondo a digital-created artistic tourism village and advance it to an independent economy with local wisdom.

Field observations in the Pelita Bangsa University, Bekasi were also conducted. In contrast to the *wayang kulit* performance in Central Java in which everyday language use the Javanese (*kromo alus/ngoko*), the *wayang* performance in Bekasi uses Sundanese language. The question is why the majority of Sundanese citizens hold *wayang* performances that use the Javanese language. The owner of the foundation, Mardiono, stated that:

“The *wayang kulit* performance was a gratitude move from STIE to University. Because I come from Klaten, I like watching *wayang* and introduce Javanese culture. The theme presented was also interesting, specifically "Babat Alas Wonomarto" that address the history of the establishment of *Amarta* kingdom.”

Pelita Bangsa University holds a *wayang kulit* performance in the first time in the Sundanese land with Javanese culture. However, the unexpected thing is that many visitors come to watch *wayang*. Based on the interview, the audience came from the Central Java region, including associations. The Chairman of the Central Java group stated that:

“The *wayang kulit* communities supported the program. Every time there is a *wayang kulit* performance, the associations enliven with sellers coming from the community to participate and support the program.”

Wayang kulit is a local cultural heritage that must be preserved because of the benefits it offers. Puppet is a guide for human life in terms of religion and culture, which should be preserved and introduced to the young generation. Since the *wayang* culture began to disappear, the younger generation should learn, preserve, and pass it to the generation that follows. The *wayang* has significant impacts on the economy, education & knowledge for the young, social, and cultural generation.

The Formation of Indicators of Benefit Analysis Items

In selecting the benefit items of *wayang kulit* performances based on SDGs, the following steps were taken:

- a. Seeing 17 subitems for SDGs purposes with a total of 166 items (see Appendix A)
- b. Sorting out points in line with *wayang kulit* performances based on input from interviews with figures, including:
 - 1) Prof. Widodo Muktiyo as the Director-General of the Ministry of Communication and Information of the Republic of Indonesia
 - 2) Dr Wiryanta as Director of Public Communication Information at the Ministry of Communication and Information of the Republic of Indonesia
 - 3) Prof. Bondan Tiara as the Director-General of Defence Potential of the Minister of Defence of the Republic of Indonesia
 - 4) Prof. Wimboh Santoso as Chair of the Board of Commissioners of the Indonesian Financial Services Authority
 - 5) Prof. Gunawan Soemodiningrat as Professor at the Faculty of Business Economics UGM
- c. There are seven goals of SDGs or sub-items applied in *wayang kulit* performances and four from additional research. Therefore, there was a total of 11 Indicator sub-points and 27 items, as shown in Table 1 below.

Table 1: Items Indicators Benefit Wayang Kulit Performance Based on SDGs

Sub Point Indicator	Items
1. <i>Wayang Kulit</i> ends all poverty forms (based on SDG points)	The appeal or socialization for the population to improve their welfare Socializing government programs regarding beneficiary (PBD) through national health insurance (JKND / Indonesian Healthy card (KIS)) Socializing government programs regarding married women aged 15-49 years Socializing children aged 12-23 months must receive complete basic immunization. (Additional if applicable)
2. <i>Wayang Kulit</i> provides benefits for ending hunger, achieving food security and improving nutrition, as well as promoting sustainable agriculture based on SDG points.	Socializing government programs regarding malnourished toddlers or stunting Socializing government programs regarding babies younger than six months requiring breast milk (Additional if applicable)
3. <i>Wayang Kulit</i> ensure a healthy life and improve the welfare of residents of all ages (Based on SDG points).	Socializing government programs regarding underage marriages. (Additional if applicable)
4. <i>Wayang Kulit</i> guarantees an inclusive and equitable education quality to increase lifelong learning opportunities for all (based on SDG points).	Socializing government programs on Education Socializing government programs on youth (15-24 years) with Information Technology and Computer Skills (ICT) (Additional if applicable)

5. <i>Wayang Kulit</i> helps achieve gender equality and empower women (based on SDG points).	Socializing preventive action to prevent or reduce cases of violence against girls Socializing government programs on family planning. Socializing government programs regarding fertile age couples (EFA) programs (Additional if applicable)
6. <i>Wayang Kulit</i> help build resilient infrastructure, enhance inclusive and sustainable industries and encourage innovation (based on SDG points).	Socializing government programs on achievements regarding national road stability socializing information regarding the use of mobile phones that are sovereign to the community Socializing information regarding the use of Social Media ethically and adequately to the whole community (Additional if applicable)
7. <i>Wayang Kulit</i> help takes rapid action in addressing climate change and its impacts based on SDGs points.	Socializing information on natural disaster management programs to households acknowledging the signs and warnings to overcome natural disasters in their neighbourhoods Socializing information to the community and households and participating in simulation and rescue of natural disasters training (Additional if applicable)
8. <i>Wayang Kulit</i> benefits the creative economy (based on preliminary research that has been conducted)	The community feels the positive economic impact of the <i>wayang kulit</i> performance An increase in the <i>wayang kulit</i> industry An increase in the <i>gamelan</i> (traditional instrument) industry An increase in sales of traders around the <i>wayang kulit</i> performances An increase in community income at <i>wayang kulit</i> performances (Additional if applicable)
9. <i>Wayang kulit</i> provides benefits to promote anti-radicalism (based on interviews and FGD)	Promoting unity in diversity which becomes the strength of national unity and integrity. Facilitating national resilience through the archipelago insight embodied in cooperation (Additional if applicable)
10. <i>wayang kulit</i> provide religious benefits (based on interviews and FGD)	Socializing the village community program in welcoming the <i>sura</i> month (<i>Muharram</i>) and <i>memetri desa</i> as a form of village community interests (Additional if applicable)
11. <i>Wayang kulit</i> is a promotional medium (based on interviews and FGD)	Socializing industrial products Socializing political promotions (village head elections, regional head elections and general elections) (Additional if applicable)

Data reduction

Data reduction is conducted by selecting and sorting out the main points of all the details from the informants' answers during the collection stage. This study provides new insights into the economic, social and cultural movements related to local cultural heritage, especially at *wayang kulit* performance. It increases the role of local heritage, especially *wayang kulit* in the economy of citizens. Furthermore, the findings in the cultural heritage research, especially *wayang kulit*, provides valuable information and shows the advantages and disadvantages in each *wayang kulit* performance.

5. Conclusions, Implications, Limitations, And Suggestions

Conclusion

After conducting a benefit analysis, it can be concluded that there are 11 sub-points indicators including benefits for

- a. Ending all poverty.
- b. Ending hunger, achieving food security and improving nutrition, and promoting sustainable agriculture.
- c. Ensuring a healthy life and improve the welfare of all residents of all ages.
- d. Guaranteeing the inclusive and equitable quality of education and increase lifelong learning opportunities for all.
- e. Achieving gender equality and empowering women.
- f. Building robust infrastructure, improving inclusive and sustainable industries as well as fostering innovation.
- g. Taking quick action to address climate change and its effects.
- h. Creative economy.
- i. Promoting anti-radicalism.
- j. Religious benefits
- k. Promotional media (based on interviews and FGD)

Implications

The implications of this study are as follows:

a. For Socialization activities

- 1) The Family Hope program in supporting the Indonesia smart Program through Traditional Media has policy implications
- 2) Reducing malnutrition and stunting
- 3) Improve education achievement and reduce dropout rates
- 4) Become an epicentre and poverty alleviation programs in an integrated manner (complementarity with *Rastra* / BPNT, KIS, KIP, electricity subsidies, 3kg LPG subsidies, *Rutilahu*, land ownership certificates, social assistance of local governments).
- 5) Improving Financial Inclusion in Low-Income Groups, including access to MSME loans.
- 6) Reaching disadvantaged, remote and border areas between countries, and adapting to respond to new low-income families.
- 7) Increase the overall and comprehensive understanding of the wider community regarding government programs to reduce the prevalence of stunting, as well as the realization of awareness and support from the community and local government related to the policy

b. The Interactive Dialogue Program and Folk Performances on Disaster Education through Traditional Media have the following policy implications:

- 1) The increased understanding of the wider community as a whole and comprehensively about the disaster issues.
- 2) The realization of awareness, caring and support of all nation's components for the spread of hoax news circulating during a disaster can minimize the number of victims and losses as well as the affected people can immediately rise from the emergency.

c. The Non-Cash Food Assistance Program through Traditional Media has the following policy implications:

- 1) Improving food security at the level of Community Empowerment Cadres (KPM), as well as a mechanism for social protection and poverty reduction.
- 2) Increased efficiency of social assistance distribution
- 3) Increased non-cash transactions on the Non-Cash National Movement (GNNT) agenda
- 4) Increased economic growth in the region, especially micro and small businesses (staples) such as selling eggs and rice.

Limitations

This research only used a qualitative approach. Also, only two Purwogondo villages and Jakarta were research objects.

Suggestion

Further studies should use both qualitative and quantitative approaches. The object of research should be more than two villages. Also, there is a need to create a model for the creative industry development to improve the *wayang kulit* performances as a medium of information and public entertainment.

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