



# Living local on a free pass

LOCAL PERSPECTIVES ON BACKPACKER BEHAVIOUR IN  
YOGYAKARTA, INDONESIA

BACHELOR THESIS GEOGRAPHY, PLANNING & ENVIRONMENT



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# **Living local on a free pass**

A study on the local perspectives on backpacker behaviour in Yogyakarta,  
Indonesia.

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## Preface

Dear reader,

Before you lies my bachelor thesis “Living local on a free pass: Local perspectives on Backpacker behaviour in Yogyakarta, Indonesia,” the basis of which is an exploration of the local perception on backpacker behaviour in Yogyakarta, Indonesia. It has been written to fulfil the graduation requirements of the Bachelor of Geography, Planning and Environment. I was engaged in researching and writing this dissertation from February 2017 until February 2018. My main research question was formulated together with my supervisors Martin van der Velde and Kolar Aparna. The data collection of this research took place in Yogyakarta, Indonesia, where the University of Gadjah Mada formed the basis for conducting the research into the field. Estuning Mei of the international office welcomed our group of students at the university and advised an individual supervisor based on the topics of our research, which in my case was prof. dr. Baiquni.

I would like to thank the supervisors of Radboud University and the supervisors of Universitas Gadjah Mada in for their excellent guidance and support during this process. I also wish to thank all of the respondents, without whose cooperation I would not have been able to conduct this analysis.

I also want to thank the rest of the students with whom I travelled to Indonesia. You helped me to get new insights for my research and kept me motivated. Eventually, I would like to thank my friends and family for supporting me in every stadium of this study.

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Thank you, *terima kasih*,  
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## Abstract

Yogyakarta, Indonesia is after Bali the second place of touristic visitations. The city is located in the centre of the island Java, and known as the cultural capital of Indonesia. The annual number of arrivals keeps increasing, as a result of globalisation.

The majority of the overnight visitors in Yogyakarta can be divided into two types: backpackers and non-backpackers, of which this thesis will focus on the first type. Backpackers are characterised as independent travellers who seek out new and untouched locations and mostly travel on a budget. The majority of the backpackers come from Europe.

Globalisation has led to an increase of interconnectedness of different parts of the world through common processes of economic, environmental, political and cultural change.

In literature there have been studies that have tried to characterise backpacker behaviour, but the perception of local people toward backpackers in their living space has not been studied so far. This has led to the main question of this study: *“What are the local perceptions of the influence of backpackers on the local culture of Yogyakarta as a result of globalisation?”* which will be answered at the end of this thesis. Based on the main question a conceptual model has been conducted, which consists out of three variables, of which ‘backpacker behaviour’ and ‘local perceptions on backpacker behaviour’ influence each other and both variables are individually influenced by the third variable, ‘globalisation’.

Literature study and semi-structured face-to-face interviews in Yogyakarta will form the guideline to answering the main question. In the literature, multiple theories have been found and elaborated. At first, the boundaries of the characterisation of backpackers that have been illustrated in literature so far were described. To understand the perspective of the local people of Yogyakarta, two theories of the characterisation of local people have been elaborated, respectively the theory of Cultural Patterns and the Dramaturgical theory. The first theory divides culture into subjective and objective culture, of which objective culture is noticeable through economics, politics and other material things. The subjective culture is less consciously noticeable and is about society’s norms and values. The Dramaturgical theory is about ‘front stage’ and ‘back stage’ behaviour. Front stage behaviour is the behaviour people show based on the role they are in at that moment and back stage behaviour is when people can be more themselves, but this is mainly not noticed by all people.

To understand the motives of the perspectives of the local people in Yogyakarta towards the behaviour of backpackers, contextual information about the population in Yogyakarta can shape more clarity.

The city of Yogyakarta has three identities: as a tourist city, an agricultural city and an educational city. The population of the city is roughly active into one of these sectors, which directly influences the level of interaction with the backpackers in the city. The people who are active in the tourist sector will have the highest degree of interaction with backpackers, predominantly in basic English. The people who are active in the educational sector do not directly depend on backpackers in the city, but are able to have a conversation in English. The people who work in the agricultural sector are on the background, as they do not interact with backpackers and do not speak English on average. Put into terms of the dramaturgical theory, the people in the touristic sector will show the most front stage behaviour towards backpackers. What is noticeable from the different sectors, is that the degree of dependency of the backpackers determines the presence of the locals in the backpacker areas in the high season, as these places are very crowded during that period.

Although the local people have different points of view that could influence their perspective towards backpackers, there are some common experiences noticeable. Backpackers are predominantly described by locals as ‘independent travellers’ who look for new things and look for authenticity. Another noticeable feature from backpackers is that they are on a budget. This creates opportunities for local people who want to start touristic businesses, as backpackers do not want to pay a lot of money, even if that means places are less comfortable for them.

One of the things that is noticeable in the objective culture of the backpackers compared to the objective culture of the local people in Yogyakarta, is their way of dressing. The locals dress in terms of the Islam and the backpackers who have a different way of dressing, as they come from the western world. This makes the backpackers stand out easily to the local people. The younger local people in Yogyakarta respect this, as they are aware of the western cultural standards, as a result of the increased access to information caused by globalisation. The older people have not been in touch with the western culture as much as the younger people, which is why they would rather see the backpackers adjust their way of dressing to Indonesian standards.

To put this into a context of globalisation, it has been visible that in Yogyakarta the number of arrivals of backpackers has increased. The increased global interconnectedness has cleared roads for backpackers and has made it easier for backpackers to travel the world. However, on the other hand, backpackers would not like to leave their footprint on the places they are travelling to by embracing the local, which gives them a localist view. As the number of backpackers keeps growing and at the same time they keep searching for undiscovered places, it sounds like a paradox. This gets enforced by the fact that in the existing literature, there is no overall description and demarcation of backpackers. From the findings in this study, it is recommended to further study the different types of backpackers and the role they take in the process of globalisation.

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# 1. Motivation

## *1.1 Tourism in Yogyakarta*

Over the past three years, a number of my personal acquaintances have taken a ‘gap year’ abroad, trying to travel to South East Asia while being accompanied by a backpack and a small budget. Most of them had a common vision on their way of traveling: being an independent traveller and respect the environment of the guest country. When compared with mass tourism, this seems like a more friendly and sustainable way to travel, but what do the locals in South East Asia think about backpackers in their environment?

The New York Post wrote an article in 2017 about the raise of ‘beg-packers’, who are begging for money to continue their travels in South East Asia and outlined that the presence of ‘beg-packers’ in Bangkok, Thailand disturbed the locals in the city.

This is a consequence of traveling on a budget for backpackers, but is not always appreciated by the local population.

Since the 2010s, the phenomenon that western people around their twenties decide to leave their homes for a couple of months has not been unusual anymore. Since this is becoming more and more normal, the international number of backpackers abroad increases and however the backpackers might not be noticed by locals in South East Asia in the early times, they are everywhere now. One destination in South East Asia that is popular among backpackers is Indonesia.

The city Yogyakarta in Indonesia (Maps 1, 2, 3 of the Appendix) is also known as the cultural capital of Indonesia, including famous sightseeing places such as Sultan's Palace, the urban centre of Malioboro, the Prambanan Temples, Kaliurang Hillside, Parangtritis Beach, and the UNESCO Borobudur Temple (Suparwoko, 2012). Yogyakarta is not only the second best-visited tourist location in Indonesia, the numbers are also still increasing and tourists are originated from all different places in the world. Commonly-visited travel websites, such as Expedia, claim that Yogyakarta is one of the cheapest city to stay, which is attractive for backpackers who are typically travelling on a budget.

### *1.2 Global history of travelling and the relation to present-day backpack travel*

In the present day, young western individuals travel to less developed countries in South East Asia, accompanied by a large backpack and mainly using local transport. With the Lonely Planet as their guide, they look for cheap local accommodations and the history of touristic sites. Because of the appearance with a backpack, these travellers carry the name *backpackers* (Hampton, 1998).

Nieoczym (2003, p. 3) says the following about backpacking culture:

“I characterize them as people from the core, because while the people who become backpackers find themselves living in different countries, the way that globalization’s historical trajectory has played out so far means that they also occupy the same economic zone of the world system”.

Furthermore, there is an over-emphasis in the literature of movements of young travellers searching meaning, escape and the exotic other in less developed parts of the world (Cohen, 1972, 1973, 1974; Desforges, 1998; Elsrud, 1998, 2001; Hampton, 1998; Riley, 1988; Scheyvens, 2002; In: Nieoczym, 2003).

Dayour et al. (2017), however, have studied the criteria that are used to define a ‘backpacker’ in history, concluding that there are some differences between present-day backpackers, compared to backpackers in the early 1990s.

This is partly caused by the rise of technology, which results into backpackers travelling with a number of electronics in their backpack, such as laptops, mobile phones and digital cameras. This makes backpackers more able to plan out their own trip, instead of asking local people for help. In the 1990s, backpackers mainly visited local tourist offices to be advised, or they directly approached local people.

# Backpacker hotspots in Yogyakarta



Map 4: Backpacker hotspots in Yogyakarta

Backpackers often follow the same route, which partly goes through several islands of Indonesia, including Yogyakarta on Java. In Yogyakarta, they mainly stay around Malioboro and Prawirotaman street, which is made visible on Map 4 (Suparwoko, 2012). These places are close to the railway station, as backpackers mainly use public transport and in these areas, most of the budget backpacker *hostels* are located, where they can stay for a low price. The average length of stay of backpackers in Yogyakarta 3.8 nights, which is over twice as long as the average length of stay of 1.6 nights for international tourists (Dinas Pariwisata, 1994; In: Hampton, 2003). Besides, backpackers have a longer total length of their trip, which is approximately 10 weeks compared to an average two-week holiday. They are predominantly characterised as young since 71% is between the age of 20-29 and the majority is originated from Europe (79%). The money spent on food and accommodation lies between \$65 and \$100 per week, which seems low, but in the case of Indonesia, this is interesting because of the low cost of living (Hampton, 2003).

### *1.3 The influence of globalisation*

In modern society nowadays, global interaction has been stronger than in the past. In January 2017, a Dutch television show aired a satirical video about President Trump of the United States, which has been rapidly picked up by different countries. Within a week, countries from over the globe responded to this video with their own twist to it. In today's society, it is not unlikely anymore, but occasions like this were not always reasonably imaginable.

Globalisation is not the same for every place in the world, which might sound like a paradox – but a critical look at the global division will clarify this. Globalisation leads to a more homogeneous world culture, but it also changes relative positions in the world order. Because companies in wealthy countries can establish their production in cheap labour countries, their capital accumulation goes relatively faster and makes them even wealthier. Globalisation has different ways of reflection in the world. It can be seen through an international movement of goods, services and capital.

One of the noticeable results of globalisation is the fact that travelling has become easier over time and this allows the number of backpackers to grow. The increase in the number of backpackers coming to visit Yogyakarta therefore leads to an increasing confrontation between backpackers and local inhabitants. This will as well change the city dynamics, as local people

in Yogyakarta and backpackers have a different origin and this will most likely be noticed by local people.

Since local people in Yogyakarta can notice a change in the city as a result of the increase of backpackers, they can form a perception based on the behaviour. In this study, the perception of the local people in Yogyakarta will therefore be a starting point.

## *1.4 Relevance*

### *1.4.1 Scientific relevance*

In literature, Jarworski & Pritchard (2005) write about the backpacking culture and its influence on globalisation. They argue that backpackers at first think they have a different influence on the local culture than other tourists, but in practice, it is debatable whether that is the case. However, in further literature, there has not been a study that studies the perception of locals in South East Asia towards backpacking behaviour specifically.

Woodside & Martin (2007, p. 112) studied the behaviour and strategies of tourism management, as a response to the growth of tourism. In their study, their focus was to understand the decision making of backpackers and how locals respond to this decision making, without addressing the perspectives of the locals towards the backpackers. In their recommendations for further research they concluded:

“Future research on backpacker tourism could address the social and economic implications of this study. For example, local resident attitudes toward backpackers could be related to their differences in terms of their approach toward local religion or other cultural centres,” finishing with “here, backpackers may be considered undesirable guest by local residents”.

In their study, Woodside & Martin suggest that taking the perception of the locals into account would provide more insight into understanding how locals respond to backpackers’ decision making. To support or to reject the position Woodside & Martin take in, it is scientifically relevant to perform this research on the perception of locals on this phenomenon.

### *1.4.2 Societal relevance*

Indonesia is a country that is still in development. In touristic regions such as Bali and Yogyakarta, local inhabitants respond to the visitors into the region to generate income from the tourists. Since backpackers an average longer period of stay in Yogyakarta compared to

other visitors, it is interesting to know the interests of this group for local entrepreneurs. Backpackers often stay in traveller *hostels* where they come into contact with other people and culture gets shared. For local economy, it is relevant to know how to profit from the backpacker as much as possible. The hostels the backpackers stay in are a gateway for the local touristic sector. After all, backpackers come from different places in the world and have a western culture, which can be perceived differently by the local people. The backpackers end up travelling through places with different cultures and it is relevant to know how the backpacking culture is perceived by the locals, to understand the interaction between the two groups.

### *1.5 Research objective*

#### *1.5.1 Research goal*

The research goal is to get insight into the perception of the locals of Yogyakarta on the influence of the behaviour of backpackers who are travelling through Yogyakarta, Indonesia on the local culture, made clear in the context of globalisation.

#### *1.5.2 Main research question*

The issue, as introduced in the motivation and in the research goal, can be translated into the main research question:

*“What are the local perceptions of the influence of backpackers on the local culture of Yogyakarta as a result of globalisation ?”*

#### *1.5.3 Sub-questions*

Sub-questions that belong to this main question are:

1. What is the prevailing culture among backpackers?

To understand the way local people perceive the backpackers in their living space, the characteristics of backpackers in general are operationalised. The questions that can be asked within this subject relate to where backpackers stay in the daytime and the night, how they like to transport themselves and what activities they participate in. In this way, this can become a starting point on which the perception of the local people can be projected in the further analysis.

2. What is the prevailing culture among locals in Yogyakarta?

In order to answer this sub question, a general illustration of ‘local people’ will be made, which continues into an illustration of the locals in Yogyakarta specifically. The characteristics of local people will be studied, focussing on their norms and values, living situation and activities they participate in. This can shape a context for their perception on the backpackers in the city.

3. How do locals perceive the interaction with backpackers?

When the characteristics of backpackers and local people are illustrated, specific questions can be asked about the interaction between the two groups. First of all, there will be a focus on the perception of the local people in Yogyakarta on interaction with backpackers. Questions that can be asked are about the frequency of interaction with backpackers and the specific kinds of interaction with backpackers. From there, the perception of the local people, from their personal context as illustrated in sub question two, can be asked.

4. How is globalisation visible through the local people and backpackers in Yogyakarta?

When the cultures of backpackers and local people are illustrated, there will be looked at the possibility to put these cultures into a global context. The characteristics of globalisation will be applied to the backpacking phenomenon and there will be looked at a possible relation between the three variables in this study, as further described in the conceptual model.



## 2. Theoretical framework

### 2.1 *Tourists and backpackers*

#### 2.1.1 *Tourists*

Tourism is defined by the Cambridge English Dictionary as

“the business of providing services such as transport , places to stay, or entertainment for people who are on holiday (Cambridge Dictionary, n.d.).

Cambridge Dictionary here summarily describes tourism, however, ‘tourism’ is a wider-spread term. It concerns a business providing services for people on holiday, which makes ‘people on holiday’ the target audience. The possible services are different but are solely applicable to travellers. In this definition backpackers are not seen as a separate group, as they belong to the group of ‘people on holiday’.

Leiper (1979) came to a definition of tourism based on a more in-depth study of different angles of tourism, which is the following:

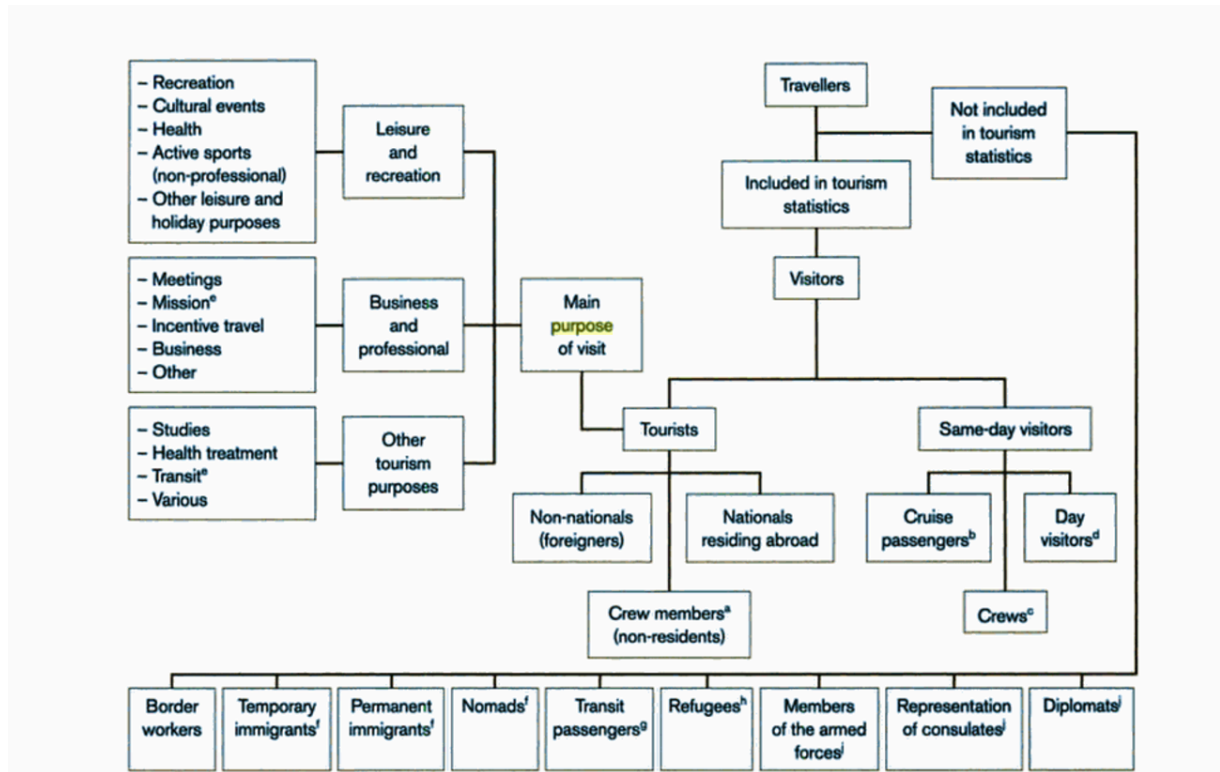
“A tourist can be defined as a person making a discretionary, temporary tour which involves at least one overnight stay away from the normal place of residence, excepting tours made for the primary purpose of earning remuneration from points en route.” (Leiper, 1979, p. 396)

Leiper defines tourists as visitors who have at least one overnight stay, which also does not demarcate the term ‘tourism’ into ‘backpackers’.

The UNWTO, the World Tourism Organisation claims that day-time visitors are included in the term ‘travellers’, although ‘tourists’ are people who have at least one overnight stay.

The UNWTO has made a model in which the term *travellers* gets demarcated.

Figure 5: Classification of travellers



### Notes regarding the model

1. Foreign air or ship crews docked or in layover and who use the accommodation establishments of the country visited.
2. Persons who arrive in a country abroad cruise ships (as defined by the International Maritime Organisation (IMO, 1965) and who spend the night abroad ship even when disembarking for one of more day visits.
3. Crews who are not residents of the country visited and who stay in the country for the day.
4. Visitors who arrive and leave the same day for: leisure, recreation and holidays; visiting friends and relatives; business and professional purposes; health treatment; religion/pilgrimages; and other tourism purposes, including transit day visitors en route or from their destination countries.
5. As defined by the United Nations in the Recommendations on Statistics of International Migration, 1980.
6. Who do not leave the transit area of the airport or the port, including transfer between airports and ports.
7. As defined by the United Nations High Commissioner for Refugees, 1967.
8. When they travel from their country of origin to the duty station and vice versa

(including household servants and dependents accompanying or joining them).

*Source: WTO, 2000*

From this model, it is clear to see that tourists and excursionists are two different terms, but both are travellers and visitors. Tourists are characterised by the fact that they are overnight visitors, while on the other hand excursionists are same-day visitors. This also means that

tourists are away from their home for at least two days and one night. However, in society by the term *tourists* sometimes is understood that this group is mainly visiting the area for the recreation such as beaches and nice weather. Despite the image society has about the term, UNWTO states that the term *tourists* includes all overnight visitors.

### 2.1.2 Backpackers

Various studies have tried to describe the term *backpackers*, in order to distinguish them from the term *tourists*, as described in the previous paragraph. An example of this is the study of Jaworski & Pritchard (2005), who critically discuss the culture of *backpackers* and globalism in their book 'Discourse, Communication and Tourism'. The definition of backpackers that is cited by Jaworski & Pritchard is

“Independent travellers seek out new and ‘untouched’ locations across the globe – ironically, often bringing mass tourism in their wake” (Cohen, 1982; Aziz, 1999; Hampton, 1998, 1999; in Jaworski & Pritchard, 2005, p. 154)

This gets explained as young liberal backpackers who are sympathised by the anti-globalist *localist* protests and thus have attention for the local, yet the very act of travelling is made possible by globalisation. The trend in backpacking is on the axis of *centre* and *periphery*, trying to experience places that are raw and authentic. According to the model of the UNWTO, backpackers belong to the category of non-national tourists, but having a different vision on travelling, there is a difference between backpackers and tourists.

Since there is a fuzziness of boundaries of a ‘classic’ backpacker, it is difficult to classify a typical backpacker. However, there are three possible broader characteristics of backpacker travel in general. Uriely et al. (2002) described *form-related attributes*. One characteristic of the backpacker culture is that these travellers usually are on the road for a longer period, usually six months to a year, sometimes longer. Another characteristic mentioned by Uriely et al. is the mode of travel that is used by the travellers. The focus of a backpacker is mainly low-budget, overland when possible and comfort is not a direct priority. Summarily, Uriely et al. characterise backpackers by the fact that they are on one hand *long-period travellers* and on the other hand, have a typical *mode of travel*. Jaworski & Pritchard add another *type-related attribute* category in there, which in their opinion is additionally evident to backpackers.

Backpackers appreciate serendipity, which means that there is no such planning in advance or timetable, which makes them open to a change of plan.

Eventually, there are three characteristics for backpackers: *long-period travellers*, *typical mode of travel* and *orientation towards the task of travel*.

In their study, Luo et al. (2015) attempt to generalize the perception of local residents based upon data from Lijang, China, to see if the perception matches the terminology that is found in previous studies. From their study Luo e.a. concluded that locals describe backpackers as adventurous, authenticity-seeking, responsible, budget-minded and independent, and this corresponds with literature that tries to characterize backpackers in general. According to Luo e.a., local residents have a positive perception of backpackers in Lijang. They conclude, however, by stating that the positive attitude in the case of Lijang is influenced by social and cultural situations. This could imply that it is possible that in other places the perceptions of local residents towards backpackers can vary.

## 2.2 Local culture

The dramaturgical model “The Presentation of the Self” of Goffman (1959) can be used to illustrate the interaction between tourists and local residents. Goffman approaches the world as a stage, conducted through series of performances. The impressions that people have are made by the expressions that are given. The expressions that are given by people are distinguished by Goffman in *back stage* and *front stage* behaviour.

The *front stage* behaviour is also known as the role a person is in at a particular moment. An example of *front stage* behaviour is a waitress who will always try to be polite and when she goes back to the kitchen she can talk about whiny customers.

The kitchen embodies the *back stage*, a place where people can be themselves.

The behaviour, in the example of the waitress, depends on the situation the actor is in. In terms of Goffman, this is a *situated identity*, which means that the actor identifies himself or herself with the role one is playing at that moment. A situated identity of the self is a foundation for having any kind of interaction, which implies that local residents are aware of their situated identity when interacting with backpackers in Yogyakarta.

In *front stage* behaviour, the actors are aware of their situated identity. This determines the role one will play, based on the norms and values in the situation, even if they do not match the personal norms and values. The *back stage* behaviour is shaped by the personal norms, values and beliefs.

In the approach of Goffman, front stage and back stage behaviour alternate through the day, as part of the performance.

Stewart & Bennett (1972) wrote a classic book on ‘American Cultural Patterns’ that was meant to help American citizens working abroad. According to Milton & Bennett, culture can be properly recognized and identified if the identifier is aware of its own cultural habits and surroundings. Self-awareness is the base of the theory of culture.

Stewart & Bennett describe a distinction between *objective culture* and *subjective culture*.

*Objective culture* can be visible through economics, politics, aesthetics, art, institutions, etc. The *objective culture* can be sensibly observed if the observer is aware of his or her own cultural surroundings. On the other hand, *subjective culture* is psychological, which reflects on society’s norms and values, expectations, theories of action, patterns of thought etc. *Subjective culture* is less tangible and is mainly experienced unconsciously. Since this type of culture is not clearly noticeable at first, it can cause miscommunications.

The growing interconnectedness and interdependence motivate tourists to not just stay at one place, but to come across different places. In the case of backpackers, whose daily budget is lower as a result of travelling for a longer period of time, they rather stay in cheaper places. This demand gets a response in the market by the start-up of traveller hostels that host cheap, mostly shared rooms for backpackers. In their case study “Lifestyle entrepreneurs, hostels and backpacker tourism development” in Mexico, Brenner et al. (2016, p. 3) define hostels as follows:

“Hostels have long formed an integral part of backpacking culture, as they provide a (meta)space within which travel information and personal experiences are exchanged, and where communication with other backpackers and hostel owners can create and validate their identity”

### 2.3 Interaction

A common understanding between different cultures is the barriers that are created through language differences. Visitors mainly have a mindset that is focused on temporary events, since they eventually go back to their homes in different countries. For most visitors, there is no such urgency to study the language of the destination country when they go for a holiday. Cohen & Cooper (1986) confirm this phenomenon by designing a sociolinguistic study to describe the

relation between language and tourism. They argue that language barriers were an important obstacle in transcultural communication and this had a direct influence on the choice of destination for tourists.

This gets enforced by a more recent study by Bonn, Joseph & Dai (2010; Kennett, 2002). They investigated the relation between the native language of tourists and the language that is spoken in the country of destination. It was seen that tourists, for the most part, chose a destination where the native language was spoken and seem to avoid places where this was not the case.

Miller & Johnson (2014) studied the relation between language and perception in psychological terms. In their conclusion about their study, Miller & Johnson stated that for the respondents it was easier to formulate their perception about someone after they have had a conversation. In Yogyakarta, local residents can shape their perception more easily when they have had a conversation with a backpacker.

#### *2.4 Globalisation*

Nowadays, globalisation is noticeable in the majority of the countries. In history, there are some driving forces on the phenomenon. Mussa (2003) states that globalisation through history is related to higher living standards. People live longer and therefore have an increasing desire for material goods than their predecessors. For example, this is visible in the history of world trade goods, the periods of slavery and colonialism. When keeping the history in mind, Mussa is able to draw three lessons in globalisation. First, he writes that it is a possibility for the globalisation trend apparent for many centuries is very likely to continue. He mentions the fast developments in technology that create cheaper and easier opportunities. Secondly, globalisation has never been and is not likely to become an entirely beneficial or innocent phenomenon. Globalisation was not always a positive and beautiful phenomenon and also had a less beautiful side. Mussa's third and final lesson is about this 'ugly' side of globalisation, which has been formed by conquest or force of arms, rather than with globalisation through voluntary exchange, investment or the spread of knowledge.

Globalisation is related to mobility. Since the interaction worldwide is increasing, products and people travel all over the world and on a local scale, this development has its consequences. When people are not only mobile within one region, but within a global network, congestion is more likely to become noticeable on a local scale. This gets enforced by the worldwide population growth and this is what people locally get confronted with.

Bird & Thomlinson (2012) simply describe globalization as the movement of goods, ideas, values, and people around the world. The last component refers to travel, where Bird & Thomlinson (2012, p. 1) say the following about:

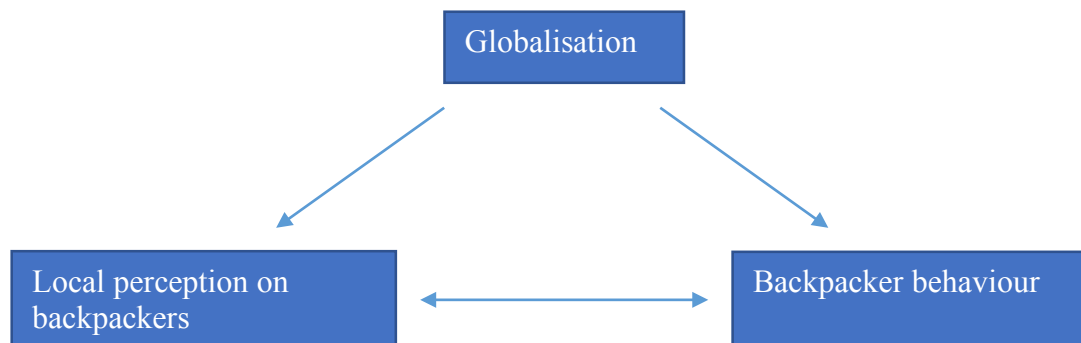
*“ If tourists stay in their resort in a given country, their only interaction with a local culture may be the staff at the hotel. In many cases, visitors experience a place in a fragmented, disconnected way, seeing only a portion of a place. How much can be gained from such short and transient experiences? This debate leads to one of the often discussed, if not hotly debated, topics in tourism, that of authenticity of experience.”*

As a response to this phenomenon, there is a growing number of travelers who seek authenticity in their trips. According to Bird & Thomlinson, hotels and resorts in tourist cities have similar western appearances that do not reflect the characteristics of the country.

Bauman (2014) illustrates the phenomenon of co-existing global and local cultures as *glocalisation*. Bauman introduces glocalisation with two overlapping spaces as distinguished by Manuel Castells, respectively the *space of flows* and the *space of places*. Bauman describes that one of the prominent effects of glocalisation is, however, a human condition that is suspended between two universes, each of the two subjects to a sharply distinct set of norms and rules.

### 2.5 Conceptual model

The given theories that match the research interest are schematically shaped into the research model below. It is a theoretical rendition of the real world, containing the key concepts of research. The arrows in the model are the suspected relations between the key concepts, but these will become clear after the finish of this study.



*Figure 5: Conceptual model*

A critical note that has to be made regarding this model is that the model is focused on the perception of local people in Yogyakarta on backpacker behaviour. As seen in the model, the arrow between 'local perception on backpackers' and 'backpacker behaviour' points in two directions, suggesting that there is a reciprocal relation between the two concepts. The local people in this model are the people who live in the city of Yogyakarta. The backpacker's character is described through accompanying literature and the behaviour of the backpackers influences the local perception, as a result of the interaction between the two groups. On the other hand, the local perception on backpackers is studied, which makes the arrow point in two directions.

When zooming out from the relation between the local perception on backpackers and the backpacker behaviour, the focus can be placed into a wider context. The context, in this case is 'globalisation', which is in a relation between respectively 'local perception on backpackers' and 'backpacker behaviour'. As studied in the literature, globalisation is a phenomenon that is going on on a wide scale is also applicable to smaller variables.



### 2.5.1 Operationalisation

To put the three variables ‘backpacker behaviour’, ‘local perception on backpackers’ and ‘globalisation’ that are included in the model in a measurable context, the model is operationalised below.

First of all, ‘backpacker behaviour’ will be described through the *type-related attributes* and the *form-related attributes* by Uriely et al. (2005): *long period travellers*, *typical mode of travel* and *orientation towards the task of travel*. In addition, the terminology of Luo et al. (2002) will be used as a measuring instrument for backpacker behaviour. Luo describes backpackers as adventurous, authenticity-seeking, responsible, budget-minded and independent.

Secondly, to understand the ‘local perceptions on backpacker behaviour’, a few indications are necessary in this case. The dramaturgical theory of Goffman will apply in this case, as the *situated identity* of the local residents will give an insight in their *front stage* and *back stage* behaviour, which Goffman describes as the fundament of interaction.

To understand how the perception of the local people of Yogyakarta on backpacker behaviour is shaped, *objective culture* and *subjective culture* are taken into account, as there is a difference between directly visible and indirectly visible culture. Through face-to-face interviews, the perception on aspects of the *subjective culture* and the *objective culture* of the backpackers will be discussed.

Eventually, ‘globalisation’ has an influence on both ‘backpacker behaviour’ and ‘local perception on backpacker behaviour’. The influence of globalisation on both variables will be measured through Castell’s *spaces of flows* and *spaces of places*. The context of the globalisation will apply to the increased interconnectedness between countries, which is followed by an increasing number of backpackers.

### **3. Research methods**

#### *3.1 Research strategy*

In this research, in-depth understanding will be the central vision, instead of describing and broad-term research. Key concepts of this study are 'local perceptions on backpacker behaviour', 'backpacker behaviour' and 'globalisation'. These key terms are being used to understand the process that has led to the main question and help to answer the main question. The terms have been looked up in literature and are reinforced with accompanying theories that accompanied the construction of a conceptual model.

To specify the object of research this thesis will have a focus on the city of Yogyakarta, located in the Special Region of Yogyakarta, Indonesia. The decision to collect the data in Yogyakarta is made on a basis of tourist numbers, which have shown that Yogyakarta has had an increased number of tourists over the past years, and the number is still growing. Since the city of Yogyakarta is experiencing a recent development in tourism, this is a relatively new concept for the local inhabitants. This study will, therefore, have a focus on the perception of the local inhabitants on backpacking tourism in particular.

The city of Yogyakarta embodies a growth of tourism and matches the content of the research in a way data can be collected at the location and the provided data is useful for answering the research questions.

The phenomenon that will be studied in this research is the perception of the local residents of the backpackers in Yogyakarta. First of all, it examines their perception and how their perception is shaped. To understand what concepts drives their perception of backpackers in their city, an open and explorative attitude of the researcher is desired. An explorative attitude in this case implies that during the research process, empirical results are constantly compared with theoretical findings and vice versa, in order to understand the phenomenon. This qualitative approach, in which the researcher has an explorative or hermeneutic attitude is aimed at the composition of a common theory that can be used to understand the studied phenomenon. For this reason, this study will be a grounded theory research, as this strategy matches the character of the research and the attitude of the researcher most accurately.

As mentioned in the previous paragraph, the phenomenon of this study will have a qualitative approach. Qualitative research makes it possible to approach the process from different perspectives, visions and circumstances. Besides, qualitative research gives the opportunity to analyse different factors that have a possible influence on the researched phenomenon, which

is why the theoretical needs to be operationalised to make it possible to apply it into practice and to successfully collect data, which will be further explained (Vennix, 2010).

After drafting the research proposal and preparing the research, I travelled to Yogyakarta to collect the data and to plan and implement the interviews. The Universitas Gadjah Mada in Yogyakarta provided information for the places to look for respondents for the research and to perform the interviews, as there were no interviews scheduled in advance.

### *3.2 Research methods*

The main research question will be answered by literature study and empirical study. This study is characterised as qualitative because the meaning of social processes, behaviours and experiences can be explored. The research goal is to understand the phenomenon of the perception of local residents in Yogyakarta of the backpackers in their city, placed into the context of globalisation. The data will be collected by face-to-face interviews and within these interviews, an equal relation between the researcher and the respondent will be guaranteed.

In the case of this research, face to face interviews give the opportunity to get access to the perceptions of the respondent.

The providing material for the research has to be demarcated for doing an analysis. Theories and concepts that support the research topic will be collected from scientific articles, policy documents, statistics and interviews with local people in Yogyakarta. This is part of the triangulation of methods of this study, in order to guarantee the validity of this study, which will be discussed further in this chapter.

In this study, supporting scientific literature has been explored to find out in what matter information is already available about the main topic and what the underlying theories are, together with the effects on society.

As mentioned before, the University of Gadjah Mada in Yogyakarta supplied information about where to find respondents. In total, 10 interviews have been done, of which 8 interviews were used for the research. The reason why the two other interviews did not make it to the analysis is because the level of English was not appropriate for an analysis.

In these interviews, the respondents answered the questions that were in the previously set up interview guide. The interview guide is based upon the operationalization of the theory, the main question and the sub questions and the guide are visible in attachment 2 of the Appendix.

The structure of the interviews is known as semi-structured, which left room for the respondents to give their own input, along with the standard questions.

The respondents are predominantly from different age groups, work in different sectors and are different genders. The criteria for finding respondents is that they live in Yogyakarta and know what a backpacker is in order to provide an overall vision that includes the majority of the population of the city. The interviews have been recorded at the moment of the conversation and all respondents agreed with the recording and afterwards the interviews have been summarized into a clear whole (Attachement 3 of the Appendix). Through the conversations with the local people of Yogyakarta, the purpose is to shape a clear understanding of how the local perception on backpacker behaviour is conducted and the questions in the interview guide are aligned with this.

For the analysis of the data, ATLAS.ti will be used through open coding. During the process of coding in ATLAS.ti, shared experiences of the respondents will be marked, when afterwards these get elaborated into a descriptive chapter. There will not be a direct link to the research questions, the theory or the conceptual model, which will characterise the shared experiences as independent.

In chapter 7, the previously constituted conceptual model will be analysed through different relations between the variables and how they relate to the shared experiences. In concrete terms, this means that ‘the local perception on backpacker behaviour’, along with ‘the relation between backpacker behaviour and the local perception on backpackers’, ‘the influence of globalisation on backpacker behaviour’ and ‘the influence of globalisation on the local perception of backpacker behaviour’ will be analysed based on the shared experiences of the respondents. A concise conclusion can be formed as a result of this information, but the analysis needs to go a little deeper in order to form a final conclusion. The final chapter will, therefore, reflect on the previously discussed theory in chapter 2 and where it relates to the findings in practice.

### 3.3 Validity

Vennix (2010, p. 184) writes in his book on empirical research that “*The validity of the research is the legitimacy of the study. In other words, the extent to which the truth corresponds to reality. It is about determining the extent to which a measuring instrument is valid*”. In terms of validity, there are three different kinds to distinguish: internal validity, external validity and

construct validity (Yin, 2003). Each type will be described in this section, and how this study can guarantee these types of validity.

Internal validity is applicable in explanatory research studies, which is the case in this research study. During the interviews, the internal validity will be guaranteed as much as possible by critically reflecting on the answers that are given by the respondents in the interviews. Therefore it is key to not drop to early conclusions from the given answers, but wait until the interviews are finished to critically analyse the given answers to find the outcomes and to prevent this, multiple interviews have been set up, to help to build the argumentations afterwards. Moreover, the theories that were found in the literature will be supportive for these argumentations, which can be referred to as triangulation. In the conclusion and discussion section, comparisons between the theoretical findings and the empirical findings will be discussed.

External validity means that the results, in this case, can be generalised. When applied to quantitative research, the answers can be generalised through statistical analysis by the use of statistical proof. Since this research is more focused on an explanatory process of understanding the local perception on backpacker behaviour in Yogyakarta specifically, it will be more difficult to generalise the results on a wider scale, since this does not concern a sample of the population.

As described in the section above, the empirical results will be checked along the existing theories and these will be described and discussed.

Content validity claims that the measuring instrument that is used eventually reflects the case that has to be measured in a correct way. To make this happen in a good way, a good operationalization of the conceptual model can help, to make sure that the measuring instruments operate the correct way in this study. To realise this, the operationalization will be mainly based on existing literature which is helpful for answering the research question. In this way, validity can be guaranteed for this study.

### *3.4 Reliability*

The reliability of a study refers to the matter in which another researcher, under the same circumstances, comes to the same results and conclusions. To increase the chance of getting the same results and conclusions, it helps to clearly describe the research steps. In this research, the interviews are framed by interview guides, which have been set up in advance. The interview guide of this study has been included in attachment 2 of the Appendix, which makes it possible to see what questions have been asked in the interviews. In attachment 3 of the Appendix,

summaries of each interview are included, which show a summary of the respondent's answer per question. As mentioned earlier in this chapter, the summarized interviews have been coded and labelled by memos, which shows the steps that are taken into coming to a conclusion. These measures have been taken to increase the reliability of this study.

## 4. The city of Yogyakarta

As an introduction to the empirical study to answer the main research question and sub questions, the broader context of the topic will be described in this chapter. Background information about Yogyakarta will be described below.

### 4.1 *Indonesia in development*

One of the driving forces that deterred further economic development from Indonesia is historically visible. Indonesia has gone through two economic crises, respectively in 1997/98 and in 2008/09. Despite the history in the Indonesian economy that challenged the country to further develop itself, it is ranked 113<sup>th</sup> in the United Nations Development Reports (UNDR) on Human Development (2017) which classifies Indonesia as a country with *medium human development*, however, Indonesia still has a way to go to develop itself even more.

As the living standards in Indonesia are still low, this attracts backpackers as a result of the low prices in the city. Luo et al. (2002) described backpackers as adventurous and authenticity-seeking, which has common ground for Indonesia as well. The country itself is in development, which leaves more ‘untouched’ space for backpackers to discover.

The renovation of the ancient temple in Yogyakarta with the support of UNESCO gained attention and this made the Borobudur more famous to backpackers (Jones, 2013). Among visitors, the Special Region of Yogyakarta is mainly known for the Borobudur temple and the Prambanan temple, which drives backpackers to visit Yogyakarta in particular during their travels.

### 4.2 *Tourism*

Although the national export is fuel for the national economy, Indonesia also profits from the income that is generated through tourism. According to the World Bank (2015), in 2015 there were 10,407,100 arrivals, compared to 4,324,000 in 1995.

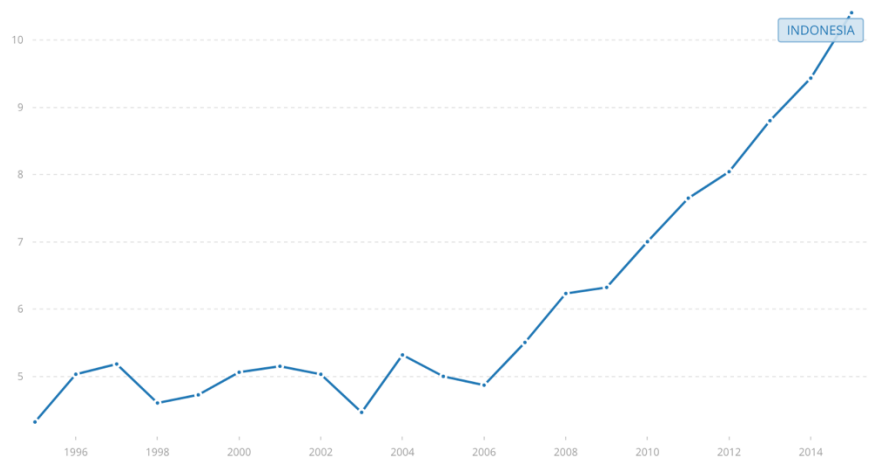


Figure 7: World Bank (2015). International tourism, number of arrivals.

Retrieved on June 12, 2017, from

<http://data.worldbank.org/indicator/ST.INT.ARVL?end=2015&locations=ID&start=1995>

KNOEMA states that the number of classified ('star-ranked') establishments in Yogyakarta has grown from 34 to 52 in the period of 2009-2012, on the costs of the number of unclassified accommodations which slightly decreased in the period of 2009-2012, but has increased again to 1,083 establishments. From these numbers, it can be stated that there has been an increasing trend of visitors over the past years. The growth of backpackers in the city can make locals more aware of their presence and influence their perspective on them.

Tourists have the opportunity to move around Java by train, car, bus or airplane. Yogyakarta has a national airport, the main train station that connects the city with other cities on Java and it is connected to a highway that crosses the island. This offers backpackers multiple travel opportunities and they can look for possible *modes of travel* that suit their preference (Uriely et al., 2005). Within Yogyakarta, the main mode of travel that is used by both locals and visitors is the motorcycle and the car. Due to the increase of backpackers, the number of motorcycles and cars have increased as well, as a result of the independent character of backpacker (Luo et al., 2002). The high season in Yogyakarta takes place in the period of summer in western Europe, where people go on vacation. This is the most crowded period of Yogyakarta, which has significantly more visitors than the low season. When looking at the perception of the local residents of Yogyakarta towards the backpackers in the city, there must be a difference between the high season and the low season.



## **5. Local experiences in Yogyakarta**

### *5.1 Description of the respondents*

To place the results of the interviews into perspective, a brief description of the respondents will be given. All of the respondents have in common that they lived in Yogyakarta at the moment of the interview.

In the section below, the name and age will be described at first, followed by how long the respondent has been living in Yogyakarta. If the respondent is not born in Yogyakarta, the motivation of why the respondent decided to move to Yogyakarta will be described. Finally, the profession of the respondents will be given, along with how much they visit tourist attractions, to see how much the respondents interact with backpackers, as this makes it easier to shape their perception about backpackers (Miller & Johnson, 2014).

The first respondent, Fira, is 21 years old and moved from Bali to Yogyakarta with her parents. They moved because Yogyakarta is known as a cheap city to live in when Fira is a student. She said that Yogyakarta feels more like home than Bali and she is 'proud that people from all over the world like my city'. She usually does not visit the touristic areas in the high season.

The second respondent, Sugeng, is 50 years old and was born in Yogyakarta and he has lived there his entire life. He owns a restaurant in the central backpacker street, Jalan Prawiroduman. He works seven days per week in his restaurant, which does not rest him any time to go to the cultural hotspots around Yogyakarta.

The third respondent is Shinta. She is 25 years old and has lived in Yogyakarta since she was born. She works at a tourist office in the area of Prawiroduman and is the intermediary for backpackers who would like to organize day trips.

The fourth respondent is Ardy. Ardy is 24 years old and was born in Yogyakarta. From 2010 to 2014 he lived in West-Papua, Indonesia. He moved back to Yogyakarta as it felt more like home to him, but he was able to notice a change over the years he had been away. He works as a travel agent, which brings him into contact with backpackers and other travellers on a daily basis.

The fifth respondent is Mawar. She is 18 years old and was born in Solo, a city near to Yogyakarta. She moved to Yogyakarta for studying at the state university of Yogyakarta. She works as a tourist agent, but she is also a student.

The sixth respondent is Elson. He is 20 years old and he has lived in Yogyakarta for five years, because his parents decided to move there so that Elson could go to university. He studies at the Universitas Gadjah Mada and he does not work in the city.

The seventh respondent is Malinda, 22 years old, from Sleman in the north of Yogyakarta. She is a student in Yogyakarta and has lived in the city her entire life. She does not necessarily like being in the crowded areas in the high season.

The eighth respondent is Anggit. He is 30 years old, he is from Yogyakarta and he has lived there his entire life. He works at a tourist office which has backpackers as its main target. He is a backpacker himself and he has friends who are backpackers.

## 5.2 Shared local experiences

After summarizing the interviews held with the locals of Yogyakarta (Attachment 3 of the Appendix) it becomes necessary to report the results that derived from the collected data.

The experiences of the respondents were categorized in codes and family codes. The family codes are a bundle of codes that consist a shared experience. The shared experiences that have been found in the coding will be further described below.

### 5.2.1 Backpackers and tourists

Regarding of how backpacking behaviour is interpreted by locals, a number of similarities is found. The local people have mentioned the characteristics they notice at the backpackers in the city. One of the characteristics that were mentioned the most, was the degree of independence the backpackers have. The backpackers primarily do not transport themselves using public transport or taxis. *"They like to go places independently, they like to rent motorcycles to go places,"* Anggit mentioned in the conversation.

This gets supported by the comments that backpackers usually do not like to go places that are visited by many tourists. *"They like to go to nature places instead of the big tourist attractions"* is mentioned by Elson and Sugeng says: *"Backpackers go to nature places instead of the big temples"*. This corresponds with the perception on the backpackers who do not want to be dependent on others. For other travellers, it is more difficult to find these places, according to the respondent. Anggit and Ardy say that *"they like to meet new people"* and *"they are open to doing something new"*. According to them, this is a reason why they go to places that are not usually in the holiday brochures that promote Yogyakarta.

Another characteristic of backpackers that is commonly experienced is the budget they are on. Malinda said about this topic *"They like to pay less money, even if that means it is going to be less comfortable for them."* Mawar thinks this might be the reason why the backpackers do not like to go to the main touristic areas *"They come to me and ask: I want to go to places where is no entrance fee. Entrance fees generate income for the people working there, so it is not possible to make it cheap all the time."*

The respondents have different ideas of where this might come from. Because the average backpacker is younger than a regular tourist, they do not have a large capital to live from. Moreover, a part of the backpackers is a student, which surprised Shinta. *"For Indonesian understandings, the backpackers have a lot of money, even though they are still students."* This respondent felt a little jealous since she is also a student but she cannot afford travelling.

Another reason respondents recall is that backpackers are away for a longer time. *“Other tourists maybe spend 2-3 weeks abroad, while backpackers spend months abroad. The budget needs to be spread out over the time,”* was one of the comments made by Malinda.

The respondents notice outside features of the backpackers. They say that backpackers are mostly characterized as young, western people with a backpack. They dress differently than the local people, but it is respected by the locals. However, there is a difference between the age groups in the community in Yogyakarta. The respondents tell that older people can have more trouble with the way the backpackers dress than the younger people. Elson said *“the younger people are more okay with it,”* on a condition if they dress like locals in some places, like the temples and public buildings. In addition, Elson mentions that *“older people in Indonesia are more disturbed by the way people dress”*. He thinks this is because Yogyakarta already had visitors when he grew up, so he does not know any better, compared to the older population of the city.

The perception on the mass tourist culture is the perception the respondents have on the travellers that are not backpackers, by the respondents mainly referred to as ‘tourists’ or ‘normal tourists’. The respondents briefly described the differences between backpackers and non-backpackers, to see if there is a difference and if there is a difference, what makes the difference. Something that has been mentioned by a number of respondents is the budget of non-backpackers. They prefer staying in a place that is more comfortable and they are willing to pay more money for that. Comments that have been given by Anggit and Shinta are *“tourists usually like to stay at places that are a little more comfortable,”* or *“the regular tourists like to go on organised tours and like to pay more money”*. The latter refers to the fact that non-backpackers are less flexible than backpackers, according to Sugeng: *“the regular tourists like to go on organised tours”*. This gets supported by the average duration of stay of non-backpackers. Respondents see a difference between backpackers and non-backpackers in that, which includes Anggit, saying the following about tourists: *“tourists mainly stay for a maximum of a couple of weeks”*.

#### *5.2.2 Perception and interaction*

The fact that non-backpackers and backpackers only stay in Yogyakarta for a shorter time, comes with a type of behaviour. Although locals have mixed opinions about visiting backpacker areas, there is one thing all the respondents agree on. In high season, from June to August, they rather do not stay in the backpacker areas. During the time of the interviews, it was still low season, but the respondents said, of whom Fira also made a remark, that the streets in high

season are *“full of people”*. This sometimes leads to an increased number of conflicts in the cafés where the backpackers go to. *“This does not happen often in the low season because Muslim people do not drink alcohol”*, some respondents commented. For them, it is not considered a problem since this is a temporary issue.

The respondents that do not have a purpose for staying in Yogyakarta in the high season, try to leave or stay away from the touristic areas. Their daily life gets more challenged in high season because it is more crowded in the city because of tourism, which consists out of non-backpackers and backpackers.

Mawar says this is not about the aversion of the citizens towards backpackers in the high season: *“Especially young people really tolerate the western culture.”*

The interaction between backpackers and local citizens of Yogyakarta gets less than in low season, because locals try to avoid the backpacker places in the high season as much as possible. According to the respondents, this is not because of the backpacker's behaviour, but the city is crowded in high season and local citizens do not like to go to these places because of that. Although the locals try to stay away from the backpacker areas in the high season, they add that they like to have conversations with backpackers. *“They have a lot of respect for the culture in Indonesia,”* Elson mentioned.

The backpackers stay in cheaper, local hostels or homestays. These places are owned by locals and there is more interaction between the backpackers (the foreigners) and the locals.

The interaction between locals and backpackers sometimes causes miscommunication. One respondent said that he likes to go to the temples to be a guide to the tourists there. *“But sometimes there are misunderstandings and then people think I just want their money,”* Ardy adds, while this is not the case. This is an example of a miscommunication between two individuals, of whom both motives are not clear enough.

This gets confirmed by another respondent, who acknowledges the differences between the two, but Fira says that *“This is a natural phenomenon. It is because of a difference in culture”*.

The older generation has a different view on the tourists because there is less interaction between the older generation and tourists, which mainly is caused by the language barrier. Moreover, the older generation experienced the development of tourism in the past. Young respondents presume the same thing like Elson said about the different way of dressing of the tourists: *“I think the older people in Indonesia are more disturbed by the way people dress because they are not used to that.”* Sugeng talked about his 75-year old mother who *“still cannot understand why people would act and dress so weird. This is her opinion, I personally*

*do not have a problem with it, I guess I am just used to it all.*” Elson added to this: *The younger people are more okay with it.*”.

In the interviews with the respondents, there is mentioned that they are proud of their living space, the city of Yogyakarta. The respondents say that they are willing to show the visitors the city and its surroundings. However, there is a difference noticeable between generations, Elson comments: *“Older people have a different attitude towards backpackers. They are not used to their culture and only know their own culture.”*. Mawar adds to this: *“When they grew up, they were exposed to western people in a different way I think, and there weren’t so many tourists in the city back then.”*.

The respondents are Muslim, which means their life is shaped by the Koran. Malinda says: *“In Yogyakarta, the people live by Allah’s rules. We visit the mosque and we pray every day.”*. The respondents only eat halal meat.

The language that is spoken locally, is Javanese and Bahasa Indonesia. Fira says: *“Most of the people speak Javanese in here, but we learn Bahasa Indonesia, the official language, at school.”*. The older people in the city are able to speak different languages, like Dutch, as a result of the colonisation. *“However, there is a problem with the degree of speaking English,”* Anggit says. *“The importance of learning the English language is not stressed enough in high school, I think. I took some English courses after I graduated to give myself more opportunities.”*.

All respondents have a Muslim background and although there is a difference in the matter of dedication to it, it comes with norms and values. One of the things that have come forward through the interviews is the way locals dress. Within Islamic culture, it is a common understanding to dress modestly, which at least means people should dress in a manner that it does not show the knees and shoulders. Respondents say that backpackers dress differently from the locals, as Elson says *“You can recognise them by the short trousers,”* and Sugeng says *“I notice differences by the way they dress or behave”*.

One of the things that is mentioned by the respondent is the purpose of stay of the visitors compared to the purpose of stay of the locals. As mentioned before, in the vision of the respondents, backpackers are on a budget, but their purpose of stay is mainly recreational. Sugeng said: *“They are on holiday and I live here, so we use the city for different purposes. They like to go to restaurants and go to the temples and museums, while I work for money.”*. In addition to this, Mawar says that *“backpackers see the region as cheap, and this matches their budget. To me, the city has more of a sentimental value to it, because I got raised here.”*.

Sometimes this can lead to miscommunications, according to her: *“for example, backpackers ask me if I know a place where there is no entrance fee. They sometimes forget that an entrance fee generates income for the employees of the attraction.”*

Because of the crowded period in high season, local people try to avoid the places where there is tourism, like Prawirotaman, Kraton and Malioboro area. Like said, the people know that it is a temporary thing and it generates income for the local economy.

### 5.2.3 Economy

As discussed with the respondents, the city of Yogyakarta is more visited in the high season, which makes the city more crowded during that time. Respondents say there is an increased number of traffic jams around the city, and citizens only transport themselves if necessary. Elson said that *“travel time can go up to twice as long in the high season.”*

For touristic organisations, this period can be beneficial to them, due to the increased number of tourists. *“It gets more crowded every year, so we try to prepare ourselves as much as possible,”* says Mawar, who works at a tourist information office.

Respondents notice a growth of a number of hotels in the city of Yogyakarta, which they think is due to the government regulation. *“The government has a regulation that everybody is allowed to open a hotel,”* Mawar said. The government does not look at individual cases, but issue a license for entrepreneurs to start their businesses. *“Sometimes I feel like tourism business grows faster than the actual number of tourists,”* Ardy, who also works at a tourist information office, mentioned. This growing amount also does not get regulated in the high season: *“The government is not helping a lot during the high season.”*, says Mawar. Anggit said his biggest concern was that in the high season the streets of Yogyakarta are full of garbage, *“but the local government has not been able to find a solution for the garbage yet.”*

The growth of the tourism causes a growth of income in the city. Especially the backpackers generate income for locals. According to Shinta, the regular tourists stay in places that are *“mostly built by big western companies, so that does not create opportunities for locals”*. Other respondents confirmed this, Mawar says: *“the backpackers are much more supportive for the locals”* and Fira says that *“the budget homestays are owned by locals, so the backpackers really support the locals”*.

The growth of the tourism creates opportunities for locals and the government allows starters to begin a touristic business. As mentioned before, backpackers are open to doing something

new, which creates opportunities for the creative industry, as Elson says: *“Backpackers like the small and authentic, genuine things, so they support the creative and small industry.”*

The three main purposes for being in the city of Yogyakarta are agricultural, educational or touristic. This creates a differentiated composition of the urban population and it is something that makes Yogyakarta powerful, as Anggit confirms: *“all the sectors are supportive to the city.”* The respondents had different responses to the question what would happen if one of the sectors would fall out. Some of the respondents believed that the city would still be able to continue existing, while others doubted it.

### *5.3 Overview*

In this chapter, the shared experiences of the respondents have been outlined. The experiences of the respondents have been made clear and the common experiences have been highlighted in this section. In the next chapter, the shared experiences will be analysed through the guidelines of the conceptual model of this study.



## 6. Implementation of the local perception on backpacker behaviour

In this chapter, the descriptive chapter of the overall findings will be put into an analytical framework, which will be guided by the conceptual model. The variables will be indicated and the presumed relations between the variables will be critically checked and if necessary revised.

### 6.1 Local perceptions on backpacker behaviour

From conversations with the respondents, many insights became clear concerning the local perception on backpacker behaviour. One of the basic characteristics of the backpackers who visit the city of Yogyakarta is the relatively short duration of stay, allowing them to use the city in a different way compared to the locals. The main purpose of stay of backpackers is to independently explore the city and see its surroundings, while on the other hand, the local people have the purpose to maintain their lives in the city. The growing number of backpackers in the city does not go unnoticed by the local population. As pointed in the background chapter of this study, the number of touristic companies has grown over the past, along with the number of arrivals. For the people who are active in this employment sector, *front stage* and *back stage behaviour* is applicable, as confirmed by the respondents. As the local entrepreneurs try to maximize their gaining from the tourists and backpackers in particular, they will try to create goodwill among the community. This will be Goffman's (1959) *situated identity*, which will determine the role the entrepreneur will play in the interaction with a backpacker. This leads to a situation in which the interaction between the two actors depends on the relations between them. When there is a commercial relation between the local and the backpacker, the locals would put more effort into the backpacker to make him or her feel comfortable, in order to make a deal which can possibly benefit the local. As Goffman has framed in his theory, this is an example of *front stage behaviour*.

Local people describe the backpackers who are visiting the city as kind and independent and very likely to have a conversation with them. They have respect for the surroundings of the city and they are aware of the fact that they are only visitors and they also behave to it.

There are, however, differences noticeable between the norms and values of both actors. First of all, backpackers mainly come from western countries and therefore, according to the locals, different norms and values are noticeable. Even though backpackers are described in the literature by Uriely et al. (2002) as travellers who are on a budget, the local people in Yogyakarta still look at them as rich, western people. The difference in living standards is being recalled by the locals as the reason for this phenomenon that appears like a paradox to them. The outside appearance of the backpackers also corresponds with the stereotype of rich, white

people from western countries. Because the average backpacker has a lighter skin tone and in general has more money available to spend than locals, backpackers easily stand out to the local. Another obvious characteristic, which makes them also distinguished from mass tourists, is the backpack they carry when they are on the road.

Their way of dressing differs from the local way of dressing, which also gets noticed by locals. The way of dressing in Indonesia corresponds with the Islam, as the majority of the locals is Muslim, which contains that people dress appropriately. The way of dressing that is approved by the Islam means that people should at least wear clothes that reach over the shoulders and knees. The backpackers usually do not live up to that in their way of dressing, as of western habits.

As a response to this, the locals say that they hope for mutual respect towards each other's way of dressing, although there is a footnote to this. When asked in the interviews on what they would rather see: backpackers who dress according to the standards of Yogyakarta or backpackers who dress according to their own standards, the answers are different. The respondents that were between the ages of 20 and 25 did not seem to bother the different way of dressing of the backpackers, while the older respondents expressed that they would rather see the respondents dressing differently and more to Indonesian standards. The younger respondents said that they understand why this is different. The older people have not experienced so many backpackers when they were younger and make them appear relatively 'new' to them, as they are not used to it.

In addition to the external features mentioned above, there are also social aspects that apply to the perspective of locals. As mentioned earlier, the locals describe the backpackers as people who are open, independent and have respect for their surroundings. When compared to the mass tourists, locals do notice the difference. There is an overall feeling as if the backpackers blend in easier with the locals, because of their open and independent attitude. Moreover, the respondents feel like the backpackers are more interested in their lives. The locals acknowledge the fact that backpackers constantly look for new and authentic places and they are happy to help in providing the backpackers with the directions to places that are less discovered than just the mass tourist attraction. Although they say, backpackers do still visit the places in Yogyakarta that can be considered as mass-touristic, such as the temples and the Sultan's palace. The majority of the locals visits these places as well and the locals think it is because especially the temples are still worth it to see, also for the backpackers.

The locals in Yogyakarta respect their environment and they like that the backpackers in the city also respect the environment. Overall, the backpackers rarely pollute the city and are in their opinion keen on keeping the city clean and not leaving their footprint in the city, both environmentally and socially.

### *6.2 The relation between backpacker behaviour and the local perception on backpackers*

As mentioned in the previous paragraph, local people think that backpackers are more open and have more respect for the area when compared to mass tourists, which is considered by them as a positive thing. In this way, it can be said that the way backpackers behave have an influence on the way locals perceive them.

When asked to the local people if they know what a backpacker is, they all answered with yes. Their descriptions of a backpacker were as young people from western countries carrying a backpack, who are away from home for months and travel on a budget that is considered low by them and they are independent. These terms correspond with the descriptions given by Uriely et al. (2005) and Luo et al. (2002).

In practice, Yogyakarta consists of local people and visitors, to which backpackers belong. The backpackers and the local people both stay in the city, but make use of it in different ways. For local people, Yogyakarta is the city where they live and maybe where they were born. The local people need to earn their daily cost of living by creating an income, while the backpackers are in Yogyakarta on a temporary basis. Their main purpose of going to the city is not about creating a source of income, but exploring the city and its surroundings. The different purposes of stay of both actors create two different visions towards the city: one in which Yogyakarta utilises income for the locals and one in which Yogyakarta will be seen as a cultural capital to the backpackers. In the present day, both visions go together and complement each other. An example to this is the touristic companies that respond to the growth of backpackers in the city.

### *6.3 The influence of globalisation on backpacker behaviour*

The behaviour of backpackers that is noticeable nowadays can be put into a context of globalisation. First of all, a notable finding in the respondents' vision was that local people in Yogyakarta think the fact that backpackers are on a budget sounds like a paradox to them, as they still have more money to spend than the average local person in the city. As illustrated in chapter 5, the position of Indonesia in the world development is ranked as medium, compared to a rank of 'very high' of the western countries. Though Indonesia is developing itself, in the

present day it is less developed compared to western countries, which gets noticed by the local people in Yogyakarta.

The growth of backpackers is partly made possible by the growth of global interconnectedness and *time-space convergence*, which means that worldwide distances get relatively shorter. Over the history, it has become easier to travel farther distances in a shorter time with available resources. This has made it easier for backpackers to go places faster, but it also brings mass tourism. As discussed in the theoretical framework, backpackers like to have a more authenticity-seeking view on travelling, in which they do not want to support this recent development in globalisation. In their response to globalisation, they like to act independently from the transnational companies that operate in Yogyakarta. An example that has been given by the locals is that backpackers like to travel in terms of how local people in Indonesia travel. In Yogyakarta, local people own a motorcycle and as a response to that, backpackers like to rent their own motorcycles to explore the city, rather than taking a taxi. For travelling between cities they like to use local transport, which corresponds with their budget on one hand and which is an authentic way of travelling on the other hand. Moreover, their independent way of travelling allows backpackers to see the authentic, undiscovered places they are looking for. Backpackers are, however, still dependent of the local travel services, for example when it comes to bike or car rental and this leads to interaction with locals.

From these phenomena, another situation can be interpreted as a paradox. The search for authentic, undiscovered things within a view of localisation has been accomplished by globalisation. It is a result of globalisation that allows the backpackers to travel to Indonesia with their available sources and it is easier to find destinations because of the increased availability and access to information.

The increased availability and access to information makes it easier for travellers to get to their destinations, but it can also limit the search to undiscovered places where backpackers look for. The Lonely Planet, which is a trip guide that is often used by backpackers, offers a guide to finding secret, undiscovered places in Indonesia. However, since so many backpackers make use of this guide, the undiscovered places in Indonesia have a high possibility of not being undiscovered anymore and instead being visited by a number of backpackers looking for something ‘undiscovered’.

#### *6.4 The influence of globalisation on the local perception on backpacker behaviour*

As explained in the previous paragraph, Indonesia takes in a different development rank in the present day compared to the western countries the backpackers come from, which makes their

perspective come from a different angle. This has been mentioned by the local people in the interviews, saying that the older generation in the city had never seen or heard about the 'backpacker' phenomenon earlier, which makes them more sceptical towards the rise of the backpacker compared to younger people in the city. This is a consequence of the interconnectedness that has been growing over the past years and this is why the backpacker phenomenon has become more normal over the years.

Furthermore, the younger population of the city who have access to the internet, notice that the internet is mainly dominated by western culture, which makes them familiar with the culture of the backpackers who are in the city. Therefore, the perspectives of the younger people in the city can be shaped differently compared to the older people in the city, because of how much they respectively got in touch with backpackers in advance. The reason why the backpackers stand out to the locals is that of the different background, which has been discussed.

As illustrated introductory section of this study, the increased interconnectness as a result of globalisation has led to more worldwide travellers, which caused the number of backpackers in Yogyakarta to grow. The number of backpackers grows along with the tourist business, which creates more interaction between the two.

Although a number of backpackers in the city keeps growing as a result of globalisation, the majority of the local population does not have the necessary resources to travel other places to go backpacking. This finding makes that globalisation has different outcomes for the actors, as it creates opportunities for backpackers and it creates an increase of visitors for local people in Yogyakarta. It has different outcomes on the different actors and this asks for different coping mechanisms. In Yogyakarta, the local people try to benefit from the increased number of arrivals by creating facilities for the backpacker that can generate income.

### *6.5 Globalisation: overview*

Although globalisation can be seen as a worldwide phenomenon with clear characteristics and features, it can have different outcomes on different actors. For backpackers, who predominantly come from western countries that are ranked high in development, globalisation has created new opportunities on travelling the world and has made travelling easier and faster over time, with the resources they have. However, as the phenomenon gives backpackers the opportunity to travel, it leads to a counter-reaction that expresses the need to look for places and people who are considered authentic and undiscovered.

On the other side, globalisation has made it easier for backpackers to travel due to the increased mobility and this has led to an increase of arrivals in Yogyakarta, which is noticed by the local people. They do not have the resources to travel themselves, but they can still profit from the people who can, by creating facilities for backpackers that can generate income.

## 7. Conclusion

After the analysis, the main research question will be answered, along with the sub questions that have been set up in the introduction of this study.

### *7.1 Backpacker behaviour*

As drafted in the theory in chapter 2, backpackers are defined as independent travellers who seek out new and untouched locations across the globe. In the conversations with respondents, the independence of backpackers is a shared experience. A commonly given description of the respondents is that backpackers move around, for example on a motorcycle, to explore the area further than the main attractions in Yogyakarta. This corresponds with what is said in the theory of Jaworski & Pritchard (2005). However, according to the respondents, Yogyakarta is not a new and untouched location. The tourism is growing in the city and Yogyakarta is still visited by backpackers, but also by non-backpacker tourists. Although Yogyakarta as a city itself might not be new and untouched, there is still a difference noticeable between backpackers and regular tourists in the way they explore the city. The regular tourists have the tendency to stay in hotels run by national or international tourism organisations, while backpackers stay in places that are run by local people. Another shared experience about the backpackers is that they are more likely to visit local places compared to the regular tourists. Compared with the theory, this illustrates a more *localist* oriented view of the backpackers in general. A classic backpacker, in theory, can diverge in reality, but the core characteristics of a classic backpacker can be examined. As Uriely et al. (2005) sketched in their theory, backpackers are away for a longer time than other tourists. The respondents are aware of this and for them, this is a clarification of why they travel on a lower budget than other tourists, who stay abroad for a shorter period. This is an effect that has also been mentioned by Uriely et al. (2005). Furthermore, Jaworski & Pritchard (2005) added that backpackers do not likely plan their trip in advance and like to be more open to last-minute changes of plans. This came forward in the interviews, that also corresponded with the independence and flexibility of the backpackers the respondents commonly experienced.

### *7.2 Local perceptions on backpackers*

In the sections about the backpacker culture and the local culture, a description of both cultures is illustrated. The main characteristics and features of both cultures have an influence on the interaction between the two cultures and are further analysed in this paragraph.

In the dramaturgical model, where Goffman (1959) approaches the world as a stage, *front stage* and *back stage* behaviour are the key terms, can be applied to the interaction between backpackers and locals.

As Cohen & Cooper (1986) implied, language plays a key role within the concept of interaction. Since there is a difference between the sectors people in the city work in, the purposes and degrees of interaction will be different. For the majority of the citizens that work in the agricultural sector, education in English has not been possible, which places them in a position of a disadvantage compared to the people who work in the other sectors.. The majority of the backpackers does not speak Bahasa Indonesia or Javanese and the farmers do not speak English, which causes a low degree of expressing feelings and thoughts to each other when it is compared to the other sectors of labour. Miller & Johnson (2014) stated that after a conversation it is easier to shape a perception about a person. The people who work in the backpacker business, for example hostel owners, have a higher level of interaction with backpackers and it makes it easier for them to shape their perception about them. What has to be taken into account, however, is their situated identity and the role they are in, as illustrated by Goffman (1959). The approach of the world as a stage can be applied to the situation in Yogyakarta, by making the distinction between *front stage* and *back stage* behaviour. Since people in the backpacker industry profit from backpackers, the behaviour that will be shown to the tourists will most likely be *front stage* behaviour. Since backpackers have a tendency to visit places that are owned by locals and the locals try to profit from the visitation of the backpackers, the locals will try to stay kind to the backpacker that is visiting the place. The *back stage* behaviour is not easily noticed by visitors, due to the high interest they have in profiting from the visitors and being friendly increases the amount of profit and more credibility for the business.

As mentioned by the local people, there are visible features that address *objective culture* for the backpackers. Local people mention the different way of dressing they notice from the backpackers, which they characterise as less formal compared to their way of dressing. Though the local way of dressing is originated from religious perspectives, this is the way they come through. To local people, it basically means that they wear long sleeves and women optionally cover their hair with a headscarf. These people see the way of dressing the backpackers have more as *back stage* behaviour, stating that short sleeves and no headscarves are more accepted in a private situation. In this way, there is a discrepancy between the definition of *front stage* dressing and *back stage* dressing and the interpretation and completion of that by both groups.



Another feature that is experienced by local people is the alcohol consumption of backpackers in Yogyakarta. From the observations in Yogyakarta, it became clear that only the Prawirotaman and Malioboro area offer alcoholic beverages to tourists, as the majority of the locals in Yogyakarta is Muslim and therefore does not drink alcohol for religious purposes. Backpackers are more likely to drink alcohol and that is noticed by the local people through the *front stage behaviour* the backpackers show when they are consuming alcohol.

### *7.3 Impact of globalisation on locals and backpackers in Yogyakarta*

To place the phenomenon in a context of globalisation, the results have to be analysed with the corresponding theories. When put in a larger perspective, backpackers are originated from the central world, while Indonesia is a country that is still in economic and social development (Patrick, 2003).

According to Bauman, both globalisation and localisation can co-exist as *glocalisation*. In Yogyakarta, this would create opportunities for the local entrepreneurs to start new businesses for the increasing tourism on one hand, but the growing interest in local goods on the other hand. At this moment, this development puts pressure on the *space of flows* and *space of places* in the city. Because of the increased mobility, there is an increased pressure on the *space of flows* in Yogyakarta, which results in congestion in the city, especially in the high season. The citizens try to avoid the crowded places in the high season because the *spaces of places* in the city are occupied by a large number of visitors.

### *7.4 Overview*

In the previous paragraphs, the sub questions were answered that was set up to answer the main question: *What are the local perceptions of the influence of backpackers on the local culture of Yogyakarta as a result of globalisation?*

One of the findings is that the locals in Yogyakarta notice that backpackers are independent and therefore are travelling alone. Another feature of backpackers that has been recognised by locals is the fact that they are on a budget. They have a higher level of interaction with local people in the city when the locals compare it with non-backpacker tourists and the locals experience this in a positive way. However, the degree of interaction depends on the sector in which the local people are active. In the touristic business sector, people have the most interaction with backpackers, as the backpackers are their main source of income. Because of the dependency of backpackers in this sector, there will be more *front stage* behaviour towards the backpackers, leaving the *back stage* behaviour behind. The other two sectors in Yogyakarta, the agricultural sector and the educational sector, have a less direct dependency of the backpackers in the city,

which results in a lower degree of interaction. Between these two sections, another distinction can be made based upon the level of English. The people who are active in the educational sector of Yogyakarta are able to communicate with backpackers through the English language, which allows them to express meaning through linguistic expressions when necessary. Moreover, *front stage* and *back stage* behaviour should be placed into a broader context, as not all backpackers nor all local people show the same *front stage* behaviour. In the example given about the conflicts, *front stage* behaviour can be dominated by small groups within the group of backpackers. Even though it is not representative for the entire group, as Goffman (1959) illustrated, *front stage* behaviour is the behaviour that is most obvious to an outsider's perspective.

The group who does not have a direct dependency of the backpackers in the high season is more likely to avoid the places that are crowded in the high season. From the given answers in the interviews, this is mainly because they have no benefit to be in these places and as they are crowded in the high season, they like to stay away from these areas.

Regardless of the different degrees of interaction, there is a common vision on the *subjective culture* of backpackers deductible from the locals. As mentioned earlier, the local people have more contact with backpackers compared with the non-backpacker tourists. Moreover, they feel like the backpackers have respect for the locals and for the environment, which has a positive influence on their perception. For the locals who are active in the touristic business sector, the backpackers are experienced positively even more, because they generate income.

As both locals and backpackers come from different parts of the world, there is also a different *objective culture*, which is recognised by the locals. The locals basically recognise the backpackers by the way they dress, what is different from the local way of dressing. The locals would rather see the backpackers dressing in terms of the local standards, but they will not judge when backpackers dress according to western standards.

As framed in the previous chapters, backpacking has become easier and more accessible because of globalisation, which also has made it possible that different cultures come into contact. The response of backpackers to globalisation is the search for local, authentic and raw things, referred to as *localism*. As Jaworski & Pritchard (2005) described in their theory about backpackers, the seeking of new and untouched locations often brings mass tourism in their wake. In the context of the backpacker who responds to globalisation by sympathising the local, there is a paradox noticeable that questions the difference of the size of the scale the backpackers wish they have an impact on and the scale they actually have an impact on.

### *7.5 Suggestions for further research*

This study has been conducted to fill the gap in the existing literature, which in this case was the missing of a study concerning the perspective of local people in terms of their personal approach towards the backpacker behaviour. In this study, this gap has been examined and filled, to fund a base for future research.

As described in the conclusion, there is a paradox between the localist view of the backpackers and the concept of globalisation that created a global interconnectedness and thus made backpacking easier. Globalisation has led to an easier travel of information which has made it easier to share the ‘undiscovered places’ backpackers are looking for with the world. There is a chance that places that are newly discovered will become touristic attractions in a matter of time, which has also been mentioned by Jaworski & Pritchard (2005).

In the theoretical framework, the fuzziness of boundaries of a ‘classic’ backpacker has been mentioned, which means that in literature there has not been a complete characterisation of a backpacker. Looking at the findings in this study, it can be recommended to aim further research towards a demarcation of the backpackers. This will shape clearer boundaries of what a backpacker is, and therefore it makes it easier to study the role of the backpacker in globalisation, despite the fact that backpackers try to contribute as little as possible to globalisation. A suggestion for future research would be a further elaboration of Goffman's *front stage* and *back stage* behaviour, as these terms are not easily generalised and closed.

### *7.6 Discussion*

After the completion of this research, some comments can be made regarding the research process and the data collection. First of all, the aim of this research was to look for a representation of the local population in the respondents, roughly based upon the demographic description of in chapter 5. The final respondents were between the ages of 18 and 50, which means that the older part of the population has not been taken into account. Moreover, a total of 10 interviews have taken place, of which two interviews did afterwards not match the level that was necessary for the analysis. These two respondents were 55 and 47 years old, which has caused that this age group is less represented in the answers and therefore in the final results.

One of the suspected reasons for the absence of people of above 55 years old is the level of speaking English. One way to avoid this problem in the future is to appoint a translator, who is able to translate to English.

Another way to avoid an incorrect representation of the population of the respondents is to aim for more respondents in advance. For example, for this study, when aimed for 15 respondents, a buffer for 'non-usable interviews' will be created, leaving a better base for the analysis.

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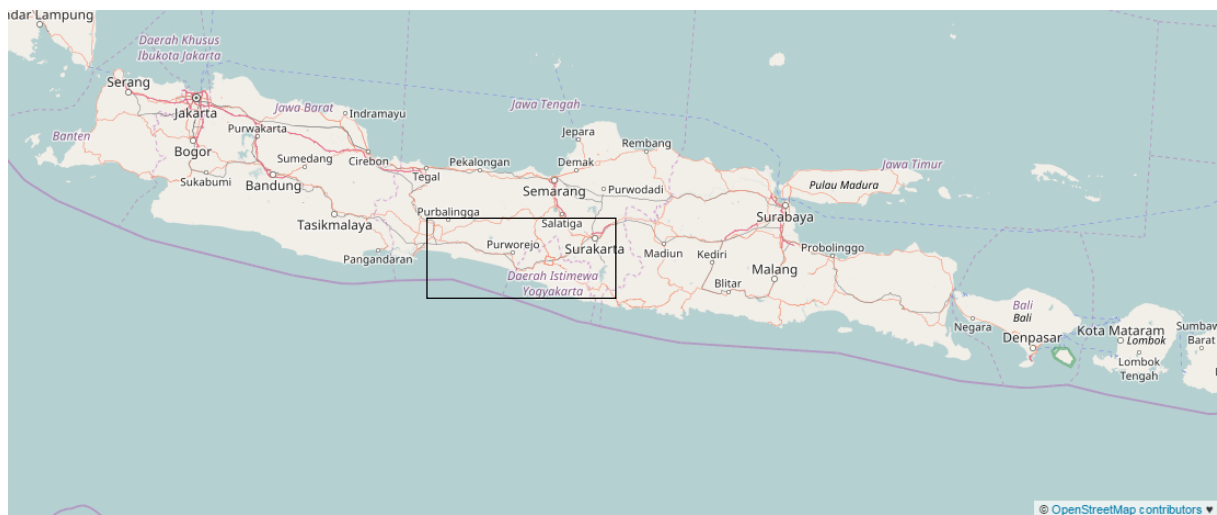
<https://nypost.com/2017/07/20/thailand-is-sick-of-backpackers-begging-for-money-to-get-home/>

## Appendix

## Attachment 1: Maps



Map 1: The location of Java in the archipelago of Indonesia. Source: OpenStreetMap.



Map 2: The location of Yogyakarta in the island of Java. Source: OpenStreetMap.



Map 3: Yogyakarta. Source: OpenStreetMap.

# Backpacker hotspots in Yogyakarta



Map 4: Backpacker hotspots in Indonesia.

*Attachment 2: Interview guide*

**Respondent**

Name:

Age:

City:

**General**

1. How long have you lived in Yogyakarta?
2. Are you familiar with the term 'backpackers'?  
[when they are not familiar with the term, explain it]
3. In what extent do you notice difference between backpackers and regular travellers?
4. The average backpacker has an average stay of four nights, which is twice the stay of a regular tourist, which makes the backpackers a great part of the visitors. In what way do you think this could have an influence on the economic development in Yogyakarta?
5. What is your opinion about the dependence of tourism in Yogyakarta?
6. What do you think of the presence of tourists mainly in the high season? What are the pros and cons and why?
7. What is your view on the tourists in Yogyakarta? [are they mainly a source of money, are they rude, kind, etc.]
8. Do you feel involved with the touristic activities in Yogyakarta?
9. In what way do you notice a change over the years, as a result of the tourism growth?
10. Do you have contact with backpackers here? [positive or negative way and how much]
11. How do you think backpackers see the region? How is this different from your view?



### *Attachment 3: Interview summaries*

#### *Interview 1: 14-3-2017*

Name: Fira

Age: 21

City: Solo, near Yogyakarta

[E-mail: maghfirarifki@yahoo.com]

#### **General**

12. How long have you lived in Yogyakarta?

3 years

13. Are you familiar with the term 'backpackers'?

Yes

[when they are not familiar with the term, explain it]

14. In what extent do you notice difference between backpackers and regular travellers?

Backpackers have a different holiday than regular tourists. She says she notices the difference from the back, because of the backpacks. Backpackers want to walk, they don't usually want to take taxis to go to another place. Tourists usually like to stay at places that are a little more comfortable, i.e. a hotel. Backpackers mostly stay in 'homestays' or hostels. She thinks this is because the backpackers are more on a budget. Indonesian people do not usually stay at hostels, hotels and homestays.

15. The average backpacker has an average stay of four nights, which is twice the stay of a regular tourist, which makes the backpackers a great part of the visitors. In what way do you think this could have an influence on the economic development in Yogyakarta?

She says that tourism growth equals income growth, so when the tourism increases this is good for the economy. But there is a difference between the two 'types' of tourism. Backpackers like to go to nature and explore the surroundings by themselves, instead of tourists going on organized tours. She says that it is worth it, so she hopes that the backpackers tell their friends and families to go to Indonesia.

16. What is your opinion about the dependence of tourism in Yogyakarta?

She thinks it is mainly a positive thing, because of the economy. She also likes that people from all over the world like 'her' Yogyakarta. She can meet people from all over the world and she can improve her English skills because of the tourists. In her opinion, there might be some local uneducated people who do not like the tourists because of the different culture they bring with them, and they might feel forced by the tourists. She also mentions that the budget homestays are owned by locals, so backpackers really support the locals, instead of big western companies.

17. What do you think of the presence of tourists mainly in the high season? What are the pros and cons and why?

Maybe when it's high season, the place is too crowded. Especially the street where we were in at that moment. This place is really known for the bars and lots of backpackers like to stay in this area. At this moment, it is really calm, but I was told that in high

season the street is full of people. Fira says she does not always like to be in this place around June/July/August, though she really likes to go here when it is less crowded. For example, when she goes to the beach in high season and she wants to take a picture, she does not want a lot of people to be in it, but this is inevitable since there are so many tourists during that time.

It is positive for the local tourist industry, but personally she does not like the place when it is crowded.

18. What is your view on the tourists in Yogyakarta? [are they mainly a source of money, are they rude, kind, etc.]

She likes to hang out with tourists, because she wants to have many friends from around the world. She also tells that there are a lot of locals still learning to speak English, but they feel a little bit embarrassed to have a conversation.

19. Do you feel involved with the touristic activities in Yogyakarta?

She still goes to touristic places in Yogyakarta. Although she does not go to Borobudur and Prambanan anymore, simply because she has been there a lot already, but she says that there are a lot of undiscovered places in Yogyakarta she likes to go to.

20. In what way do you notice a change over the years, as a result of the tourism growth?

She does not notice a change, because she spent her childhood in Bali. Because there are so many foreign people in Bali, she does not really notice the foreigners in Yogyakarta. The language is different as in the beginning she only was able to speak Bahasa Indonesia: Most of the people speak Javanese in here, but we learn Bahasa Indonesia at school.

21. How do you think backpackers see the region? How is this different from your view?

Yogyakarta is known as one of the cheapest cities of Indonesia. Her parents moved to Yogyakarta from Bali for that reason. That is why she thinks that it is so popular among backpackers, and it happens to have lots of cultural highlights.



*Interview 2: 15-03-2017*

Name: Sugeng

Age: 50

City: Yogyakarta

**General**

1. How long have you lived in Yogyakarta?

50 years, he is born in Yogyakarta.

2. Are you familiar with the term 'backpackers'?

Yes.

[when they are not familiar with the term, explain it]

3. In what extent do you notice difference between backpackers and regular travellers?

From the outside, the backpackers are noticed easily, because of the way they dress and behave. You can recognize them by their short trousers, flip flops, white skin and of course the big backpack. Backpackers are mostly younger than other visitors. I like the way they dress, although my mother cannot get used to it. She still cannot understand why people would act and dress so weird. This is her opinion, I personally do not have a problem with it, I guess I am just used to it all.

4. The average backpacker has an average stay of four nights, which is twice the stay of a regular tourist, which makes the backpackers a great part of the visitors. In what way do you think this could have an influence on the economic development in Yogyakarta?

Backpackers spend their money in a different way. The regular tourists like to go on organised tours and like to pay more money. Backpackers are more individual than the others. Because we have a restaurant, we think it is positive that backpackers stay here longer, because it generates more income.

5. What is your opinion about the dependence of tourism in Yogyakarta?

For us it is good that Yogyakarta depends on tourism and the tourism is still growing. This generates income for the family. Especially in the high season, when there are a lot of tourists in the city. We have good contact with the tourists in Yogyakarta.

6. Do you feel involved with the touristic activities in Yogyakarta?

We do not often visit the touristic areas, because we have to work a lot. But we like to go to the Borobudur with tourists and be their guide. We are not afraid to speak to them.

7. In what way do you notice a change over the years, as a result of the tourism growth?

More people are visiting Yogyakarta over the years, especially compared to when I was younger.

8. Do you have contact with backpackers here? [positive or negative way and how much]

Yes, we have contact with backpackers.

9. How do you think backpackers see the region? How is this different from your view?

There is always a difference in the view that the tourists have on the city. They are on holiday and I live here, so we use the city for different purposes. They like to go to restaurants and go to the temples and museums, while I work for money.

*Interview 3: 16-03-2017*

Name: Shinta

Age: 25

City: Yogyakarta

**General**

1. How long have you lived in Yogyakarta?

25 years, she was born there.

2. Are you familiar with the term 'backpackers'?

Yes

[when they are not familiar with the term, explain it]

3. In what extent do you notice difference between backpackers and regular travellers?

The backpackers stay in homestays and hostels. They do not like the shared groups. She works at a tourist office and she notices backpackers booking tours on their own instead of with groups. She does not notice differences by the way they dress or behave. Regular tourists like to stay in hotels.

4. The average backpacker has an average stay of four nights, which is twice the stay of a regular tourist, which makes the backpackers a great part of the visitors. In what way do you think this could have an influence on the economic development in Yogyakarta?

I think it is an opportunity for new homestays. Because hotels are a lot bigger and more immense than hostels and homestays and are mostly built by big western companies, so does not create opportunities for locals. Homestays and hostels are accessible to start up as a local, so the growth of backpackers in this region really creates opportunities to start something small-sized. For example, in this street there are mainly local people.

5. What is your opinion about the dependence of tourism in Yogyakarta?

There are a lot of areas in the city that are very much focused on the tourism, but there are also areas that do not have this focus. It is not all tourism in Yogyakarta, it is still possible to avoid when you do not want to see tourists. But personally she does not feel to 'hide' for the tourists, since she likes to be around them.

6. What do you think of the presence of tourists mainly in the high season? What are the pros and cons and why?

It is crowded in the high season and that can cause some problems sometimes, for example in the cafes. But they leave in a couple of days, so they do not upset the local people because they know they leave eventually. She thinks that it is mainly the other tourists that are upset with that behaviour, instead of the local people. The local people know that it is a temporary thing. It does not happen often in the low season, because Muslim people do not drink alcohol.

7. What is your view on the tourists in Yogyakarta? [are they mainly a source of money, are they rude, kind, etc.]

They have a lot of money for travelling here, even though they are still students. This makes her a little bit jealous, because she is also a student and she cannot afford to do the same. Also, a lot of people in Indonesia are Muslim, so the way tourists dress can be a little bit upsetting. It sometimes feels like they do not have a lot of respect for the

culture in Indonesia. In some extent it is acceptable, but there is a limit to it, especially when people are on the streets.

8. Do you feel involved with the touristic activities in Yogyakarta?  
She has been to Borobudur, Prambanan and the Mount Bromo. She likes to go there because she thinks it is beautiful, but she is not a guide to tourists because she says that the tourist attractions have their own guides that have a lot more information about it.
9. In what way do you notice a change over the years, as a result of the tourism growth?  
It gets more crowded every year. Three or four years ago, there were not a lot of travel agencies in the city. The amount has grown a lot over the past years. They have their own culture and Yogyakarta has their own culture, but she thinks that both cultures can co-exist. The restaurants in this street have owners from other countries. She likes the western food sometimes, so for her the restaurants are a positive thing.
10. Do you have contact with backpackers here? [positive or negative way and how much]  
Because I am working for a tourist office that operates around the world, I have lots of contacts from around the world. It is over e-mail and WhatsApp only, because I do not have the resources to travel around a lot.
11. How do you think backpackers see the region? How is this different from your view?  
She thinks that people like to stay in Yogyakarta because the people there are very friendly. It is more comfortable to stay here compared to Jakarta. To her, the city is more meaningful because she was born here and she studies here. She likes to see the culture from all the other countries compared to her own culture. She does not take over the habits from other countries, but she respects it and likes it.

*Interview 4: 16-03-2017*

Name: Ardy

Age: 24

City: Yogyakarta

[E-mail: ardara91@gmail.com)

**General**

1. How long have you lived in Yogyakarta?

24 years

5 months

2. Are you familiar with the term 'backpackers'?

[when they are not familiar with the term, explain it]

Yes

3. In what extent do you notice difference between backpackers and regular travellers?

The backpackers are more independent. They like to walk or like to take their own scooter to go places. They also like to pay less money, even though if that means that it is less comfortable.

4. The average backpacker has an average stay of four nights, which is twice the stay of a regular tourist, which makes the backpackers a great part of the visitors. In what way do you think this could have an influence on the economic development in Yogyakarta?

The backpackers are more open to new things, so he thinks that it creates opportunities for local entrepreneurs to create new things. This can give the economy of Yogyakarta a real boost and it can eventually lead to tourism growth, so the influence can be great.

5. What is your opinion about the dependence of tourism in Yogyakarta?

-

6. What do you think of the presence of tourists mainly in the high season? What are the pros and cons and why?

In the high season there are too many people in this area. I am never annoyed by the tourists, but I think the pressure on the hostels and homestays is really high and the difference between the high season and the low season is so big. But after the high season it is more relaxed.

7. What is your view on the tourists in Yogyakarta? [are they mainly a source of money, are they rude, kind, etc.]

Especially the young people really tolerate the western culture. But they should dress like locals in some places.

8. Do you feel involved with the touristic activities in Yogyakarta?

I still go to touristic areas and I am not afraid to step out to tourists. Sometimes I even find myself being nicer to European people than to Indonesian people.

I always want to share my knowledge about the temples with other people. Sometimes they do not always accept my offer, but I understand that it sometimes is hard to believe that I do not want their money.

9. In what way do you notice a change over the years, as a result of the tourism growth?

I moved to West Papua in 2010 and I came back in 2014. So I was not there in that period, but when I came back I noticed a lot of differences from when I left. When I

left, there were not so many hotels in the area, but when I came back, so many new hotels were built. Lots of touristic housing was built, but this is mainly positive for tourists and not for the locals. Right now, it is getting more difficult to find water around the city, because the hotels are using so much of the water supply. Also, the ground water level decreased and because of the building it is harder to get it from the ground. The buildings have big basements that prevent the water flow through the ground and this eventually leads to water that is not fresh enough for drinking.

10. Do you have contact with backpackers here? [positive or negative way and how much]

Yes, a lot. But sometimes there are misunderstandings and then people think I just want their money, but that is not the case.

At first, we give information and they leave their number. Then we go lots of places together.

11. How do you think backpackers see the region? How is this different from your view?

Backpackers see the region as cheap. They come to me and ask a lot: I want to go to places where is no entrance fee. The backpackers should think about the income it generates for the people. Entrance fees generate income for the people working there, so it is not possible to make it cheap all the time.

*Interview 5: 17-03-2017*

Name: Mawar

Age: 18

City: Yogyakarta, but originally from Solo

**General**

1. How long have you lived in Yogyakarta?  
5 months
2. Are you familiar with the term 'backpackers'?  
[when they are not familiar with the term, explain it]
3. In what extent do you notice difference between backpackers and regular travellers?  
Backpackers like to spend less money, even if that means that it is less comfortable. They are more independent and travel alone most of the time. Sometimes they make small groups when they meet people along the way, but they mainly start travelling alone. Backpackers are more interested in local culture instead of the big touristic attractions, compared to other tourists.
4. The average backpacker has an average stay of four nights, which is twice the stay of a regular tourist, which makes the backpackers a great part of the visitors. In what way do you think this could have an influence on the economic development in Yogyakarta?  
They can really help the local restaurants. It generates income for the homestays and the hostels, and they can give good reviews for the touristic businesses. This can lead to tourism growth. For the economy, the regular tourists are better, because they pay a lot more money on average than the backpackers, but the backpackers are much more supportive for the locals. Regular tourists also make reservations for tours at this tourist office by email, because they read about it online before the trip. This is not something that is likely for backpackers, because they do not like to plan everything out.
5. What is your opinion about the dependence of tourism in Yogyakarta?  
When there are lots of people visiting Yogyakarta, they tell their friends and family about it when they get home. Yogyakarta is almost catching up on Bali to be the best destination in Indonesia.
6. What do you think of the presence of tourists mainly in the high season? What are the pros and cons and why?  
I work at a tourist office, so for me it is mainly the profit I think about. It is still March right now, but we are already getting lots of reservation for the high season, so we try to prepare ourselves as much as possible. Also, the government is not helping a lot during the high season.
7. What is your view on the tourists in Yogyakarta? [are they mainly a source of money, are they rude, kind, etc.]  
Especially the young people really tolerate the western culture. But they should dress like locals in some places. Older people might have a different vision. It is because when they grew up, they were exposed to western people in a different way I think, and there weren't so many tourists in the city back then.
8. Do you feel involved with the touristic activities in Yogyakarta?

I still go to the temples in Yogyakarta, for example. I know a lot about the temples and I try to look for solo travellers and want to tell a lot about the temples. A lot of the times we end up spending the whole day together, eating at restaurants and everything. I do not feel any distance between travellers and myself.

9. In what way do you notice a change over the years, as a result of the tourism growth?
10. It is hard to answer, because she has only lived here for five months. But she knows about the tourism growth over the past years. The government has a regulation that everybody is allowed to open a hotel. She thinks the traffic is a problem, because more hotels means more traffic. The government has created a public bus transport, but this does not really work because it takes so long to go from one place to another. The government is also going to stop the scooter taxis, which are being used by tourists a lot, so this is also going to be a problem. Sometimes I feel like tourism business grows faster than the actual amount of tourists.
11. Do you have contact with backpackers here? [positive or negative way and how much]  
At first, we give information and they leave their number. Then we go lots of places together.
12. How do you think backpackers see the region? How is this different from your view?  
Backpackers see the region as cheap. They come to me and ask a lot: I want to go to places where is no entrance fee. The backpackers should think about the income it generates for the people. Entrance fees generate income for the people working there, so it is not possible to make it cheap all the time.

*Interview 6: 21-03-2017*

Name: Elson

Age: 20

City: Yogyakarta

[E-mail: elson.susilo@gmail.com]

**General**

1. How long have you lived in Yogyakarta?

5 years

2. Are you familiar with the term 'backpackers'?

[when they are not familiar with the term, explain it]

Yes

3. In what extent do you notice difference between backpackers and regular travellers?

Backpackers like to go to nature places instead of the big temples. Because they do not have to pay. They go around on motorcycles with t-shirts and short pants. You recognise them by the short trousers. I think the older people in Indonesia are more disturbed by the way people dress, because they are not used to that. The younger people are more okay with it. Backpackers come here and they are very polite and respect the culture. Older people have a different attitude towards backpackers. They are not used to their culture and only know their own culture.

4. The average backpacker has an average stay of four nights, which is twice the stay of a regular tourist, which makes the backpackers a great part of the visitors. In what way do you think this could have an influence on the economic development in Yogyakarta?

The city of Yogyakarta is supported by creative industry and small industry. Backpackers like the small and authentic, genuine things, so in that way they really support the local people and create opportunities to improve. For example people with small restaurants, homestays, hotels etc.

5. What is your opinion about the dependence of tourism in Yogyakarta?

I think that if the tourist would be banned in Yogyakarta, the city would be dead. The two sectors are supporting Yogyakarta, but I do not think that the city can manage without one of the sectors. Education is part of the tourism object, people come to see the campus and so the education also relies on tourism.

6. What do you think of the presence of tourists mainly in the high season? What are the pros and cons and why?

It is really difficult to go places in the high season. I drove here in 30 minutes, in the high season this can go up until 1 hour- 1,5 hours. I never go to the touristic attractions in the high season. Lots of locals try to avoid the tourists by staying in during the high season as much as possible. I personally leave Yogyakarta when it is high season, because I do not profit from the tourists personally, so it basically just annoys me that there are so many people around.

7. What is your view on the tourists in Yogyakarta? [are they mainly a source of money, are they rude, kind, etc.]



Local tourists are less kind than foreign tourists, and I do not feel like the locals do. In my opinion this is because the locals pretend like this is their hometown. They throw away the garbage and the foreign people are more clean.

8. Do you feel involved with the touristic activities in Yogyakarta?

I still like to go to touristic areas and to show people around in the place, since I know the history .

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9. In what way do you notice a change over the years, as a result of the tourism growth?

10. Do you have contact with backpackers here? [positive or negative way and how much]

I do not go to places where I meet a lot of backpackers, except for the temples sometime. But when I go places I like to talk to them and get to know them. I do not have real friends who are backpackers but I am open for conversations.

11. How do you think backpackers see the region? How is this different from your view?

When I just came to the city, I felt the same as you did. I was amazed by everything I saw, but after a while it becomes normal. The tourists who see Yogyakarta for the first time will experience the same thing. But if they would be living there for a longer time, they would experience the city the same as I do. So I think that a lot of beauty of the city has become normal to me, so the tourists in the city have a more positive view on the city.

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*Interview 7: 22-03-2017*

Name: Malinda

Age: 22

City: Yogyakarta, Sleman

[E-mail: malinda.zhara.@gmail.com]

### **General**

1. How long have you lived in Yogyakarta?

22 years, since birth.

2. Are you familiar with the term 'backpackers'?

Yes

[when they are not familiar with the term, explain it]

3. In what extent do you notice difference between backpackers and regular travellers?

Prawirotan area is an area where lots of backpackers go. The hostels in that street are on a budget, so it attracts a lot of backpackers. It is less comfortable, but they like to pay less money so that is okay with them. I think it is also because they spend months abroad compared to normal tourists, so they need to spread out the money over time. I notice the backpackers by the way they dress, they have different clothes and more expensive clothes. I respect the way they dress.

4. The average backpacker has an average stay of four nights, which is twice the stay of a regular tourist, which makes the backpackers a great part of the visitors. In what way do you think this could have an influence on the economic development in Yogyakarta?

Yogyakarta is a very small city and there are many tourist attractions close to the city. Of course the palace and the temples, but nature, the volcano and other places are nearby. Regular tourists usually tend to go to more expensive restaurants. The more expensive restaurants mainly have owners who are not from the city. The smaller, cheaper restaurants are often visited by backpackers are owned by locals, so the backpackers really support the local culture in Yogyakarta.

5. What is your opinion about the dependence of tourism in Yogyakarta?

I think that the city has more sectors to rely on. There are a lot of businesses here and a lot of students. If the tourists – for some reason – are leaving, the city can still continue to exist and develop.

6. What do you think of the presence of tourists mainly in the high season? What are the pros and cons and why?

She just wants to stay inside in the high seasons, because there are traffic jams all over the city. Lots of students are leaving the city because the tourists are coming.

7. What is your view on the tourists in Yogyakarta? [are they mainly a source of money, are they rude, kind, etc.]

It is like I said. I respect them, I like to have conversations. They dress differently so they really stand out.

8. Do you feel involved with the touristic activities in Yogyakarta?

I do not go to the main temples in Yogyakarta anymore, because there are so many other nice spots that are less touristic and are also still new for me.

9. In what way do you notice a change over the years, as a result of the tourism growth?
10. Do you have contact with backpackers here? [positive or negative way and how much]  
I do not have contact with backpackers here, because I am afraid that they might have prejudices of us being Muslim. The people live by Allah's rules, we visit the mosque , pray every day and eat halal meat. It is because of the news that has been going around lately and I am afraid that they think about that when they see me. It is not that I do not speak with backpackers at all, but I am a little on the background maybe.
11. How do you think backpackers see the region? How is this different from your view?

*Interview 8: 27-03-2017*

Name: Anggit

Age: 30

City: Yogyakarta

[E-mail: vincensiusanggit@gmail.com]

**General**

1. How long have you lived in Yogyakarta?

30 years, in Sleman area

2. Are you familiar with the term 'backpackers'?

[when they are not familiar with the term, explain it]

Yes

3. In what extent do you notice difference between backpackers and regular travellers?

The backpackers mainly book cheaper tours and they do not find comfort important. They like to meet new people and they book different tours than other tourists to do that. These tours are a little less comfortable, but cheaper. The regular travellers are willing to spend more money if something is more comfortable. But he thinks that this is also because backpackers are travelling for months and tourists mainly for maximum a couple of weeks, so the backpackers have to spread out their money over a longer period. Also, the backpackers are a little less organised, they are open to do something new or to stay longer. They also like to go places independently, they like to rent motorcycles to go places.

4. The average backpacker has an average stay of four nights, which is twice the stay of a regular tourist, which makes the backpackers a great part of the visitors. In what way do you think this could have an influence on the economic development in Yogyakarta?

If more backpackers are coming, the locals in the city can respond to the growth. So it would definitely raise the economy for the local people. However, the raise of the backpackers and tourists is not unnoticed and the government supports tourism economy, but this also has its downsides to it. Because it is unorganised the city can become a mess. It would help if more people in the city would be able to speak English, because it makes it easier to communicate with the tourists and it could improve the tourism business. However, there is a problem with the degree of speaking English. The importance of learning the English language is not stressed enough in high school. I think. I took some English courses after I graduated to give myself more opportunities.

5. What is your opinion about the dependence of tourism in Yogyakarta?

His biggest concern is the garbage. This is not only in the touristic areas, but the local government has not been able to find a solution for the garbage. So when the tourism is growing, the amount of garbage in the city is also growing, and eventually it will go in the rivers and nature. Even though the government is giving restrictions for throwing garbage in nature, it still happens. The effect of the garbage on the environment is immense, because the garbage will end up in the oceans or it will be burned by the locals, since this is a sort of culture here, to burn the plastics.

The Sultan of Yogyakarta is moving the airport from the city centre to another district. This happens to be an agricultural area, but there is enough space to build a bigger airport. The farmers are against it and in the city there are lots of signs that say “without farmers, what do we eat?”.

Yogyakarta is an agricultural city, a student city and a tourist city. So the city is not solely dependent of the tourism, but also has other things to rely on. All the three sectors are supportive to the city.

6. What do you think of the presence of tourists mainly in the high season? What are the pros and cons and why?

7. What is your view on the tourists in Yogyakarta? [are they mainly a source of money, are they rude, kind, etc.]

They are people who are leaving from their lives at home for a moment. They try to have a good time abroad. Their behaviour is very different from the behaviour in Yogyakarta and of course, they dress differently. He is used to the way they dress, so it does not bother him. But he thinks that it is the responsibility of the travel agencies to inform people about the cultural habits, do's and don'ts, etc.

8. Do you feel involved with the touristic activities in Yogyakarta?

He still goes to the touristic places. He works at a travel agency and likes to inform people about the history of the places. But since he goes there as a guide, there is a difference between him and the tourists. But he says that this is natural.

9. In what way do you notice a change over the years, as a result of the tourism growth? Garbage and other parts of the city.

10. Do you have contact with backpackers here? [positive or negative way and how much]

He has been on backpacking trips himself and he was also on a budget at that moment.

11. How do you think backpackers see the region? How is this different from your view?

Lots of visitors told him that Yogyakarta is a very nice place to stay on a holiday, but not for living. As a local he thinks that the city is good for studying and working, and he likes living there. The main attractions in Yogyakarta, like the temples and the palace, are visited a lot. But, on the other hand, there are also lots of beaches, nature and other places that are not so common. The tourists do not go there simply because they do not know that these places actually exist.