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BEYOND BOUNDARIES

CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

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FOREWORD

In an era of unprecedented globalization, the world's cultural landscapes are undergoing profound transformations. "Beyond Boundaries: Cultural Landscape in A Globalized World" offers a timely and insightful exploration of how cultural landscapes are shaped, reshaped, and interconnected in this dynamic context. This book brings together diverse perspectives and case studies to illuminate the complex interactions between local traditions, global influences, and the ever-changing environments that define our cultural heritage.

As we navigate the challenges and opportunities of globalization, understanding the cultural landscapes that give meaning and identity to our communities becomes increasingly important. This book is a valuable contribution to the field, providing readers with a deeper appreciation of the ways in which cultural landscapes reflect and influence the social, economic, and environmental fabric of our world.

Through its rich narratives and thoughtful analysis, "Beyond Boundaries: Cultural Landscape in A Globalized World" invites readers to consider the future of cultural landscapes in a globalized world and the role we all play in preserving and shaping these precious resources for generations to come.

Sincerely,

Editors
ASIAN CULTURAL LANDSCAPE ASSOCIATION

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

URBAN CULTURAL LANDSCAPE & HOLY HERITAGE CITY RESEARCH TRENDS: A BIBLIOMETRIC STUDY

- Ray March Syahadat
- National Institute of Science and Technology
- Indonesia

INTRODUCTION

Urban cultural landscapes and holy heritage cities have become central concepts in contemporary urban studies, representing the complex interplay of cultural identity, spatial evolution, and cultural heritage conservation in rapidly developing urban environments. While cities are changing and expanding, the conservation and adaptive reuse of cultural landscapes, especially in holy or heritage cities, pose specific challenges and opportunities for sustainable urban development. These spaces not only serve as repositories for collective memory and religious meaning, but also as dynamic spaces in which cultural values are negotiated and expressed daily within city life.

Multidisciplinary research on urban cultural landscapes and holy heritage cities has experienced exponential growth over the past two decades, driven by increasing global awareness of cultural landscapes at UNESCO, the Sustainable Development Goals (SDGs), and calls to conserve heritage in the face of conflict and globalisation. This growth has brought new challenges along with it, including thematic fragmentation, imprecise scientific trends, a lack of maps of intellectual cooperation, and unexploited knowledge voids. Conventional literature reviews often fail to capture the dynamic knowledge structures and hidden patterns in the massive body of publications. This is where bibliometric approaches offer a powerful solution. By quantitatively analyzing and visualizing the body of literature, bibliometrics can reveal hidden patterns, scientific networks, and dynamics of research developments that may be missed by traditional literature reviews.

This article aims to conduct a comprehensive bibliometric study to investigate research trends related to urban cultural landscape and holy heritage cities. The significance of this study lies in its ability to provide an objective and structured overview of the status quo of research at the intersection of urban, cultural heritage, and religious studies. The bibliometric findings are expected to serve as a valuable roadmap for academics, preservation practitioners, policymakers, and holy city stakeholders to understand the existing intellectual landscape, guide future research agendas, and foster strategic collaborations in efforts to protect and manage the invaluable cultural-spiritual heritage of holy cities in this era of rapid and complex urban transformation.

BIBLIOMETRIC IN URBAN CULTURAL LANDSCAPE AND HOLY HERITAGE CITY

The theoretical context of this article is interdisciplinary. The concept of the urban cultural landscape was first built in a systematic way by geographers and urban researchers concerned with the socio-spatial

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

THE WATER HERITAGE AND ITS VALUE ANALYSIS IN UPPER PEARL RIVER CITY: A CASE STUDY OF GREATER NANNING

- Tiansheng Li
- Silpakorn University & Guangxi Arts University
- China & Thailand

INTRODUCTION

As a significant cradle of Chinese civilization, the Pearl River Basin exhibits a distinctive geographical pattern, a subtropical monsoon climate, and remarkable biodiversity. These attributes have shaped an intricate water system and nurtured a basin civilization characterized by a profound dependence on and adaptation to water resources. From a macro-civilizational perspective, the upper part of the Pearl River Basin, dominated by karst landscapes, contrast sharply with the alluvial plains of the lower reaches, forming a distinct geographical differentiation. This differentiation has given rise to a unique three-dimensional value system for water heritage in the upper reaches: geologically, it highlights the uniqueness of the karst hydrological system; ecologically, it serves as a crucial aquatic gene pool in southern China; and culturally, it embodies a composite cultural landscape where ethnic groups such as the Zhuang, Dong, Yao, and Miao have historically settled along waterways.

Within the contemporary strategic discourse of "cultural heritage shaping the Chinese spirit," urban centers along the basin increasingly recognize the transformative potential of cultural heritage. However, a prevalent challenge in practice is the "flattening of water cognition", where water heritage is often reduced to a superficial landscape symbol rather than being explored as a "fluid carrier of civilization". This oversimplification has led to fragmented conservation efforts, resulting in systemic challenges such as ontological disorientation, weakened cultural identity, and insufficient sustainability in urban cultural development.

As the core hub of the upper Pearl River civilization, Nanning has preserved a rich legacy of water heritage since the emergence of Yongjiang culture in the Neolithic period. The city has inherited and developed diverse water-related heritage elements, including rice cultivation civilization, bronze drum culture, and waterway development. Over time, it has formed a multidimensional heritage system that integrates irrigation systems, remnants of navigation hubs, waterfront settlement patterns, hydraulic engineering innovations, and belief systems associated with water deities.

This study adopts the case study methodology, focusing on the water heritage of Greater Nanning. Through a comprehensive analysis of its historical, scientific, artistic, cultural, and social values, this research aims to provide theoretical support and practical references for upper Pearl River cities in exploring cultural revitalization strategies guided by the principles of "water-defined urban construction and water-driven cultural development." Ultimately, the study seeks to contribute to a more holistic water heritage conservation system within the broader vision of a shared basin civilization.

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

PASIG RIVER CULTURAL TRAIL: WEAVING TANGIBLE CULTURAL ECOSYSTEM SERVICES (CES) AND A POTENTIAL GREENWAY SYSTEM OF PASIG RIVER IN MANILA, PHILIPPINES

- Ruben M. Felizarte Jr.
- University of the Philippines Diliman & Far Eastern University
- Philippines

INTRODUCTION

Existing studies at the Pasig River support environmental approaches and technological solutions as a form of riverine system revitalization. Most research taps into environmental problems, particularly concerned with improving environmental policies and programs, whereas rapid urbanization and climate change were cited as the main contributors to these effects. The importance of cultural heritage is unnoticed and unaccounted for in studies around the river. Ecosystem services (ES) are the aspects of nature that benefit people to sustain and fulfill human life (Daily et al., 2009; Compton et al., 2011). The Millennium Ecosystem Assessment (MA) (2005) categorized services into provisioning, regulating, supporting, and cultural ecosystem services. Provisioning ecosystem services (PES) are valued for food, water, and raw material resources. Regulating ecosystem services (RES) allows pollination, pest, and disease control. Supporting ecosystem services (SES) is important for soil and nutrient conservation. Cultural ecosystem services (CES) are non-material ecosystem benefits that are in the form of spiritual enrichment, cognitive development, reflection, recreation, and aesthetic experience, contributing to the sense of place (see Figure 1).
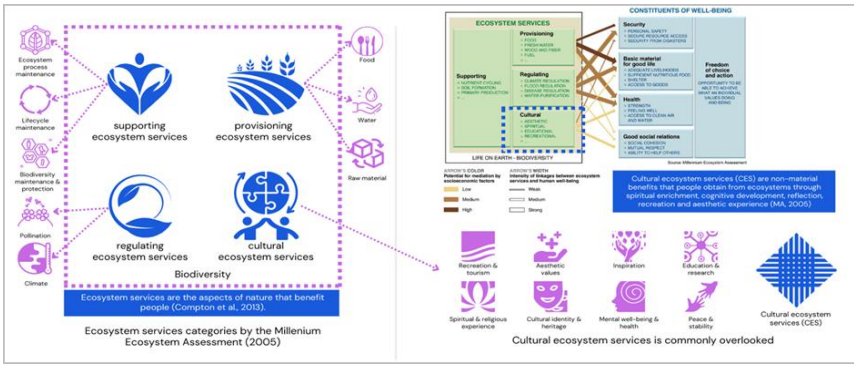
Fig. 1. An Infographic on ES Categories Showing The Importance of CES in The "Constituents of Well-Being".
(Source: Millennium Ecosystem Assessment, 2005)

The varied measurement of environmental quality indicators is more likely an aspect of ES under SES, RES, and PES, while social valuation is under CES (Lagbas, 2019). Further, the analysis of spatial data of CES, which has a relation anchored to the actual concept of CES as defined by MA (2005), is unexplored and is often overlooked. To emphasize the importance of CES, MA (2005) notes that this category affects all four constituents of well-being: security, the basic material for a good life, health, and good social relations.

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

THE PHILOSOPHICAL MEANING OF TRADITIONAL CLOTHING FOR THE BUTONESE PEOPLE

- Imran Kudus, Wa Ode Riniati, Asma Kurniati, & Ray March Syahadat
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INTRODUCTION

The former territory of the Buton Sultanate, located on the Southeastern Peninsula of Sulawesi, consists of the islands of Buton, Muna, Siompu, Kadatua, Tukang Besi Islands, several small islands, and part of the mainland of Sulawesi (Rumbia and Poleang). With its strategic location and rich history, it has provided a valuable cultural heritage. Buton's strategic position has been documented in numerous European works. Cortesao (2015) notes that Tomé Pires, between 1512 and 1515, explained that a route to Maluku had been discovered that bypassed the coast of Java, instead travelling via Singapore, Kalimantan, and then to Buton Island, and from Buton to Maluku. As a consequence of Buton's strategic position along international shipping routes, Buton culture naturally received influences from several major world cultures, one of which was traditional clothing. However, Buton traditional clothing has been influenced by other cultures, but for the Buton people, traditional clothing has its own uniqueness, especially regarding philosophical meanings that are different from other regions.

Traditional clothing, as a part of traditional knowledge, must continue to be preserved as an Object of Cultural Advancement (OPK). In accordance with the Law of the Republic of Indonesia No. 5 of 2017, Article 5, OPK consists of 10 (ten), one of which is traditional knowledge. According to this regulation, traditional knowledge is all the ideas and concepts of the community that contain local values, as experiences interacting with the environment are continuously developed and passed down to the next generation. This knowledge is in the form of health methods, herbal medicine, traditional food and drink, knowledge and behavioral habits regarding nature and the universe, and clothing (traditional clothing). In traditional clothing itself, there are values, one of which is a philosophical value that must be preserved and conveyed continuously from generation to generation.

For the Butonese people, traditional clothing holds a philosophical significance that must be passed down. From its type, shape, color, to ornamentation, everything carries a specific philosophical meaning deeply connected to human life, nature, and its relationship to Islam, the religion believed in by the community. However, this inheritance system seems to have stalled, and more and more people, especially the younger generation, don't understand and don't care about it. Therefore, it is deemed necessary to present an article that highlights the Philosophical Meaning of Traditional Clothing for the Butonese People, to describe the philosophical meaning of Butonese traditional clothing from the perspective of the Butonese people themselves.

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

RECOGNIZING CULTURAL IDENTITY IN THE DESIGN OF INTERACTIVE EXPERIENTIAL SPACES FOR BUNGALOWS AT CU LAO GIENG

- Le Hoa Thuan & Nguyen Dac Thai
- Van Lang University
- Vietnam

INTRODUCTION

Cu Lao Gieng is a prominent islet approximately 80 km² in size, measuring about 12 km in length and 7 km in width. It is situated in the middle of the Tien River, within the territory of Cho Moi district, An Giang province. The geological features of this islet were formed by fertile alluvium deposits, creating a key agricultural area dedicated to cultivating rice, fruit orchards, and other crops, which in turn established a robust agricultural economic foundation.

From a historical and cultural perspective, Cu Lao Gieng has a rich history of over 320 years of land reclamation and settlement. According to the historical annals Gia Dinh thanh thong chi by Trinh Hoai Duc, the area was initially known as Dinh Chau, a term that signified a military and administrative zone. In 1757, Lord Nguyen Phuc Khoat established the administrative unit of Tan Chau, and General Truong Phuoc Du set up his encampment here. This not only solidified Cu Lao Gieng's strategic position but also laid the groundwork for the formation of a diverse religious center.

In the 18th century, the strict anti-Catholic policies of the Nguyen dynasty led many parishioners to migrate to this islet to live. This historical event was the precursor to the establishment of long-standing religious institutions, most notably the Cu Lao Gieng Church (built in 1877), which is recognized as the first church in Southern Vietnam. Additionally, structures such as the Providence Sisters' Convent, Thanh Hoa Pagoda (also known as Dao Nam Pagoda), and Dinh Ba Quan Thuong Dang have created a diverse complex of historical sites, reflecting a blend of Eastern and Western cultures and providing a valuable resource for heritage tourism.

In terms of natural conditions, the intricate network of rivers and canals creates a characteristic riverine landscape. The Gia Dinh thanh thong chi described Dinh Chau at that time: "From there to the north, there is a dense bamboo forest, with unusually tall bamboo trunks, and branches and roots intertwined everywhere. Inside are many ponds and lakes full of fish; people come in groups of 5, 10 to catch them, they stir the mud, part the grass to find fish to salt or dry, then chop bamboo to make rafts and carry them to sell everywhere, all relying on the benefits of nature". This description not only emphasizes the richness of the natural resources but also highlights the close symbiotic relationship between humans and the natural environment, opening up the potential for developing ecotourism and experiential models linked to community life.

Furthermore, Cu Lao Gieng is located on the international river tourism route from Ho Chi Minh City to Siem Reap (Cambodia). The segment from My Tho to Tan Chau, which passes through Cu Lao Gieng, is highly regarded by

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

THE WISDOM OF WOLIO LIFE: CULTURAL VALUES IN PROVERBS FROM A LINGUISTIC ANTHROPOLOGICAL PERSPECTIVE

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INTRODUCTION

Oral tradition is a form of cultural heritage that serves as a medium for transmitting values, norms, and outlooks on life in society (Mansyur, 2018; Ahimsa-Putra, 2009). Proverbs, as one form, are not only concise linguistic expressions, but also a means of moral education, social communication, and reflection of local wisdom. Cross-cultural studies confirm that proverbs have semantic, pragmatic, and sociocultural dimensions that make them cultural texts with regulatory functions and collective identity (Mieder, 2004; Hamzah & Hassan, 2011; Mansyur, 2018; Mansyur & Suherman, 2020). Thus, proverbs can be understood not only as a means of communication, but also as a representation of the value system that lives in society.

The Wolio people of Southeast Sulawesi, Eastern Indonesia, have a rich oral tradition, with proverbs serving as a primary medium for organizing social relations, strengthening solidarity, and maintaining cultural identity (Mansyur, 2018). The Wolio language, belonging to the Austronesian family, Muna-Buton subfamily, once served as the official language of the Buton Sultanate and a lingua franca in the surrounding region. However, recent developments indicate that Wolio is now categorized as an endangered language (Bastra et al., 2017; Mansyur, 2018; Mansyur & Suherman, 2020; Mansyur et al., 2022). This situation demonstrates that Wolio proverbs, as an integral part of the language and culture, are in a vulnerable situation, requiring documentation and scientific study to prevent them from disappearing along with their speakers.

Several previous studies have highlighted aspects of Wolio proverbs, such as cognitive semantic analysis of body parts (Mansyur & Said, 2020). A study of the function of proverbs as an educational medium based on linguistic anthropology (Mansyur & Suherman, 2020). Other research in Indonesia has also emphasized character values in Indonesian proverbs (Mansyur et al., 2021). Studies related to proverbs as a reflection of Malay thought (Hamzah & Hassan, 2011). Furthermore, inquisitive semantics analysis is used in the study of Malay proverbs in the analysis of meaning, which starts from a continuous curiosity to explore the meaning of an expression or proverb to its fullest. This approach does not stop at lexical meaning but seeks to uncover deeper layers of meaning (Subet & Md Nasir, 2019). However, studies related to Wolio proverbs have not comprehensively revealed Wolio cultural values within an anthropological linguistic framework. Furthermore, other studies have not yet explored in depth how to interpret proverbs from a linguistic anthropological perspective. This research gap underscores the importance of this study in mapping the core cultural values contained in Wolio proverbs..

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BEYOND BOUNDARIES:
CULTURAL LANDSCAPE IN A
GLOBALIZED WORLD

STORYTELLING AS A STRATEGIC CATALYST FOR DESTINATION BRANDING: THE CASE OF "GHENH RANG – THE ETERNAL SOUL OF POETRY"

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INTRODUCTION

The global tourism industry operates in an increasingly competitive environment, necessitating innovative strategies to differentiate destinations and capture the attention of travellers. Storytelling, as a strategic branding tool, has emerged as a powerful mechanism for constructing destination identity by forging emotional connections, conveying cultural values, and creating memorable experiences (Fog et al., 2005). In Vietnam, the tourism sector has experienced significant growth, with cultural tourism contributing to over 110 million domestic visitor arrivals in 2024, underscoring the rising demand for culturally immersive and experiential travel (Vietnam National Administration of Tourism, 2024).

This study explores the application of storytelling to craft a distinctive brand identity for Ghenh Rang, a tourism area in Quy Nhon, Bình Định, Vietnam. Renowned for its dramatic coastal landscapes and its profound connection to Han Mac Tu, a leading figure of Vietnam's New Poetry Movement (1932 to 1945), Ghenh Rang holds significant potential to become a prominent literary tourism destination. However, its current branding lacks coherence and fails to capitalize on its rich literary and cultural heritage fully. By leveraging the evocative imagery of "moon, blood, soul" from Han Mac Tu's poetry, this research proposes a brand narrative titled "Ghenh Rang – The Eternal Soul of Poetry" to position the destination as a unique cultural and literary hub.

This article provides a comprehensive examination of storytelling as a theoretical and practical framework for destination branding, with an in-depth analysis of its application to Ghenh Rang. It draws on comparative case studies from destinations such as Hoi An (Vietnam) and Kyoto (Japan), and integrates recent tourism data to highlight the relevance of cultural narratives. The study aims to contribute to the academic discourse on destination branding while offering actionable recommendations for sustainable tourism development.

STORYTELLING IN DESTINATION BRANDING

Storytelling, as conceptualized by Fog et al. (2005), is a strategic approach to brand management that employs structured, emotionally engaging narratives to communicate core values and foster meaningful connections with audiences. In the context of tourism, storytelling transforms destinations into experiential spaces that resonate with visitors on a cultural and emotional level (Mossberg, 2008). Three essential components characterize a successful destination brand story:

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

INTEGRATING LOCAL FOLKTALES INTO DEEP LEARNING PRACTICES: A CASE STUDY OF LAKOLOKOLOPUA IN BUTONESE EARLY CHILDHOOD CURRICULUM

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INTRODUCTION

Early Childhood Education (ECE) holds a central role in shaping children's character, social skills, and cultural awareness from an early age (Sakti et al., 2024). To create meaningful learning experiences, the ECE curriculum should be designed by considering local potential as contextual, relevant, and enjoyable learning resources (Traver-Martí et al., 2023). This aligns with Law No. 5 of 2017 on Cultural Advancement, which emphasizes the protection and utilization of regional cultural heritage (Kurniati & Syalfiani, 2024) within the national education system. Education policy thus functions as a cultural safeguard (Aral & Van Doorsselaere, 2023).

The integration of local culture into the curriculum has been reinforced by Ministerial Decree No. 12 of 2024 (Nurdiyanti et al., 2024) and Ministerial Regulation No. 13 of 2025, both of which direct ECE institutions to develop flexible, differentiated, and contextual learning (Tentiasih, 2024) through Deep Learning approaches. This framework emphasizes not only conceptual understanding but also mindfulness, meaningfulness, and joy, which strongly correspond to the developmental characteristics of young children (Rizka & Pamungkas, 2023).

National–local policy synchronization is also evident in regional regulations such as Buton Regency Regulation No. 26 of 2024 and Central Buton Regency Regulation No. 31 of 2023. Both explicitly require ECE institutions to design Local Content Curricula based on identified cultural potentials (Kurniati & Agustang, 2022). From an administrative perspective, this forms the foundation for schools to design learning plans that are not only adaptive to children's needs (Bedeković & Zeleničić, 2022; Yoon & Martin, 2019) but also aligned with the cultural identity of local communities. Institutional documents such as the School Operational Curriculum (KOSP) provide a formal platform for systematic cultural integration.

One prominent example of local potential is the Butonese folktale Lakolokolopua Te La Ndoke-Ndoke (Alias & Rahim, 2022). This story, while simple, conveys cultural values such as reflection, responsibility, cooperation, honesty, and social reconciliation. Its narrative reflects real-life situations that children often experience learning from mistakes, managing social conflicts, and practicing empathy and forgiveness making it highly relevant to the socio-emotional learning goals of ECE (Anggreni et al., 2022; Daulay et al., 2023; Sastrika Ayu & Windayani, 2023).

However, field observations indicate that the use of folktales in ECE settings remains incidental and is not systematically embedded into curriculum planning documents. This reflects a gap between policy and practice, particularly in curriculum planning and governance. Many ECE

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

DESIGNING AN INTERACTIVE GRAPHIC EXPERIENCE SYSTEM FOR THE TONG BONG EDE ETHNIC BROCADE WEAVING VILLAGE IN DAK LAK PROVINCE

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INTRODUCTION

Nestled in Buon Ma Thuot City, Dak Lak Province, Tong Bong Village stands as both a historic home to the Ede ethnic minority and a vital repository of one of the Central Highlands' most distinguished traditional crafts: Ede brocade weaving. This village transcends its geographical boundaries to become a living cultural landscape where artisanal practices, spiritual beliefs, and community identity intersect and evolve. Here, traditional weaving extends far beyond economic activity; it represents a dynamic form of visual culture. The intricate motifs and patterns woven into these brocades create a sophisticated semiotic system, a visual language through which the Ede people have chronicled their stories, expressed spiritual beliefs, articulated worldviews, and reinforced social structures across generations.

Yet, like many indigenous knowledge systems throughout Southeast Asia, brocade weaving in Tong Bong faces severe erosion under mounting pressures from modernisation, economic transformation, and shifting generational priorities. The 2023 Dak Lak Provincial Department of Culture survey reveals a stark reality: only five to seven elderly artisans continue practising the craft regularly. This precipitous decline stems from interconnected structural and socioeconomic challenges: unstable income for practitioners, limited market access, minimal integration with cultural tourism, and a growing knowledge transmission gap between generations. Younger Ede community members, particularly those exposed to urban employment opportunities and digital culture, increasingly view brocade weaving as economically unviable and socially irrelevant, resulting in diminished interest and interrupted skill transfer.

From both cultural preservation and design perspectives, Tong Bong's challenges exemplify a broader crisis facing Vietnam's ethnic minority communities: maintaining living heritage within contemporary socio-economic frameworks. Despite Dak Lak Province's emergence as a significant Central Highlands destination welcoming over 1.16 million tourists in 2023, fewer than 3% participated in craft-related activities like brocade weaving experiences. This disparity exposes a critical disconnect between the rich cultural capital within the Ede community and current tourism product design, which remains underdeveloped and lacks the participatory or interpretative elements necessary for meaningful visitor engagement with local heritage.

Five fundamental design limitations emerge as barriers preventing Tong Bong's transformation into a viable cultural tourism destination. First, the absence of a cohesive, culturally rooted visual identity system hampers the craft village's ability to establish a distinctive, recognisable presence among

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

TIT INTERACTIVE TOURISM IN CHO LON: FOSTERING COMMUNITY CONNECTIONS, PRESERVING CULTURAL HERITAGE, AND CREATING SHARED VALUE

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INTRODUCTION

Located in District 5, Ho Chi Minh City, the Hai Thuong Lan Ong street is considered the "commercial backbone" of the Cho Lon area, a long-established urban region with a rich history tied to the Chinese-Vietnamese community and over a century of bustling trade. Along this less-than-two-kilometre stretch, hundreds of traditional shops specialising in traditional Chinese medicine, ceremonial items, folk remedies and Lunar New Year goods have created a unique local landscape of sights, sounds, smells, and business practices. However, under the influence of urbanisation, e-commerce, and changing consumer behaviour, the area is gradually losing its appeal to younger generations of tourists who seek personalised, interactive, and deeply immersive cultural experiences.

Given this context, restructuring the tourism and commercial experience in Cho Lon cannot be limited to physical preservation or traditional promotion. It requires a systemic, user-centred design approach. In this regard, Service Design stands out as a theoretical and practical framework that enables the creation of multi-touchpoint experiences, coordinates various stakeholders, and promotes co-creation. Service Design is not merely about creating products; it is about building an integrated journey that connects the physical, emotional, and contextual elements. (Stickdorn et al., 2018; Sangiorgi, 2015).

However, while Service Design plays a central role in the design process, measuring the value created by the resulting design requires a systematic and socially-oriented supplementary tool. This is where the Creating Shared Value (CSV) theory, with its three pillars of reconceiving products, redefining productivity in the value chain, and enabling local cluster development (Porter & Kramer, 2011) becomes a suitable evaluation model. Unlike ethical standards such as CSR (Corporate Social Responsibility), CSV is used here not to guide the design process but to evaluate the output of the product based on whether it creates shared value for the community, businesses, and tourists.

This article focuses on presenting the process of applying the Service Design framework to create an interactive experience product suite for the commercial hub of Cho Lon, specifically the traditional markets along the Hai Thuong Lan Ong street. It then uses the CSV model to evaluate the product's output. This research aims to answer two main questions:

- How can the Service Design framework be applied to build an interactive tourism experience suitable for the specific context of the Cho Lon area?

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

RAINBOW AS A BRIDGE: THE PHILIPPINE QUEER STUDIES CONFERENCE AS A BRIDGE CONNECTING QUEER CULTURE AND POLICY

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INTRODUCTION

Activism in its very core is the cornerstone of many legislative policies that we have today. It serves as a mechanism through which individuals and groups raise socio-political awareness rooted from dissatisfaction with the status quo. Historically, grassroots movements have led to major legislative reforms. The abolition of slavery and human trade can be attributed to the initial resistance of the people. The civil rights movement in the 1960's United States made the Civil and Voting Rights Acts possible. More recently, climate activism has shifted the lens of international organizations such as the United Nations and World Health Organization into prioritizing sustainable practices aimed at conserving the earth's resources. As a movement gains traction, it compels lawmakers to respond– whether it be from genuine concern or out of political necessity.

In the context of LGBT human rights activism in the Philippines, Manalastas and Torre (2013, in Yarcia et al., 2019) defined activism as a form of collective action where marginalized individuals get involved in 'sustained, strategic and organised strategies' to change the status quo of inequality and oppression. Collective actions come in many forms. The titular "pride parade" is one of the more popular embodiments of LGBT activism that started as a movement against police brutality (VH1 Television, 2008). It has and always will be a public demonstration packaged as a visual spectacle, as the community continues to occupy space as retaliation from the space taken from them.

The path from activism to legislation is not always linear nor guaranteed. Movements must navigate political agendas and competing interests. Some argue that Philippine policies resonate with morality rather than legality and constitutionality (Yarcia, et al., 2019) casting sexual orientation and gender identity as mere products of sexual deviations and adventurism that are unnatural and thus immoral (Tan, 2001 in Yarcia, et al., 2019). Nonetheless, sustained advocacy, strategic framing of issues, and the ability to mobilize public support remain powerful tools in effecting legislative change.

Activism does not always need to be loud and histrionic. Performance art is gaining momentum as a viable form of activism– weaving storytelling and craftsmanship with radicalism. Academic symposia have also been regarded as key venues in which enthusiasts collaborate to foster discussions and nurture connections. These conventions function as bridges between the academe and the community, ensuring the academic pool of knowledge is informed by lived experiences of the stakeholders. By situating queer issues within formal contexts, these events challenge marginalization and affirm the academic value of exploring sexuality and gender as serious subjects of

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

AN INTEGRATED THEORETICAL FRAMEWORK FOR COMMUNITY-BASED INTERACTIVE DESIGN IN SUSTAINABLE TOURISM DEVELOPMENT:
A CASE STUDY OF CU LAO CHAM

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INTRODUCTION

Cu Lao Cham, a UNESCO-designated World Biosphere Reserve since 2009, is an archipelago possessing rich marine ecosystems and distinctive indigenous cultural heritage. Within the context of Cu Lao Cham's emergence as an increasingly popular ecotourism destination, the quality of experiential elements and on-site communication systems plays a crucial role in shaping tourist awareness and behaviors. However, the current situation reveals that the touchpoint system, encompassing signage, information boards, interactive tools, and communication spaces, remains fragmented, lacks consistency, and has not been designed as a strategic experiential framework. Many existing touchpoints exhibit temporary characteristics, monotonous formal and content presentations, rendering ecological-cultural information access fragmented and superficial. Tourist experiences consequently tend to be linear, lacking depth, predominantly confined to sightseeing and image consumption levels.

Meanwhile, Cu Lao Cham itself possesses high-value indigenous elements, including traditional hammock weaving crafts, whale worship beliefs, indigenous fishing knowledge, and marine-island biodiversity. These elements have not been systematically integrated into the experiential system through purposeful visual-interactive design approaches. The absence of an interdisciplinary touchpoint ecosystem – combining environmental communication, public education, applied graphic design, and tourism space management – prevents tourism activities at Cu Lao Cham from generating meaningful emotional connections or profound awareness among participants.

Consequently, there emerges an urgent need to establish an interactive touchpoint system designed not merely for information transmission but as moments of learning, emotional engagement, and sustainable action promotion. Design, in this context, transcends decorative auxiliary functions to become a multidimensional communication medium connecting people-space-community-environment relationships. This establishes the premise for developing a community interactive touchpoint design model at Cu Lao Cham, a model capable of integrating indigenous cultural elements, ecological principles, and design for sustainable development.

From these practical challenges, this research aims to construct a community interactive touchpoint system design model at Cu Lao Cham, a location currently lacking design solutions capable of connecting tourists, communities, and indigenous ecosystems in profound and sustainable ways. The research focus centers on elucidating how applied arts, through visual and experiential design, can function as intermediary tools for awareness

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

TRACES OF WAKATOBI YOUTH CHARACTERS IN REGIONAL SONGS IN THE PENINSULA OF THE FORMER BUTON SULTANATE

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INTRODUCTION

Folk songs are a form of cultural expression that lives in society and functions not only as entertainment but also as a means of passing on values, norms, and collective identity. In island communities, especially Wakatobi, which is part of the former Buton Sultanate peninsula, folk songs have a strategic position as a medium for cultural education. Through their lyrics, rhythm, and the surrounding social context, folk songs contain moral messages that can shape the character of the younger generation. As emphasized by Merriam (1964), traditional music reflects the value system of society, while Koentjaraningrat (2009) states that traditional works of art function to pass on culture from generation to generation.

The six Wakatobi folk songs that are the focus of this study, "Henangka Emo," "Sinta," "La Sajandi," "Pokonta Saasa," "Ara Kurodha-Rodha," and "Tekaburi" represent diverse youth character values. "Henangka Emo" teaches steadfastness, an unyielding spirit, and courage. "Sinta" is filled with expressions of love, loyalty, and respect for social relationships. "La Sajandi" conveys messages of togetherness, respect for parents, and steadfastness in upholding tradition. "Pokonta Saasa" depicts the spirit of cooperation, solidarity, and unity within the community. Meanwhile, "Ara Kurodha-Rodha" displays dynamic social criticism that reflects youth sensitivity to their surroundings. "Tekaburi" implies collective joy, familiarity, and a spirit of optimism in facing life.

The values embedded in these songs are inseparable from the legacy of the Buton Sultanate, renowned for its robust socio-cultural system rooted in tradition. Within this framework, regional songs serve as a medium for preserving tradition while also internalizing noble values that guide youth behavior. Herusatoto (2008) emphasized that traditional songs contain cultural symbols that serve as guidelines for life, while Sedyawati (2007) added that traditional arts play a vital role in shaping the nation's morals, ethics, and personality.

However, amidst the currents of globalization, the existence of Wakatobi's folk songs faces serious challenges. Modernization and the dominance of popular culture have made the younger generation less familiar with, or even disregard, the meaning of folk songs. Yet, they hold great potential to strengthen youth identity and character. This research is crucial to tracing the character of Wakatobi's youth in folk songs, so that these values can be revived, made relevant to the current context, and used as the basis for character education based on local wisdom. Thus, this study not only contributes to cultural preservation but also strengthens the position of folk

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

HOW INDONESIA IMPLEMENTS ITS CULTURE AND HERITAGE IN HOTEL AND RESORT DESIGN: A CASE STUDY

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INTRODUCTION

As a multiethnic nation with over a thousand ethnicities, Indonesia boasts an extraordinary wealth of culture and heritage. These cultural products are also the result of human interaction with nature. Indonesia's location on the Ring of Fire and its status as the world's largest archipelago contribute to its extraordinary natural wealth (Blair & Blair, 2012). The diverse lives of communities, ranging from those that live floating on bodies of water, in the lowlands, on riverbanks, in forests, and in the mountains, to those who build houses on trees, all have unique and interesting characteristics. This wealth is not only an attraction but also a source of inspiration for creating creative ideas that are used in modern times. This wealth is not only an attraction but also a source of inspiration for creating creative ideas that are used in modern times.

The tourism sector is crucial in Indonesia. Central Bureau of Statistics of Indonesia reported that five industrial sectors contribute the largest foreign exchange, and the tourism industry is number three with a value of 7,030,000,000 USD in September 2024. The value of Indonesian tourism foreign exchange receipts (2003-2023) shows a continuously increasing trend from year to year, despite fluctuations due to the COVID-19 pandemic. However, the Ministry of Culture and Tourism of the Republic of Indonesia reported that, since 2022, the value has begun to increase again. Although the number of tourist visits among ASEAN countries, Indonesia's ranking is still below Thailand, Malaysia, and Singapore in 2024, the paradigm of pursuing quantity has begun to shift towards quality. This means that despite the small number of tourists, the success of this sector is starting to be seen in tourist spending and loyalty, such as return visits and direct and indirect promotion (Syahadat & Kusworo, 2022).

Several phenomena currently occurring in the Indonesian tourism industry are quite interesting. Digitalization in tourism has increased human mobility and also given rise to generations who love to travel (Afrianus et al., 2024). Generations like Gen Y and Gen Z have a habit of exploring interesting places and sharing their experiences on social media. Forget backpackers because nowadays flashpackers are very numerous. They are the type of travelers who like to travel on a minimal budget but enjoy more comfortable facilities, including choosing accommodations. Of course, they will look for cozy but still affordable places. Not luxurious but looking luxurious (Octaviani et al., 2023). In fact, a report from the Indonesian Ministry of Tourism predicts a new tourism trend: sleep tourism. This type of tourism involves tourists traveling outside their home area simply to rest and enjoy hotel facilities. This trend presents an opportunity for the hotel industry to create a

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

LANDSCAPE PLANNING OF TAHFIZ SCHOOL IN CAKUNG, EAST JAKARTA

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INTRODUCTION

Rapid urbanisation in cities poses various problems in all fields, including education. In an era with a very rapid flow of information, responding to change is a necessity. As a religious country with the second-largest Muslim population in the world, the presence of Islamic educational institutions or schools in Indonesia is rapidly expanding. Some Islamic education systems in Indonesia include schools that operate on a boarding system (*pesantren*) and non-boarding schools. Additionally, there are Quran memorization schools (*tahfiz*) and nature-based schools. Awareness of the importance of Islamic education in Indonesia is also increasing. This also contributes to the growth in the number of Islamic-based schools. Generally, parental interest in Indonesia is increasing because Islamic schools are still seen as a more secure environment for character development for students. Additionally, Islamic-based schools are considered capable of addressing parental concerns in the current digital era, allowing children to have a stronger religious foundation, morals, and relevant knowledge (Hafiduddin, 2025; Vachruddin, 2024).

This study is very significant academically since it aims to create instructional environments that are fully consistent with Islamic values and helpful. For all learners, including those with special needs, to have both physical and mental well-being. It is vital to investigate the use of *aqidah*, *muamalah*, and *raudhah* in developing an inclusive Islamic educational framework in order to address the issue.

ISLAMIC VALUES AND THEIR RELATIONSHIP TO EDUCATION

Islamic values are essentially universal and humanistic, encompassing the principles of justice, compassion, diversity, and respect for the dignity of every human being without exception. Like *tauhid* (the oneness of God), *adl* (fairness and equilibrium), and *ihsan* (remarkable quality and compassion), the basic concepts of Islam can serve as critical directions in the creation of Islamic learning settings. These ideas provide both religious bases and useful guidance for designing learning settings that foster whole development. The tawhīd principle, for instance, draws attention to the link between people, nature, and the divine. It implies that sustainable and green elements representing a balance with the outside world should be included in school environments (Nasr, 1996; Omer, 2010). Encouragement of ecological awareness and spiritual meditation on school grounds helps this approach fit Islamic environmental principles.

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

A COMPARATIVE STUDY OF FUNERAL RITUALS BETWEEN THE JARAI PEOPLE IN VIETNAM AND THE TORAJA PEOPLE IN INDONESIA: INDICATIONS OF A SHARED ANCESTRAL CONNECTION

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- Vietnam

INTRODUCTION

This study explores the funeral rituals of two Austronesian-speaking communities: The Jarai or Jrai people in Vietnam and the Toraja people in Indonesia. Both groups belong to the Austronesian language family, which is widely distributed across Island Southeast Asia, the Pacific Islands, Madagascar, and certain regions of the Asian mainland, including Taiwan and parts of southern China. Although linguistic and archaeological evidence have linked these populations through prehistoric migrations, the extensive geographical spread and long timespan of these movements have led to significant interactions and cultural exchanges with local populations along their settlement paths. This process of localization has obscured the identification of foundational Austronesian cultural traits.

One of the key challenges in comparative ethnographic research on Austronesian culture lies in the limited availability of cross-national field data. In Vietnam, academic studies rarely incorporate direct comparative fieldwork with other Austronesian-speaking groups, even with counterparts in Southeast Asian nations such as Indonesia. This lack of comparative insight stems from logistical constraints, including research funding, linguistic barriers, and the geographical and cultural complexity of countries like Indonesia, which comprises thousands of islands and over two thousand distinct ethnic groups.

The author of this study, with more than 15 years of ethnographic experience among the Jrai people in Vietnam, has recently gained access to field data in Toraja (South Sulawesi, Indonesia) through the support of local researchers. This opportunity has sparked a comparative study that draws upon direct field observations and documentation from both communities. It aims to provide new insights into the underlying ancestral connections that may still be reflected in their respective funerary practices. So, this article aims to:

1. Document and describe in detail the material and intangible aspects of funeral rituals practiced by the Jrai people in Vietnam and the Toraja people in Indonesia: Tangible elements include grave architecture, coffin styles, decorations, sacrificial objects, funerary offerings, and ceremonial garments; Intangible elements include music, ritual poetry, oral chants, and ritual dances, all of which hold symbolic and philosophical meanings.
2. Analyze the philosophical conceptions of life, death, and the spirit world among both groups, as reflected through their rituals.
3. Identify shared cultural traits that may serve as indicators of common ancestry or deep-rooted Austronesian cosmological frameworks, while

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BEYOND BOUNDARIES: CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

HEALING WISDOM OF THE FOREST: TRADITIONAL MEDICINAL KNOWLEDGE AMONG THE GAYO PEOPLE IN SERBAJADI PROTECTED FOREST, EAST ACEH

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INTRODUCTION

For many years, the use of medicinal plants as a traditional method of healing has been an important component of indigenous life in various parts of Indonesia. Although the use of synthetic drugs has increased, it is undeniable that natural healing practices are still employed by several local communities who remain closely connected to nature. There are even *HATTRA* (traditional healers), a term for individuals who provide empirical traditional health services. Their knowledge and skills are inherited from generation to generation, using medicinal plants available in nature. In addition to providing biological resources, the forest also serves as a cultural environment where local values, nature, and humans interact with one another.

The Gayo Serbajadi people, particularly the older generation, are one of the ethnic groups that still preserve local knowledge of using various types of plants to treat common illnesses such as fever, cough, and diarrhea. Various plant species that grow naturally in the protected forest are used in the form of boiled roots, leaves, or bark. This usage is part of a traditional medical system passed down orally from generation to generation.

However, in the last two decades, there has been a significant shift. The younger generation of the Gayo Serbajadi tends not to know or use forest medicinal plants anymore due to the influence of modernization, cultural value shifts, and the lack of formal documentation of such knowledge. This condition indicates a potential intergenerational crisis that could erase the community's cultural and health heritage.

This article aims to document the types of medicinal plants used by the Gayo Serbajadi community for treatment and to analyze the role of the cultural forest landscape, particularly the Serbajadi Protected Forest in East Aceh. This site was one of the locations for the *RISTOJA* (ethnic-based traditional medicinal knowledge mapping) research project. The study supports the sustainability of traditional health practices. By integrating ethnobotanical and cultural approaches, this paper contributes to the preservation of local knowledge and supports the development of sustainable, contextual, nature-based medicine.

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BEYOND BOUNDARIES:
CULTURAL LANDSCAPE IN A
GLOBALIZED WORLD

CULTURAL LANDSCAPES AS REFLECTIONS
OF HUMAN VALUES: ARCHITECTURE,
ECONOMY, ENVIRONMENT,
AND POLICY IN CONTEXT.

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INTRODUCTION

Cultural landscapes symbolize the dynamic entwinement of human activity and the natural world. This article examines the economic underpinnings shaping these landscapes, revealing how industries contribute to environmental alteration, while sectors such as tourism and agriculture potentially fortify the conservation of these very landscapes. The concept of cultural landscape represents the intricate and evolving relationship between humans and their environment. It encompasses how human societies have shaped the natural landscape and, in turn, how the environment has influenced cultural practices, beliefs, and development.

Cultural landscapes can be tangible, such as the design of cities, parks, and agriculture, reflecting the aesthetics, values, and technologies of the people who created them. Intangible elements include traditional knowledge, languages, and practices, which are also significant components of the relationship between people and nature (Taylor, 2008). As people interact with their environment, they leave imprints that can be read as narratives of their history, socio-economic structures, and cultural evolution (Syahadat, 2024; Wahid & Karsono, 2011). Balancing the growth of communities with the preservation of cultural landscapes is a critical challenge in contemporary planning and sustainability efforts, where the aim is to maintain the harmony and identity of a place while accommodating modern development.

TANGIBLE CULTURAL LANDSCAPES REFLECT THE VALUES AND TECHNOLOGIES OF THE PEOPLE WHO CREATED THEM

The Tangible cultural landscapes reflect the values and technologies of the people who created them in a variety of ways, encapsulating the essence of how a community interacts with its surroundings. These landscapes are physical embodiments of a society's collective efforts over time and can be seen in different forms, including:

1. Architecture and Urban Planning
    The layout of cities, the design of buildings, and the structure of communities reveal a lot about the technologies available at the time of their construction, as well as the cultural significance placed on certain designs or aesthetics (Fig. 1). For instance, the wide avenues and gardens of Paris reflect 19th-century values of grandeur and social order, while grid patterns in modern cities often demonstrate an emphasis on efficiency.

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BEYOND BOUNDARIES

CULTURAL LANDSCAPE IN A GLOBALIZED WORLD

In a world where globalization is reshaping cultural identities and landscapes, "Beyond Boundaries: Cultural Landscape in A Globalized World" explores the dynamic interplay between local traditions and global influences. This book brings together expert insights and case studies from some countries in Asia to examine how cultural landscapes are evolving and adapting in response to changing global contexts. By understanding the past, interpreting the present, and envisioning the future, this book offers a comprehensive and thought-provoking analysis of the complex relationships between culture, place, and globalization. "Beyond Boundaries" is essential reading for anyone interested in understanding how these interactions shape our world and inform a sustainable future.