



Transformation of Rumah Gadang Into Homestay in Traditional Village of Nagari Sijunjung

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ABSTRACT

This research explains the transformation of Rumah Gadang in the Traditional Village of Nagari Sijunjung. Rumah Gadang is an embodiment of Minangkabau culture both in place and space and is one of the characteristics of an ideal sociocultural life. But over time, Rumah Gadang has changed its function to become an inn on the tourism agenda. This certainly raises the question of what is the definition of Rumah Gadang for Minangkabau people today. Through observation methods, in-depth interviews and utilizing previous writings, the phenomenon of Rumah Gadang in the Traditional Village of Nagari Sijunjung which is used as an inn and tourist destination through the concept of rural tourism is examined. The results show that Rumah Gadang is not only a place, but functions as a space in carrying out social, economic and cultural life. The transformation of Rumah Gadang to lodging causes some social and cultural functions to be limited but economic functions increase. These two sides of the coin are the intertwining that is happening in the Traditional Village of Nagari Sijunjung where culture and tourism are packaged together. In the end, economic factors through the tourism industry make the survival of Rumah Gadang for Sijunjung people.

Keywords: Homestay; Rumah Gadang; Traditional Village of Nagari Sijunjung

ABSTRAK

Penelitian ini menjelaskan tentang transformasi Rumah Gadang yang ada di Perkampungan Adat Nagari Sijunjung. Rumah Gadang merupakan sebagai perwujudan budaya Minangkabau baik secara tempat ataupun ruang dan sebagai salah satu ciri khas kehidupan sosiokultural yang ideal. Namun seiring perkembangan zaman, Rumah Gadang beralih fungsi menjadi penginapan dalam agenda pariwisata. Hal ini tentu menimbulkan pertanyaan apakah definisi Rumah Gadang bagi orang Minangkabau pada saat ini. Melalui metode observasi, wawancara mendalam serta memanfaatkan tulisan terdahulu, dilakukan penelaahan terhadap fenomena Rumah Gadang di Perkampungan Adat Nagari Sijunjung yang dijadikan sebagai penginapan dan destinasi wisata

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melalui konsep pariwisata pedesaan. Hasilnya menunjukkan Rumah Gadang bukan hanya sebagai tempat, namun berfungsi sebagai ruang dalam menjalankan kehidupan sosial, ekonomi dan budaya. Transformasi Rumah Gadang ke penginapan menyebabkan beberapa fungsi sosial dan budaya terbatas namun fungsi ekonomi meningkat. Dua sisi mata uang inilah yang menjadi kelindan yang sedang terjadi di Perkampungan Adat Nagari Sijunjung dimana antara budaya dan pariwisata yang dikemas bersamaan. Pada akhirnya, faktor ekonomi melalui industri pariwisata membuat keberlanjutan Rumah Gadang bagi orang Sijunjung.

Kata Kunci: Homestay; Rumah Gadang; Perkampungan Adat Nagari Sijunjung

1. Introduction

Pola The increasing scale of cultural tourism also increases its impact on the people and places visited, as well as the emergence of links with cultural heritage issues and shifting identities (Pung et al., 2020; Richards, 2021). In this case, tourism began to utilize cultural values and heritage as a tourist 'product' and transformed it not according to its original function. thus, it has a tourist attraction and image that 'sells' in the tourist market. in rural communities that have culture, and cultural objects are very likely to be packaged as tourism. The diversity of communities in Indonesia is considered a great potential that can be developed as cultural tourism. The diversity of communities in Indonesia is considered a great potential that can be developed as cultural tourism. Cultural manifestations are elements that are considered headlines in cultural tourism, one of which is Rumah Gadang in the Minangkabau ethnic group.

Rumah Gadang is one of the characteristics of the Minangkabau ethnic group centered in the province of West Sumatra (Arsya, 2016; Rahmaini, 2019, 2022). The Minangkabau tribe makes Rumah Gadang as the axis of culture or the way of life. According to some opinions, Rumah Gadang is a traditional house as a concrete manifestation of the culture of the Minangkabau people (Marthala, 2013; Navis, 1984). Therefore, Rumah Gadang is still maintained in physical form in the villages of the Minangkabau settlement area. Especially in the *darek* area (the area of origin of the Minangkabau people). However, not all Minangkabau villages still maintain Rumah Gadang as a place to live, due to the transition to modern houses, especially in the *rantau* area (the distribution area of the Minangkabau people).

Factors that cause the survival of Rumah Gadang in the *darek* area because the community groups tend to be homogeneous and dominate even though there are some people who come from other ethnic groups. So that customs are still maintained and perpetuated with Rumah Gadang as the center of activity. On the other hand, the overseas area is a mixture of populations, mostly as an economic center so that it has been mixed with other ethnicities. Moreover, the movement of people from *darek* to *rantau* does not move the culture but only individuals or households move. So when there are traditional events and several cultural agendas, the families who live overseas will return to their hometowns for a while.

But apart from that, the distribution area of the Minangkabau people is not fixated on the concept of *darek* and *rantau*. This only shows the area of Minangkabau people based on cultural bases. Administratively, West Sumatra province consists of 12 regencies and 7 cities. Only the Mentawai Islands Regency is not a Minangkabau settlement base. So, 18 districts and cities can be found Rumah Gadang which still stands firmly. One of them is in Sijunjung Regency which is currently famous for the Traditional Village of Nagari Sijunjung. In the traditional village, there are 77 units Rumah Gadang that stand upright (Sugiharta & Sutihat, 2018). These houses are mostly inhabited (occupied) by Sijunjung people and as an arena in carrying out cultural agendas.

Seeing this, in 2017, 77 units of Rumah Gadang located in Nagari Sijunjung were designated as National Cultural Heritage based on the Decree of the Ministry of Education and Culture of the Republic of Indonesia Number 106/M/2017. The Rumah Gadang area is called the Traditional Village of Nagari Sijunjung. After its designation as a cultural heritage, the traditional

village area became a tourist destination in Sijunjung Regency. In 2019, it was awarded as the 'Most Popular Traditional Village' at the API (Anugerah Pariwisata Indonesia) from the Ministry of Tourism and Creative Economy. In addition, it is also included in the Ranah Minang Silokek Geopark area as cultural diversity (Rauf & Eriyanti, 2019). In 2023, the Traditional Village of Nagari Sijunjung won the Indonesian World Record Museum (MURI) in the category of the Longest Lined Traditional Village in Indonesia at ADWI (Anugerah Desa Wisata Indonesia) in 2023 and at the same time won 1 (First) Category 8 best Advanced Tourism Village / Developing Village.

But as a tourist village, Rumah Gadang is the hallmark of the Traditional Village of Nagari Sijunjung. Rumah Gadang in the Traditional Village of Nagari Sijunjung is commodified into lodging for guests traveling in Sijunjung (Ermayanti et al., 2022, 2023). Rumah Gadang which is used as a homestay is managed by Nagari Sijunjung and the Customary Village Management Agency as many as 15 units Rumah Gadang with the help of CSR funds from BCA Bank in Jakarta. Therefore, the change of Rumah Gadang which became the social and cultural arena of the Sijunjung people was commodified into a tourism product in the form of a homestay.

In several districts that have Rumah Gadang, transformation has also occurred. In a study conducted by Ikhlas (2021) and Canrath et.al (2022) in District 50 Kota, the Sarugo Village area (Seribu Gonjong), Rumah Gadang was commodified as a place to stay for visiting tourists. Other studies from Rahmaini (2022), Chairi (2021) and Novianti (2020), also show that in South Solok Regency, the Thousand Rumah Gadangs area utilizes Rumah Gadangs as homestays. Thus, the transformation process due to tourist attraction to create a travel experience for visitors is maximized by utilizing local culture (Rumah Gadang). However, it also creates a dilemma between culture and tourism, where the transformation process will entirely affect changes to the cultural values that exist in Rumah Gadang through the standardization of homestays as guest services (as a threat) or vice versa with tourism capital can create a cultural crunch for Minangkabau people in maintaining their culture (as an opportunity).

This phenomenon can be seen as rural tourism that develops in Nagari Sijunjung. The role of culture in the economy is currently receiving major attention from economists and it is believed that the economic culture of a region is a useful tool for development. How is the transformation process and its impact on culture and the people in it.

The purpose of this article is to show the cultural value that exists in the Minangkabau community, namely Rumah Gadang, which is a symbol of their culture. However, over time, the meaning of the symbol (of Rumah Gadang) is interpreted more broadly due to the influence of new values, namely tourism which packs it more economically oriented without leaving socio-cultural values called transformation. The realm of cultural value transformation (Rumah Gadang) into economic value (homestay) is accommodated through the concept of rural tourism in the Traditional Village of Nagari Sijunjung..

2. Literature Review

The tourism sector has expanded and diversified over the past six decades and is one of the fastest growing economies globally. Homestay development in rural areas has occurs for sometime and constitutes a very significant form of local community participant in tourism. Homestay refers to a type of accomodation where tourists or guests pay to stay in private homes, where interaction with a host and/or family, who usually live on the premises and with whom the public space is, to a degree, shared occurs (Kontogeorgopoulos et al., 2015). Homestays are widely developed in tourist villages or rural tourism. A tourist village is a tourism facility that allows visitors to stay in or near the village. The tourist village in question is a place that is administratively classified as a tourist village legalized by the local government where there are variants of tourist attractions offered to visitors either directly or through homestays provided by the local community. The concept of developing a Tourism Village is an effort to increase village economic growth by

utilizing the village's local potential, namely natural and cultural potential as a tourist attraction. Therefore, tourism development through *Desa Wisata* is one strategy that can be said to be effective, this is because Indonesia has considerable potential and tourist villages are also believed to be able to channel the economic benefits of tourism directly to local communities (Janjua et al., 2021).

Culture-based tourism is being developed throughout Indonesia including West Sumatra. It seems that the face of tourism wants to shift from mass tourism to tourism that has a uniqueness, namely culture. This cultural tourism can certainly be developed in rural areas that have indigenous communities. The Traditional Village of Nagari Sijunjung is one form that can be accepted as a thesis from the transition and coercion of the tourism industry doi modern era. The transition, utilizing the cultural elements that exist in indigenous peoples to become objects of fulfilling tourism desires.

Rumah Gadang is a cultural model that describes and symbolizes the Minangkabau ethnicity in West Sumatra. In Nagari Sijunjung, one of the settlements of the Minangkabau people can be found Rumah Gadang which still stands firmly and is still occupied by its owner. The attraction of this cultural capital is what makes tourism developed with the concept of Traditional Village. Traditional Village is a form of rural tourism that relies on culture as a "good" that is traded. Rumah Gadangs are considered as "cultural products" as well as "tourism products" that have been transformed into homestays. This is indeed the case in several Minangkabau areas, that Rumah Gadang is transformed into lodging for guests (tourists). How Rumah Gadang in South Solok was transformed to meet the needs of tourists to feel the life of Minangkabau people (Novianti, 2020; Rahmaini, 2022). On the other hand, in addition to transformation, Rumah Gadang is also commodified as a homestay in Sarugo Village, Limapuluh Kota Regency and Traditional Village located in Sijunjung Regency (Amril, 2017a, 2017b; Ermayanti et al., 2022; Ikhlas, 2021). This process provides reinforcement that tourism in West Sumatra leads to cultural tourism with the concept of sustainable rural tourism and utilizes local communities.

3. Method

This research was conducted in 2022 at the Traditional Village of Nagari Sijunjung. The interest in this research is the concept of culture-based tourism by utilizing the local wisdom of Rumah Gadang as a Homestay. Thus, the transformation that occurs shows the socio-cultural changes of the Minangkabau people in general in Sijunjung. The transformation can be seen when the village is made into a 'tourist village' then the elements of the village are utilized in tourism. Thus, there is a change and impact on society.

Data collection in qualitative research focuses on the actual type of data and the process of collecting it. Data collection includes seeking permission, implementing a good qualitative sampling strategy, developing ways to record information (digital, paper) to anticipating ethical issues that may arise. But what researchers often do in collecting data from field research is observation and interviews (Creswell, 2015). This is what is called fieldwork which involves "active viewing, memory enhancement, informal interviewing. Analysis presents data that is the result of crystallizing their (the group under study's) thoughts to build provisional conclusions, new insights, or diffuse epiphanies (Creswell, 2015).

The informant withdrawal technique uses two categories, namely actors and ordinary informants (Afrizal, 2014). A total of 15 owners of Rumah Gadang who were used as homestays were interviewed along with Ninik Mamak (*datuak*) who became tribal leaders and legitimized Rumah Gadang. The data analysis used is a descriptive study, which shows the transformation of the function of Rumah Gadang as a cultural aspect to the economic function through the concept of tourism development. Data from interviews and observations are elaborated, coded, and formulated according to the concept of tourism anthropology. In the analysis of data results in

the form of emic (informant views) will be elaborated by researchers through the views and perspectives of tourism anthropology theory so as to bring up conclusions (ethical).

4. Result

4.1. Rumah Gadang As the Center of Minangkabau Culture

The telling of cultural values and norms about Minangkabau culture is contained in the *tambo adat* (oral tradition) which is considered a collective memory of the Minangkabau people. *Tambo* consists of descriptions of stories, history and past activities delivered orally by the kaba (storyteller). In accordance with its etymology derived from Sanskrit, *tambay* or *tambe* which means beginning. So *tambo* contains a collection of past stories about Minangkabau customs which are divided into two, namely *tambo alam* and *tambo adat* (Navis, 1984). *Tambo alam* tells the story of the origin of the ancestors and the establishment of the Minangkabau kingdom. Meanwhile, the *tambo adat* tells about the customs or systems and rules of Minangkabau government in the past. Both *tambo* have a line of philosophy that is firmly held (ideology) of the Minangkabau people based on nature (environment).

The philosophy of life of the Minangkabau people is expressed by *Alam Takambang Jadi Guru* or the stars in the sky become guidelines, nature expands as a teacher. Thus, this philosophy is a dialectical form of Minangkabau people in adapting to the environment. *Alam takambang jadi guru* is actually the principle for the whole life with the expression *basabab bakarano* (cause and effect) that exists in this world. By studying nature, a law was born that is recognized together as a guide to the daily life of the Minangkabau people. So that it is contained in the order and ways of living in the style of the Minangkabau people (customary law and value law [norm]).

Based on historical narrative, the legal basis and customary laws/rules of the Minangkabau people are drawn from the results of the Marapalam Agreement between Penghulu and Ulama due to political conflict. So an agreement was born that contained *adat basandi syarak, syarak basandi kitabullah*. This agreement contains a deep meaning between religious and cultural ties. Similarly, the Balinese have a philosophy of life *tri hita karana* which contains three (3) elements, namely welfare, peace and happiness for human life (Darma, 2019). This can be achieved by building a relationship of balance and harmonization between humans and God, humans and humans and humans and their environment. So that with the principles of life, culture and customary rules have a power of resistance, adaptation and overcoming (resilience) in life problems, be it supernatural problems, socio-cultural problems and natural problems (symptoms and disasters). By studying nature, understanding it through the principles of life, the Minangkabau people through a long process can survive all natural phenomena both to conquer it and adapt and survive the dark side.

The geographical condition of the Minangkabau realm has resulted in a concept or philosophy (in the form of a traditional saying) used for settlement and building houses. The proverb states that when building a house, one must pay attention to *alua jo patuik* (good or bad provisions) and the environment. The proverb emphasizes learning from nature. *Alam Takambang Jadi Guru: nan lereng tanami tabu* (plantation), *nan rato kaparumahan* (residence), *kok munggu ka pakuburan* (cemetery), *nan bancah tanami padi* (rice field), *nan gauang make tebek* (yard). So that in making Rumah Gadang it is not merely building a building, but many things are considered both short and long term. The layout of Rumah Gadang also illustrates the nature of the cosmos that the establishment on the east (side) is the beginning of life and while the west side is the end or end of life.

The concept of life of the Minangkabau people is reflected in the form of Rumah Gadang which is a reference to the level of values, culture and philosophy of life (cosmos). Rumah Gadang is a cultural art of the Minangkabau people that has a function not only as a place to live but also symbolizes the existence of a tribe (clan), which is a place for deliberation, traditional

ceremonies and the embodiment of Minangkabau cultural values (Marthala, 2013). Before going any further, it is necessary to discuss what exactly Rumah Gadang is. Rumah Gadang is a typical building of the Minangkabau people who live in the Bukit Barisan area that runs along the west coast of central Sumatra Island. In addition to Rumah Gadang also has a small house as a storage called Rangkiang. Rangkiang is a building for storing rice belonging to the people which consists of four types and as a symbol of the livelihood conditions of a people. Both Rumah Gadang and Rangkiang are principles not only as a settlement of life and as a place to live and but philosophically also as a form of survival.

Rumah Gadang is inherited and owned by mothers (women) called "Limpapeh", inhabited together with husbands and daughters and their husbands. The basis of kinship begins in the household, the mother named "Limpapeh Rumah Nan Gadang" is a symbol of descent, the child is tribal to the mother's tribe (matrilineal). Tribe (clan/family) is a rope of people who are "saparuik [same tribe]" therefore people of the same tribe are prohibited (abstinence) from marrying each other. The mother as "Amban Puriuak" controls the heirloom property and the Rumah Gadang itself. While the male sibling called "Tungganai" inherits and bears the heirloom of the traditional Penghulu title called "sako" (traditional title). The expression reads "*Rumah Gadang basa batuah, Tiang banamo kato hakikat, Pintunyo banamo dalil kiasan, Banduanyo sambah-manyambah, Bajanjang naik batanggo turun, Dindiangnyo panutuik malu, Biliaknyo aluang bunian*". The expression means that the function of Rumah Gadang, has a scope of functions from all parts of the life and daily life of the Minangkabau people. Such as a family residence, caring for sick families, the center for carrying out various traditional ceremonies, a place of consensus for all members of the tribe in discussing their common problems in a tribe, as a place of traditional, religious and cultural education of the tribe and nagari, and so on.

Rumah Gadang itself, in general, has two types, the majority of which refer to the two government systems of the Minangkabau kingdom or commonly referred to as harmony. This harmony is what influences buildings in the distribution area of the Minangkabau people in building Rumah Gadang. Of course, not only the type but the form influenced by this harmony also has the meaning and function of Rumah Gadang in the cultural life of the Minangkabau people.

These two forms of Rumah Gadang are two architectural forms used as a whole by the Minangkabau people in building Rumah Gadang buildings. However, in type, from both general forms there are various types. The types are Raja Babandiang, Gajah Maharam, Surambi Papek and Bapaserak. From the shape, both types between Koto Piliang and Bodi Caniago can be seen that the Koto Piliang Rumah Gadang looks more slender and has many gonjongs. In contrast to Bodi Caniago which looks big and fat. This difference is influenced by the number of poles and the number of rooms in the Rumah Gadang. Culturally, Rumah Gadang Koto Piliang has customary rules or who holds the harmony of Koto Piliang with the customary saying *bajanjang up, batanggo down*. That is, in the government system in Rumah Gadang there are the highest and lowest leaders, so the decision is held by the highest leader. This can be seen from the stepped or terraced floors. In contrast to Rumah Gadang Bodi Caniago which has a flat floor. So that it adheres to the philosophy of *musyawarah jo mufakat*, refer to "*tagak samu tinggi duaduak samu randah*". That is, everything is decided by deliberation so that the leader is only elevated *sarantiang* and preceded by *salangkah*. So that the leader cannot decide everything alone.

Rumah Gadang is the central building of all members of the community in discussing their problems together. All problems related to the family, community and clan are solved together through consensus. In addition, Rumah Gadang is a place where a series of events and banquets take place. In this activity there is interaction between the layers of society in it. These interactions create a closer family relationship that creates mutual respect, care for others, and help each other.

4.2. Transformation of Rumah Gadang to Homestay

The most significant trend in the world of tourism is the development of culture-based tourism potential. In essence, culture as a system of values and norms for society is transformed into a tourism product called cultural tourism. Since the establishment of Nagari Sijunjung as a national cultural heritage, it has become a traditional village that has the potential for tourism opportunities. So that the process of changing from cultural heritage to cultural tourism or heritage tourism becomes a discussion in this paper. That there has been a commodification effort, namely culture as a commodity that is commercialized through the tourism industry. Realizing the potential of the Jorong Padang Ranah and Tanah Bato Traditional Villages of Nagari Sijunjung, the government and Ninik Mamak (tribal leader) work together in realizing this area into a tourist destination, the layout of the Rumah Gadang and the culture is still maintained to be a special attraction to attract visitors.

The tourism image built to promote the traditional village as a tourist area is getting a response from the government and more and more visitors are coming. One form of collaboration to form tourism marketing of the traditional village of Nagari Sijunjung can be seen in the rafting world championship event entitled Silokek Geofest Rafting World Cup (SGRWC) in 2019 making the Rumah Gadang in Nagari Sijunjung a place to stay for foreign and national athletes to stay (Ermayanti et al., 2022; Fajri, 2023; Irwandi & Ermayanti, 2023). In addition, this traditional village has also won second place in the Pesona Indonesia Award in the 'Most Popular Traditional Village' category in 2019. This is one of the blessings and efforts of the community, government and stakeholders in developing tourism in the traditional village of Nagari Sijunjung.

So many Rumah Gadang fill the traditional villages that are used by residents as a place of residence. From time to time this traditional residential house is always well cared for, if any building material is damaged, it will be repaired by the people (owner). Uniquely, the Rumah Gadang in the Sijunjung Traditional Village does not have a *rangkiang* as is common for Rumah Gadang in many areas in West Sumatra, which functions as a place to store rice. Here the community of Rumah Gadang owners has become a tradition of storing rice under the floor of their house. Where, on the lower side of the floor of the house at the right end is modified and a large barrel is made as a place to store goods, especially rice. To open the top board about 5 meters x 5 meters can be opened, then when not in use it is covered again and covered with mats (Lubis, 2020).

Table 1. Rumah Gadang that become Homestays.

No	Clan	Location (Jorong)	Number of Rumah Gadang
1	Piliang	Padang Ranah	3
2	Piliang	Padang Ranah	6
3	Caniago	Padang Ranah	9
4	Caniago	Padang Ranah	11
5	Melayu	Padang Ranah	27
6	Melayu	Padang Ranah	34
7	Panai	Padang Ranah	36
8	Caniago	Padang Ranah	40
9	Bodi	Padang Ranah	44
10	Tobo	Padang Ranah	56
11	Caniago	Tanah Bato	69
12	Caniago	Tanah Bato	73
13	Piliang	Tanah Bato	78
14	Melayu Tak Timbago	Tanah Bato	81
15	Piliang	Tanah Bato	85

Source: Secretariat of Homestay Perkampungan Adat Nagari Sijunjung, 2022.

With this uniqueness, Rumah Gadang is used as a homestay for tourists who want to stay and try the sensation of sleeping on rice without a mattress only on a mat. The selling and

bargaining value of this homestay concept is a special attraction because it is rare for homestays to have the uniqueness of Rumah Gadang which is still maintained today. There are 77 Rumah Gadangs in Nagari Sijunjung (Alfarizi, 2019: 4-5). However, only 15 houses (see table 1.) are used as homestays which are members of the homestay secretariat fostered by BCA Bank. The management of this homestay is under the auspices of the Home Stay Secretariat of the Traditional Village of Nagari Sijunjung, which is located in Jorong Padang Ranah.

4.3. Traditional Village to Rural Tourism

Tourism is a total relationship and phenomena related to the life of tourists in a location or place, all things that are provided to tourists are not intended for long-term or permanent and all payment activities in the tourism location are not only temporary (Spillane, 2003). Rural or village tourism is said to be tourism organized in rural areas or villages (Prakoso, 2022). This rural setting is an attraction in the form of traditional social structures, natural landscapes, communities that tend to maintain local culture and access that is difficult to reach (Ahmed & Jahan, 2013; Ghaderi & Henderson, 2012). Local (rural) elements are important in the development of rural tourism. According to Hadiwijoyo (2012), rural tourism is a tourism package based on the rural atmosphere, local values, traditions, and customs of the local community. Therefore, the principle held in rural tourism is the authenticity and uniqueness of nature, culture and local communities.

Figure 1. Rumah Gadang as Homestay.



Source: Personal Dokumentation, 2022.

Like two sides of a coin, the presence of tourism in the Indigenous Village of Nagari Sijunjung brings both positive and negative influences. The positive side is that tourism has turned the wheels of the economy so that it can bring in considerable foreign exchange for the community and local government. Tourism also acts as a means of learning foreign cultures so that it can get cross cultural understanding. But inevitably, the negative effects of the presence of tourism in the form of commodification of local culture as already explained. To address this, damage control needs to be done so that culture does not turn fully into just a paid performance, it is necessary to separate which cultures are sacred and which cultures can be promoted to tourists. One other approach that might be done is a de-marketing process with the intention of limiting/excluding tourists who come to the tourist area. This is based on the assumption that excessive numbers of tourists, often referred to as mass tourism, can damage the values of the place (Swarbrooke, 1999).

From another point of view, culture emphasizes the wisdom values contained in it, while the economy emphasizes the commercial side and the welfare of the community. There must be a balance between culture and economy. There should be a separation between the culture that is deeply meaningful and sacred and the parts of the culture that can be promoted for tourism. Although it can be said that it is quite difficult to achieve this, it will ultimately bring benefits and goodness to the culture itself. There must be a belief that it is possible to find the perfect balance between. Cultural products can still be utilized as a tourist attraction, as long as the players in the world of tourism do not darken their eyes and change the essence of the culture solely for profit.

In fact, in the Traditional Village of Nagari Sijunjung, Rumah Gadang has been transformed into a homestay that provides both positive and negative sides. But at least, to promote the distinctiveness of the Minangkabau people as a symbol is Rumah Gadang. Thus, the presence of tourism in the midst of Minangkabau culture can provide resistance to the cultural value of Rumah Gadang.

5. Discussion

The rise of the concept of tourism that penetrates into rural corners provides an understanding that the potential of the village to have a very large selling value. In the principle of tourism, especially cultural tourism or villages that have unique communities with their culture are easily packaged into cultural destinations. The Traditional Village of Nagari Sijunjung shows that the concept is truly applied. The process of cultural transformation - Rumah Gadang in Nagari Sijunjung can be an attraction and distinctiveness that provides a selling point that is in demand by many guests in the tourism industry. Rumah Gadang which is used as a place to stay for guests and provide the experience of living and sleeping with the owner of Rumah Gadang increases the image of visitors as a unique experience.

However, there is an intertwining of these processes, doubling the function of Rumah Gadang as a residence for hosts and guests. As a house, Rumah Gadang is indeed a place where family members live, cook and live. In fact, Rumah Gadang also has a cultural function, namely as a "Minangkabau cultural performance" space that has rules, values and norms that are taboo to violate. Thus, the meeting between guests and hosts in the realm of Rumah Gadang will occur positive and negative reciprocal relationships. This view cannot be seen from the reciprocal side. But it must be seen that the actual situation that occurs in the Traditional Village of Nagari Sijunjung that this is an increase in living standards and cultural resilience. The transformation of Rumah Gadang into a homestay shows that the tourism aspect has a significant impact on cultural resilience. So that Rumah Gadang provides more value, not socio-cultural value but economic value for its residents (the people of Sijunjung). Through that, with the increase in the economy of the Sijunjung people who are in the Rumah Gadang, the Rumah Gadang will remain strong and run according to its function.

6. Conclusion

Cultural wealth and diversity is one of the tourist attractions that is the main pillar of tourism success. By utilizing culture as an attraction, it can provide a positive side for both elements, namely cultural stakeholders and culture itself. In the Traditional Village of Nagari Sijunjung, Minangkabau culture is maintained by showing that until now Rumah Gadang is still maintained. Through tourism by transforming Rumah Gadang into a homestay, it can provide economic improvement to the local community and create cultural sustainability of Rumah Gadang as a symbol of the Minangkabau people.

The actions taken by the people of Sijunjung to utilize Rumah Gadang as a homestay have two sides of the goal in cultural survival as well as the survival of the community as the owner. The transformation of Rumah Gadang into a homestay aims to realize the preservation of culture in accordance with the times and exist. So this can be said to be a value-oriented social action.

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9. Conflicts of Interest

This research is without any conflict of interest and other parties being harmed.

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