

Community-Based Tourism Design to Develop a Historical Tourism Village in Yogyakarta

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Abstract: *This research was conducted in Gilangharjo Village, Yogyakarta, Indonesia, one of many potential areas in Yogyakarta to become a historical tourism village. The study is descriptive qualitative research that was conducted through four stages including observation, interview, data analysis, and research report. The data collection techniques included interviews, documentation, and recording. The literature study is taken to support the research. The results of this study are a design of a historical tourism village based on community empowerment that can be applied in the village of Gilangharjo through several ways of enhancing the human and natural resources. The project can be done by maximizing its potential, namely; (1) cultural tourism, (2) historical tourism, (3) entertainment tourism, (4) culinary tourism. It is necessary to improve the infrastructure that supports tourism in each place that can be visited. The empowerment of the Gilangharjo village community can be maximized by holding tourism village training.*

Keywords: *community based tourism; Gilangharjo Yogyakarta; historical tourism; tourism village.*

Introduction

Gilangharjo Village is a village located in the district of Pandak, Bantul Regency, DIY. The area is ± 726 hectares covering 15 hamlets and 91 neighborhoods. The village area of Gilangharjo generally is still considered a productive area for agriculture and plantations. The Gilangharjo village previously stood on 3 (three) villages, namely Krekah, Bantulan, and Jodog Legi. The three sub-districts were merged into one, and the name Gilangharjo was determined as the name of the new village on 14 October 1946. The name of Gilangharjo itself is taken from two cultural and meaningful words, which are Gilang and Harjo (The Local Government of Gilangharjo Document, 2019).

Gilangharjo Village was established with the concept of "Art and Farming." The motto they hold is "*Panjang Apunjung Pasir Wukir Gemah Areripah Loh Jinawi Kerta Raharja.*" It is translated as establishing an independent and productive community through the spirit of cooperation. The goals they want to reach are the fulfillment of human rights, prosperous, safe, and peaceful society by implementing the populist economy and preserving the local culture (Pardiyono, the village head, personal interview, 10 March 2020).

As aforementioned, the philosophical concept of Gilangharjo Village is "Art and Farming." In terms of arts, there are many historical and cultural sites surrounding the village. The village has several home industries of processed food, handicraft, and traditional batik making in terms of socio-economy. Meanwhile, the village conducted integrated farming in the agricultural arena, which balances food security and natural farming. (The Local Government of Gilangharjo Document, 2019).

Regarding Gilangharjo philosophical art concept, the local people preserve the cultural ritual and tradition. One of the examples is preserving the traditional and cultural performances. They also preserve the historical sites, which are the potential to become tourist attractions. On its various definitions, historical sites are closely related to historical relics, which functions as an archaeological place that stores much historical information in it (Haviland as cited by Warsito, 2012). Meanwhile, a site is a location that has or is suspected of having the historical objects and a location needed for their treatment (Fuadillah & Soebijantoro, 2016). The definition is also stated in the Undang-Undang Republik Indonesia Nomor 11 Tahun 2010 Tentang Cagar Budaya (2010) that historic sites about historical heritage or cultural heritage called cultural heritage sites are locations that contain cultural heritage objects, cultural heritage buildings, or cultural heritage structures and store information on human activities during the past.

Stating the Undang-Undang Republik Indonesia No 5 Tahun 1992 (1992) the historical heritage sites mean cultural heritage objects. They refer to artificial movable or immovable objects which take a form in a unit or group of objects and have been aged for at least fifty years. They represent a distinctive style and represent at least fifty years. They have essential value for history, science, and culture. Historical relics according to the Monument Ordinance

(Lembaran Negara/National Gazette 1931 No. 238) as cited by Ayatrohaedi (1981) are the heritage objects which are classified into: (1) Moveable or immovable human-made objects, a part of a group of objects and their remnants which aged 50 years old, or has a period style that at least 50 years old. It should have the significant consideration of value for prehistory, history, or art; which have; (2) Objects that have significant values seen from the paleoanthropology point of view; and (3) Indicative sites which are strongly believed to contain the objects as mentioned in point a and b (Tjandrasmita, 1981).

With the existence of historical heritage sites in Gilangharjo village, the community can gain historical knowledge if it is managed and developed correctly. Gilangharjo village has the potential to become a tourist attraction. One of the things that need to do is maintaining and preserving the history and heritage sites they have. In line with the direction of government development that enforces Law No. 22 of 1999 concerning the enactment of Regional Autonomy, local governments have an essential role in utilizing the potential of their respective regions (Wuryani & Purwiyastuti, 2012). The only problem that prevents them is the lack of knowledge. The local government and the Gilangharjo village community lack experience and knowledge in tourism.

The tourism village refers to a form of integration between attractions, accommodation, and support facilities that are structurally presented in a community life that blends with the prevailing procedures and traditions (Tarunajaya et al., 2020). In addition, tourism village means rural areas that offer authenticity in terms of socio-culture, customs, daily life, traditional architecture, village spatial structure, which is presented in the form of integration of tourism components (Zakaria & Suprihardjo, 2014). It also covers other aspects, such as attractions, accommodation, and supporting facilities.

In developing the tourism village, the uniqueness of an area is essential. It refers to the specific tourist attractions related to the nature of the socio-cultural living that the people in that particular community live in. Those two essential aspects should be maintained and presented in the most exciting and natural ways. In addition, it is also important to accommodate them with good and complete facilities. The purpose is to form a harmonious and maintainable environment. When these purposes are fulfilled, the village is ready to open access to the tourists, later affecting them economically.

The recent shifting to form a village becoming a tourism attraction has become an alternative for elevating the state of living, particularly in the financial aspects. This is what has been implemented in the various regions in Indonesia (Tyas & Damayanti, 2018). However, the development should be supported with the competency of human resources. Those involved in the tourism industry should understand the principal and the concept of a tourism village. The best way of doing so is through Community Based Tourism village. It is a model which offers a solution to build the village of Gilangharjo into a tourism village.

The development of Gilangharjo Village as a tourism village requires a mature concept. Therefore, it is necessary to study an empowerment-based tourism village model that can be

used as a reference to build a tourist village. The CBT (Community Based Tourism) model is a tourism strategy that places tourism development and focuses on community empowerment (Raudhatul, 2018). At the same time, according to a study conducted by Nurhidayati (2007), Community-Based Tourism (CBT) is a form of participatory tourism development planning, which is defined as (1) A form of tourism that allows the community to control and participate in the management and development of tourism, (2) People who are not directly involved in tourism also benefit, (3) Demand political empowerment, democratization, and distribution of benefits to disadvantaged communities in rural areas.

Based on the above explanation, I hope that the potential aspects of Gilangharjo Village will be helpful to the local community and improve the well-being of the local people through the development of the historical tourist village. This place will also be profitable as it will add new destinations to the list of tourist attractions in the Bantul Regency of Yogyakarta.

Methods

The emphasis of this study is to offer a model or a design at Gilangharjo village as a tourism village. To analyze it, this study follows the qualitative approach. It is a research method based on the post-positivism philosophy (Sugiono, 2014). It examines the condition of natural objects. It focuses on the research as the key instrument. Meanwhile, the approach used in this study is objective. The object is analyzed through a process of repeated readings. The technique of data collection is done by triangulation or combination. The data analysis is inductive and qualitative. The findings of this study show the tourism potential and tourism village model community-based tourism in the village.

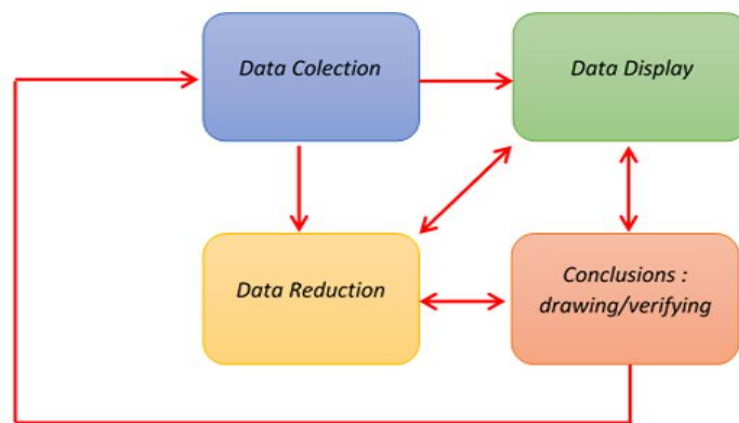
This research was conducted in Gilangharjo village located in Pandak District, Bantul Regency, Yogyakarta Special Region which took place in January-March 2021. The subjects of this research are resource people or local village leaders who know and master the history of heritage sites in Gilangharjo village. In addition, researchers use related books to support research.

In this study, the data collection techniques are interviews, documentation, recordings, and related books to support the research interview questions for informants regarding the history of heritage sites in Gilangharjo village. According to Supriatin (2012), interviews, documentation, and recording can be objects of study as analytical materials that interpret the source of the intended subject.

Meanwhile, to analyze the data, the researcher uses the triangulation technique. Bogdan in Sugiono (2014) states that data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and other materials so that they can be easily understood, and the findings can be informed to others. This technique is used to check the validity of the data by utilizing other sources outside the data, such as the history books of Mataram Islam, and so on for checking purposes or as a comparison against the data. In this

study, triangulation was carried out to check both information and data contained in the data source with the same method at different times.

The data analysis process in this study uses an interactive model from Miles and Huberman. The data is processed so that valid conclusions or meanings can be drawn and the best method for analyzing the data to meet scientific requirements in research. The data analysis process used in this study includes: (1) The last analysis in the field, namely data obtained from preliminary studies or secondary data, is used to determine the focus of the research even though this focus is still temporary. (2) According to Miles and Huberman, analysis while in the field is an analysis carried out during data collection and after data collection within a certain period. At the time of the interview, the researcher had analyzed the interviewees' answers. The activities in this data analysis are data reduction, data display, and conclusion drawing/verification. Furthermore, the interactive model in data analysis is shown in the interactive model (Picture 1) (Miles & Huberman, 2014).



Picture 1. Components in data analysis

Results and Discussion

The tourism potential

The concept of "Art and Farming," which is initiated by the village government of Gilangharjo, is not something that has not been taken into account carefully. The fact is that the village of Gilangharo has local cultural potentials that support the village for an advanced-development. One of the potentials that can be developed in Gilangharjo village is tourism. As aforementioned, the village has several historical relics and oral traditions passed from generation to generation (folklore). Some of those relics available in the village are listed as follows:

Tambalan's graveyard

Tambalan's graveyard (Picture 2) is a tomb complex and is the place where R. Tumenggung Jayadiningrat is buried. Tumenggung Jayadiningrat was the first regent of Bantul Regency. Makam Tambalan is located in the hamlet of Kauman, Gilangharjo

village. It is about 1 km to the west of the Gilangharjo Village district office. This tomb is regularly visited by residents from the surrounding community and the Bantul district government when they celebrate the anniversary of the Bantul Regency (Sujadi, the grave keeper, personal interview, 10 March 2020).



Picture 2. The tomb of Tumenggung Jayadiningrat, which people often visit for pilgrimage

Petilasan Sela Gilang Lipuro

The *petilasan* (Picture 3) refers to a place that has been visited or was once a resident of an important figure. Petilasan Sela Gilang Lipuro is the place where Panembahan Senopati received his revelations. Panembahan Senopati himself is a prince from the Kingdom of Panjangan. He founded the Mataram kingdom in Kotagede by utilizing a land grant from the King of the Pajang Kingdom (Abdullah, 2015). *Petilasan Selo Gilang* is a spiritual place for Panembahan Senopati. This place is also known as the *Petilasan Gilang Lipuro*. The location is in Gilangharjo, Pandak, Bantul, Yogyakarta. This historic place is under the supervision of the Ngayogyakarta Palace. The authority is fallen to the *keraton* (Yudi, the caretaker of Petilasan Sela Gilang Lipuro, personal interview, 11 March 2020).



Picture 3. The front door of the Petilasan Sela Gilang Lipuro

Sentono's graveyard

Sentono's graveyard (Picture 4) is the tomb of the Mataram palace warriors who became a coder warriors. They were the soldiers used to conquer Ki Ageng Mangir Wonobojo. These soldiers listed are as follows Suro Hito, Wiro Gongso, Suwan Dono, and Hardo Dipo. Suro Hito and Wiro Gongso were soldiers from Mantingan, the border of Central Java and East Java. Suro Hito and Wiro Gongso are still related to the King of Pajang by blood. Meanwhile, Suwan Dono and Hardo Dipo were powerful soldiers from the Mataram Kingdom. These four soldiers were selected to attack Mangir. In fighting Mangir, Ki Juru Mertani was the one who led these coded soldiers (Pardiyono, the village head, personal interview, 3 May 2020).



Picture 4. The path to Sentono's graveyard cannot be passed by vehicles

Sendang Plempoh site

Based on the oral tradition of the surrounding community, *Sendang Plempoh* (Picture 5) was found by one of the Diponegoro soldiers who had fled from the battle. The soldier's escape finally arrived in an area which is presently known as Dusun Gunting. It was in this place that the soldier found a *sendang* – water spring around. There were two trees in that area. The first one was a mango tree which is called *pelem* in Javanese. The second one is a Kepuh tree whose branches crossed to form a scissor-like formation. Based on that description, the soldier named the area he occupied Dusun Gunting.

Meanwhile, the spring he had just found was called *Sendang Pelempoh*. The name *Pelempoh* is taken from the presence of palm trees and leafy trees that grow there. The name "*pelem puh*" was derived from the words *pelem* and *kepuh*. However, in its development, the pronunciation of the name changed to *Pelempoh*. The soldier who was a follower of Pangeran Diponegoro eventually developed his territory and established a new hamlet, later known as Depok Selarongan. The soldier later was known as Kyai Selarong. There is strong suspicion in the local community that this name is a name that was deliberately used to disguise his real name. Kyai Selarong was later believed to be the forerunner or founder of Dusun Gunting and Dusun Depok (Sugito, the hamlet chief of Gunting, Gilangharjo, personal interview, 10 April 2020).



Picture 5. The Sendang Plempoh site. The spring water was used to drink by the Kiai soldiers of Slarong.

Batuan Migid site

Batuan Migid site (Picture 6) is the site that consists of several rocks which people believed in building the Grand Mosque in this location. Panembahan Senopati was the figure behind this construction. He constructed this mosque after receiving Wahyu Lintang Johar, the revelations in Sela Gilang. However, Ki Juru Mertani prevented Panembahan Senapati's wish to build the palace and mosque because his location was too close to Mangir was against the Mataram Kingdom at that time (Sujadi, the grave keeper, personal interview, 10 March 2020).



Picture 6. The site remains appear neglected and are found on the terraces of residents' houses.

Gunung Cilik site

Gunung Cilik is a complex of land belonging to the Mataram Palace. This place was used to be a place to meditate or rest for the Mataram warriors. Traditional religious ceremonies are held on certain days, such as Sadran, Maulud, Wiwidan, Suran, Kenduri, Pinuwunan, Padusan, Ruwahan. Gunung Cilik is located in Ngaran, Gilangharjo Village, about 3 km to the south of the Gilangharjo Village Office (Puji, the hamlet chief of Ngaran, Gilangharjo, personal interview, 3 Mei 2020).



Picture 7. *Gunung Cilik* site is in the middle of a rice field area. This site can be processed into an attractive tourism spot.

The concept of "Art and Farming" as the soul of local culture

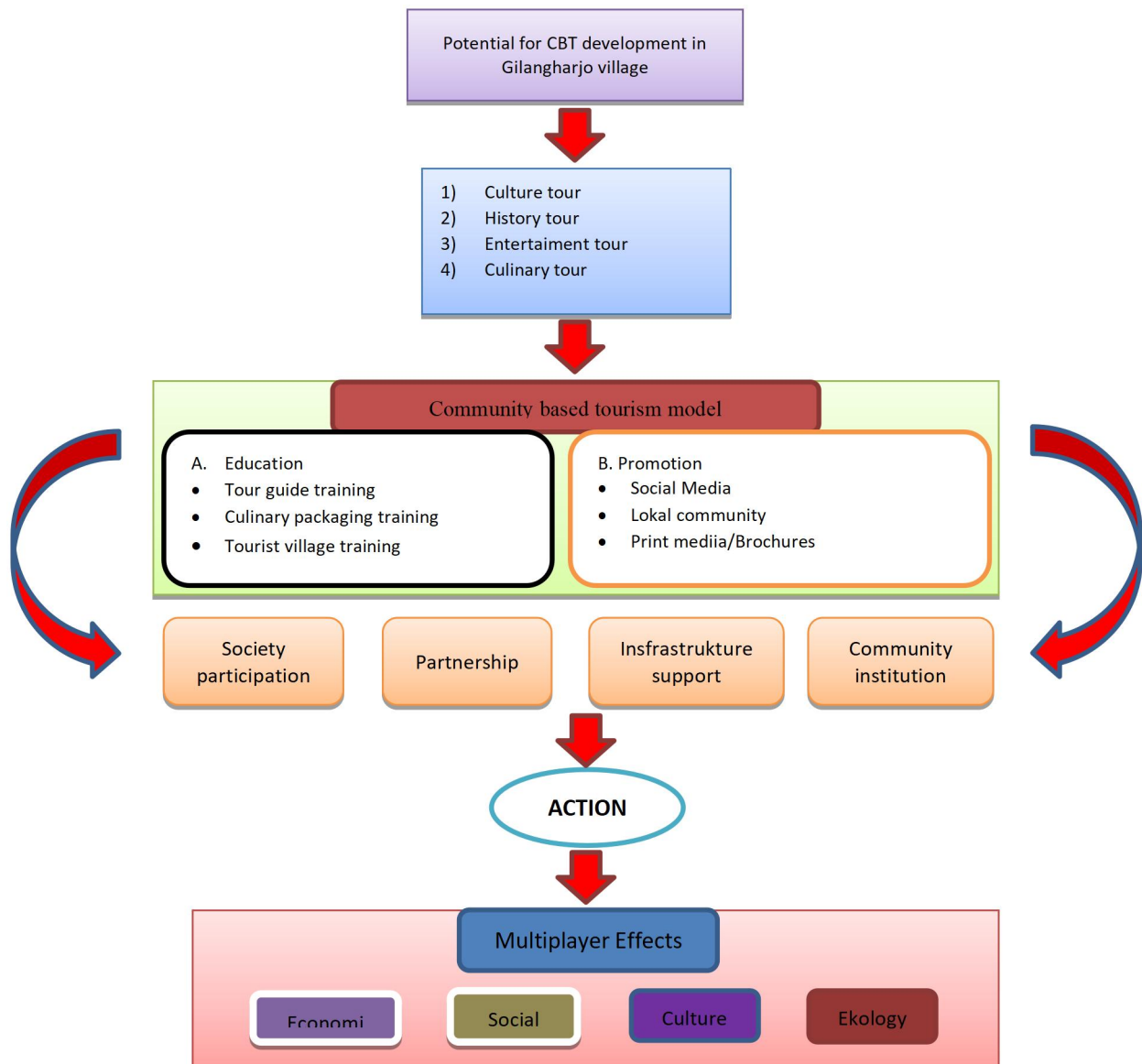
Through the explanations, the meaning of "art" in the concept initiated by the local government of Gilangharjo village can be seen from the relics of historical sites and other cultural aspects such as the Javanese culture and traditions. Like the Merti Dusun tradition in Depok village, Gilangharjo, the ceremony is held as a form of gratitude towards Allah Swt. Another traditional ceremony of "Wiwitan" in the village of Gilangharjo, which is enlivened by the rhythm of *gejok lesung*, is also conducted there. These traditional ceremonies express gratitude for the good yields of rice or secondary crops. It is called *Wiwitan*, taken from the word "wiwit," which means to start cutting the rice before the harvest is held in Javanese.

In addition, there are also several cultural workshops in the village of Bebekan, Gilangharjo. Some studios were established as an effort to preserve traditional Javanese arts. This cultural center always carries out routine exercises every week with a complete gamelan collection. Traditional arts found in this cultural center are gamelan, *karawitan*, traditional Javanese dance like *Reyog* and *Ketoprak*. Describing the concept of "Tani", the village of Gilangharjo leads to integrated agriculture. It integrates nature to create healthy food security. Therefore, the priority is the development of the sector of organic agriculture, livestock, fisheries, and the cultivation of empty yards.

Tourism village model for community based tourism in Gilangharjo village

A tourism village development design is needed first to build a tourist village. The design is a method or plan that will later serve as a reference for determining what steps should be taken

first. The following is a model of Community Based Tourism Village that can be applied in the village of Gilangharjo (Picture 8).



Picture 8. Community-based tourism model in the village of Gilangharjo

According to Picture 8, Gilangharjo village has four tourism potentials that can be developed as follows:

Cultural Tourism

Various cultures are owned by the village of Gilangharjo, such as the Merti Dusun traditional ceremony and the cultural studio in Bebekan, which often holds Javanese theatrical performances (Ketoprak), Javanese dance, and Gamelan (Picture 9).



Picture 9. The youths of Bebekan hamlet are practicing gamelan music at Giri Gino Guno's Sanggar.

In addition, there are relics of historical sites such as the Migil stone site, the Tambalan tomb site, the Sela Gilang Lipuro site, the Sendang Plempoh site, the Gunung Cilik site, and the Sentono gravesite. These sites have their own historical stories that can be developed into historical tours. Tour guides are one way to understand this destination.

Historical Tourism

There are relics of historical sites such as the Migil stone site, the Tambalan tomb site, the Sela Gilang Lipuro site, the Sendang Plempoh site, the Gunung Cilik site, and the Sentono gravesite. These sites have their own historical stories. To become historical tourism, it is necessary to improve the facilities and infrastructure at each site. Improvements can be made by adding tourism elements, especially those that are becoming a current trend. For example, the site can be beautified by making flower gardens, or places to take pictures. Meanwhile, for sites in the form of tombs, a place to pray can be made using certain clothes that have been prepared such as a cloth that has a batik motive (Javanese: *Jarik*). Such improvements must be done as a tourist attraction. A study conducted by (Aprilia, 2017) showed that tourist attraction and service facilities together had a significant effect on tourist satisfaction, tourist attraction had a significant effect on tourist satisfaction, and service facilities had a significant effect on tourist satisfaction. This shows that it is important to improve the environment of historical sites in Gilangharjo village to grab the attraction of tourists to visit.

After all the sites are addressed, a historical tour can be designed. Historical tourism can be developed into historical tourism using a tour guide. In the historical tourism model that is currently becoming a trend, Gilangharjo can apply the heritage concept. Heritage tourism is a trip package by visiting places considered historically crucial for an area or city that can be a tourist attraction (Titing Kartika et.al, 2017). From the site to other sites, you can use a bicycle, or the local government provides bicycle rental. Cycling is currently a new tourist trend. Of course, the trip must be accompanied by a local tour guide as the event's organizer. The task of a tour guide is not only to direct but also to

direct tourists to culinary tourism, cultural tourism, and entertainment tourism in Gilangharjo village.

Entertainment Tourism

To attract local and foreign visitors, the local village government must be able to entertain visitors. Based on an interview with one of the local village officials, in the rice fields and the Gunung Cilik site, they will be built a flower garden. The purpose is to turn them into a photo spot for the visitors. This is a local government strategy so that the wider community increasingly recognizes the village of Gilangharjo.

Culinary Tourism

The concept of "Tani," the village of Gilangharjo, leads to integrated agriculture. It is integrated with nature to create healthy food security. The priority is to develop the sector of organic agriculture, livestock, fisheries and swift them to culinary tourism. The village authorities seek to create an authentic product of the people of Gilangharjo village that the wider community can consume. However, the lack of skill of the village community in terms of packaging reduces the attractive element. For this reason, packaged product training needs to be carried out. It is to gain the community's creativeness in creating some original local culinary products.

The success or failure of forming a tourist village depends on the empowerment of the community. Education in training that supports community empowerment-based tourism village planning is needed. These plans will not be successful if the people of Gilangharjo village itself do not support them. Here are the things that must be considered:

a) Society participation

In this case, the people of Gilangharjo village play an essential role in creating a tourism village based on empowerment.

b) Partnership

Partnerships, in this case, are parties who are willing to invest in the development of community-based tourism villages. Partnerships can be done with collaborative work. It is either with entrepreneurs or companies that are willing to become partners.

c) Infrastructure Support

The development of infrastructure that supports the creation of a tourist village is the main thing. They need to take a profound role in creating a tourist village. The purpose is to develop the hidden local potentials of the village. It also includes providing capable human resources through training. The training can be furtherly described as follows; (1) Tour Guide Training: This Tour Guide training aims to provide knowledgeable people to become a tour guide at the historical sites in the village, village cultural traditions, and other exciting things so that people can become tour guides for visitors; (2)

Packaging Training: This packaging training aims to make people creative in creating original culinary products from the village of Gilangharjo. The purpose is to attract visitors; (3) Tourism Village Development Training: This training aims to make the community aware that Gilangharjo village has many potential aspects of forming a tourism village. It also displays some exciting content from other villages that can inspire several villages in Gilangharjo; and (4) Community Institutions: The village authorities should work with various community organizations in this case. It includes straightening and synchronizing the perception, intention, and purpose of the people.

Gilangharjo village needs to be presented to the broader community. Through the scheme at Scheme 1.0, the promotional purposes mean all plans through social media, brochures or pamphlets, and calls or invitations from the community of Gilangharjo village themselves to other communities.

The success of conducting these critical points will impact several aspects. These aspects are:

a) Economic Aspects

From an economic aspect, it is believed that the economic aspects of the Gilangharjo village community will increase if they are successful in forming a tourism village. In the concept of a tourism village, people can take advantage of material benefits by opening and selling various culinary crafts such as batik and particular souvenirs of Gilangharjo village.

b) Social Aspects

From the social aspect, the people of Gilangharjo village will appreciate their village's local wisdom more; they will also participate in building the village and maintaining the village. Therefore, it remains sustainable and beneficial to others. They will also have a sense of cooperation within the village community to jointly advance the village of Gilangharjo.

c) Cultural Aspects

From a cultural aspect, the people of Gilangharjo village have participated in preserving Javanese traditions and culture through their cultural activities. These activities are currently eroded by times. In line with the Yogyakarta Special Region policy regarding cultural preservation, the people of Gilangharjo village have indirectly implemented it.

d) Ecological Aspects

From an ecological aspect, the village community will preserve the culture or heritage of historical sites in the village. It forms a reciprocal relationship between the village community and their environment.

Conclusion

Gilangharjo village has many potential aspects of being turned into a tourist village. It is believed that Gilangharjo village can transform into a tourist village with the concept of community-based tourism or community empowerment. In philosophical meaning, the concept of Gilangharjo village is "Art and Farming ."In terms of art, there are many relics of cultural-historical sites. Therefore, the preservation of cultural tradition rituals and life is needed.

In addition, they need to develop their abilities in forming traditional arts, cultural workshops, home industries, processed food products, handcraft, and painted batik. Those will be a selling point of the village. In terms of agriculture, the village concept leads to integrated agriculture. It integrates nature to create healthy food security. The priority is the development of the sector of organic agriculture, livestock, fisheries, and the cultivation of vacant land yards.

These potential aspects can be compiled and designed with the Community Based Tourism Model applicable in Gilangharjo village. All of these concepts can be done if the people of Gilangharjo village, including the local authorities, are aware of the concepts of tourism village in Gilangharjo. It can also be created by cooperating with all elements of society.

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