

Kampung Wisata Purbayan: Harmonization of religious values and socio-cultural identity in community based tourism development

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Abstract: This study aims the potential for halal tourism by investigating the relationship between religion and socio-cultural identity in Kampung Wisata (Kamwis) Purbayan, DIY. The research method is literature survey and direct observation approach which is strengthened by data and information from reliable sources. The result is findings show that religious teachings, along with local culture, are one of the positive elements that influence the adoption of cultural and religious heritage tourism in Kamwis Purbayan. Kamwis Purbayan is the forerunner to the emergence of Islamic Mataram in Java. The existing Islamic principles are represented in the form of physical culture, in addition to those embraced by the community and used as a reference in daily activities. Furthermore, the interaction between religious values and traditional values is well presented both in buildings, regional structuring, social life systems and also cultural systems that are still growing strong today. This supports the symbiotic relationship shown in the form of constructive support between religion, culture, social engagement and the tourism business at Kamwis Purbayan in the context of halal tourism.

Keywords: harmonization of religious values, social engagement, cultural identity, halal tourism.

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INTRODUCTION

Tourism can be defined as a journey from one place to another that is temporary usually done by people who want to refresh their minds after working continuously and take advantage of the time off with spending time with family for recreation (Buhalis, 2020). The tourism industry when viewed from a cultural perspective, indirectly provides an important role for the development of Indonesian culture because the presence of a tourist object can introduce the cultural diversity of a country such as traditional arts, religious or customary ceremonies that attract the attention of foreign tourists and domestic tourists (Rebat Al-kanany, 2020; van der Hoeven, 2019). The rapidly growing tourism industry provides intercultural understanding through the interaction of tourist visitors with the local community where the tourist area is located (Crouch & Ritchie, 1999; Lemy et al., 2019). The potential for local culture and wisdom in tourism development is part of the product of human creativity which has economic value (Agarwal et al., 2017; Kumar, 2017; Olsen & Timothy, 2006; Timothy, 2011).

The Special Region of Yogyakarta is a province-level autonomous region in Indonesia. This province is capitalized in Yogyakarta. Before Indonesia's independence, Yogyakarta already had a tradition of governance because Yogyakarta was a Sultanate, including the Duchy of Pakualaman. The area that has its origins with its own government, in the colonial era of the Dutch East Indies was called *Zelfbesturende Landschappen*. During the independence era it was called the Swapraja Region. The Ngayogyakarta Hadiningrat Sultanate was established in 1755 and was founded by Prince Mangkubumi, who later held the title Sultan Hamengku Buwono I. The Duchy of Pakualaman, established in 1813, was founded by Prince Notokusumo, (Sultan Hamengku Buwono II's brother) later with the title of Duke of Paku Alam I. Both the Sultanate and Pakualaman, are recognized by the Dutch East Indies Government as a kingdom with the right to manage their own household. It is stated that the Special Region of Yogyakarta includes the former Region/Sultanate of Yogyakarta and the Pakualaman Region. As the capital of the Province of the Special Region of Yogyakarta, the City of Yogyakarta is rich in titles, both originating from its history and existing potential, such as a city of struggle, a city of culture, a city of students and a city of tourism.

The term city of struggle for this city relates to Yogyakarta's role in the constellation of the Indonesian nation's struggle during the Dutch colonial era, the Japanese colonial era, as well as during the struggle for independence. Yogyakarta was once the center of the kingdom, both the Mataram (Islamic) Kingdom, the Yogyakarta Sultanate and the Pakualaman Duchy. The designation of the city of culture for this city is closely related to the high-value cultural relics from the time of these kingdoms which are still sustainable today. This term is also related to the many centers of art and culture. The term Mataram, which is widely used today, is nothing but pride for the glory of the Mataram Kingdom.

The designation as a student city is related to the history and role of this city in the world of education in Indonesia. Besides the existence of various education at every level of education available in this province, in Yogyakarta there are many students and students from all regions in Indonesia. It is not an exaggeration to call Yogyakarta a miniature of Indonesia. The designation of Yogyakarta as a tourism city illustrates the potential of this province from a tourism perspective. Yogyakarta is the second largest tourist destination after Bali. Various types of tourism objects are developed in this area, such as natural tourism, historical tourism, cultural tourism, educational tourism, and even, most recently, night tourism.

Regmi and Walter (2016) state that tourist villages can have a positive impact that will be received by the community such as an increase in the economy. This was also conveyed by (Giampiccoli & Saayman, 2018) who stated that increasing tourism revenues could increase economic growth. Kampung Wisata Purbayan (Kamwis Purbayan) can develop more with the heritage and religious value to become tourist attractions. Kampung Wisata Purbayan develop tourist attraction products based on historical education and supported by handicraft attractions, especially silver handicrafts and traditional culinary which are indeed often found in the Kota Gede area.

Regionally, Kampung Wisata Purbayan is located in the Purbayan Village, Kota Gede District and is located in the Kota Gede Cultural Heritage Area, part of which is part of the Bantul Regency. The name Purbayan is said to have come from the name of a prince named Prince Purboyo, son of Panembahan Senopati. The Kampung Wisata Purbayan has a lot of historical value from the Mataram Kingdom which is able to become the main attraction for tourism in the city of Yogyakarta. Kampung Wisata Purbayan has several historical & cultural sites and buildings that show typical Javanese architecture along with a beautiful and friendly village setting for visitors and tourists who come to visit the Purbayan tourism village. The activity of exploring the Purbayan tourist village is very interesting, packed with stories or storytelling that

tells about the activities of the Mataram kingdom in the past, combined with the friendliness of the local residents.

Judging from its feasibility, Kampung Wisata Purbayan can become one of the heritage tourism areas, it will be very interesting to analyze the potential for halal tourism by investigating the relationship between religion and socio-cultural identity in Kamwis Purbayan, Daerah Istimewa Yogyakarta.

METHODS

The research method used is qualitative analysis through direct observation and in-depth interviews with research related parties. The direct observation method is the process of recording the behavioral patterns of subjects (people), objects (objects) or systematic events without any questions or communication with the individuals studied while the in-depth interview method is a method of collecting primary data obtained directly from original sources or it can be said as a data collection technique in a survey method that uses in-depth verbal questions to research subjects. The research location is the Purbayan Tourism Village in Kota Gede, Yogyakarta.

The development of halal tourism in Purbayan Tourism Village is a community service activity using data collection methods and design/design stages. The stages of data collection are: (1) Interview. The interviews were conducted in the form of coordination with the management of the Purbayan Tourism Village regarding the needs and desires of the village community for determining community service activities; (2) Site survey. This location survey is to find out the existing conditions and map the needs for the development of Kampung Wisata Purbayan to be developed as halal tourism; (4) Focus Group Discussions (FGD). The FGD was carried out by presenting the management of the Purbayan Tourism Village, government, academics, media and communities related to the development of the Purbayan Tourism Village; (5) Documentation. This documentation was taken in order to find out how the existing condition of the location of the fishing tourism spot is so that it can be designed or designed how well the development of the river area becomes a fishing tour.

RESULT AND DISCUSSION

Regionally, the Purbayan tourist village is located in the Purbayan Village, Kota Gede District and is in the Kota Gede Cultural Heritage Area, part of which is part of the Bantul Regency. The name Purbayan is said to have come from the name of a prince named Prince Purboyo, son of Panembahan Senopati. With so many potential cultural heritage sites and historic buildings, Kampung Wisata Purbayan can develop tourist attraction products based on historical education and supported by handicraft attractions, especially silver and traditional culinary arts, which are often found in the Kota Gede area. The tourist attraction products are packaged into a Historical Out Bond Package by walking down the aisles in residential areas and visiting various heritage sites of the ancient Mataram Kingdom, including Semar's butt site, Batu Gilang and BATU Gatheng or Cantheng, Raden Ronggo's broken wall, King's Tomb Complex Panembahan Senopati in which there is also Selirang.

It is said that in Kota Gede there is also a site where Balinese people who traded and finally settled in Kota Gede, namely the Kalang house. It is said that the Kalang house has a different shape from the houses of other residents because the architectural style of the Kalang house also adopts Balinese and even Hindie and Portuguese styles. The Kalang people are said to have an average social economy because of their success in trading. As an expression of respect for the culture of their ancestors, it is said that the Kalang people in Kota Gede used to hold traditional and traditional ceremonies, just like people in Bali who use the Ogoh-ogoh procession.

Now, the remains of the Kalang House can still be seen in its splendor and beauty, which are widely found in the Tegalendu area (Figure 1).



Figure 1. The Kalang House and the gate in Kampung Wisata Purbayan

On the other hand, the Purbayan tourist village is also supported by other special interest tours, namely the spiritual tourism village which has been going on for a long time and is managed by the association of palace servants, both the Yogyakarta Sultanate Palace and the Panembahan Senopati Palace. Many visitors who come from outside the city and outside the region as well as the people of Yogyakarta themselves.

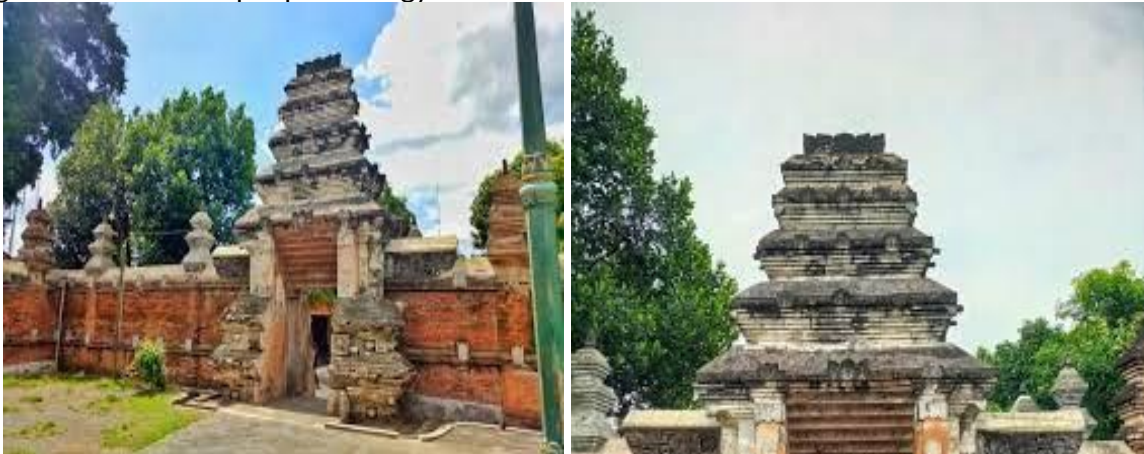


Figure 2. The temple and the Mataram King's Grave in Kampung Wisata Purbayan

The tourist village of Purbayan now also has culinary attractions that are gaining in popularity, namely the production of chocolate known as Mongo chocolate which produces various flavors of chocolate with export quality and packaging (Figure 3).



Figure 3. Mongo chocolate Souvenir From Kampung Wisata Purbayan

Apart from the historical out-of-bounds attractions, the attractions that were developed in the Purbayan tourist village are the attractions of the traditional Srandul arts and the art of Keroncong music. In Kota Gede, there are indeed many Keroncong groups spread across the villages. In addition to performing arts attractions, craft attractions, especially silver crafts, are being developed through a short workshop program. As for the culinary attractions, the tourist village of Purbayan has many traditional culinary products, including kipo, kueh hibiscus flower, ledre idep and yang ko which are packaged in the form of a qorkshop (cooking class) for making traditional food (Figure 4 and Figure 5).



Figure 4. Kipo, the traditional cullinaire from Kampung Wisata Purbayan

Purbayan Tourism Village is precisely located in Kotagede District which is the historical site of the first palace of the Islamic Mataram Kingdom. The location is south of the Kotagede Grand Mosque and the King's Tomb complex in Kotagede. When entering the Kampung Wisata Purbayan complex, visitors will feel pieces of history on every side of this old city. tourists can also explore the historical site of the first Islamic Mataram palace or the ruins of the Kotagede Palace. Kampung Wisata Purbayan also has culinary specialties those are Legomoro and Kembang Waru.



Figure 5. Kue kembang waru and legomoro the traditionary cullinaire from Kampung Wisata Purbayan

Tourists can also take a walk and being guided by a guide who explains about the history of Islamic Mataram when it was centered in Kotagede. the role of story telling carried out by tour guides in Kampung Wisata Purbayan apart from explaining the details of the historical background, it also elicits emotional involvements for tourists with pieces of past memories that are always longed for. The Purbayan tourist village also has a special tour package for researchers and observers in the field of architectural science. The package is handled by a special guide who is very experienced and has adequate knowledge regarding the history and architecture of ancient houses and buildings in the Kota Gede area. The package market share is in great demand, especially students majoring in architecture and anthropology majors as well as observers of ancient buildings. In empowering the community, the existence of ancient buildings that are unique and rare in their development, now many areas and houses of the people are of interest and are used for filming activities so that they ultimately provide economic value to the local community members.

Postmodern tourism emphasizes the element of 're-enchanting the world' to seek answers regarding traditional cultural heritage (customs & way of life and others) so that cultural and heritage products become the main concern as a source of innovation for destination development (Wardhani & Purnomo, 2022). Kampung Wisata Purbayan must be able to keep up with changes in the new order of world tourism trends and turn the challenge of this change into an opportunity by having a religious reputation as its strategic asset (Wardhani & Widodo, 2020). The application of knowledge is carried out to synergize various forms of knowledge that have been previously owned into a new form of knowledge as capital to become a Moslem friendly destination by providing amenities, facilities and halal tourism facilities and demonstrating good service behavior so that destinations have a better reputation than other destinations (Wardhani, 2021).

Kampung Wisata Purbayan must be able to keep up with changes in the new order of world tourism trends and turn the challenge of this change into an opportunity by having a religious reputation as its strategic asset.

CONCLUSION

Kampung Wisata Purbayan in the development of halal tourism is a set of structures, routines, rules and norms that guide and limit behavior that distinguishes members of one organization from another and is used as a collective perception and assessment of the good name of tourism destinations owned by tourist destinations to increase the ability to see long term which allows the company to be able to estimate the changes that might occur and turn these changes into an update that can benefit the company. In the development of the Purbayan Tourism

Village, one of the dimensions of the Religious Reputation Culture that is applied is Historical value harmonization which is indicated by the ability of destinations to harmonize historical values that are owned will contribute to regional economic income by increasing income from increased tourist visits.

Everything related to the past is very fun to explore. Kampung Wisata Purbayan has ability to involve the emotional elements of visitors by serving wholeheartedly, respecting visitors, and providing visitors with experiences that are not obtained from other destinations will affect the efficiency pattern of developing destination features and infrastructure. The ability of Kampung Wisata Purbayan's guide to speaking well in doing the dotted telling of the history will increase the effectiveness of the Tourist Destination in its development.

Some practical implications that can be applied in Kampung Wisata Purbayan to develop the concept of Halal tourism are as follows: **First**, Need to explore knowledge to generate new ideas to harmonize historical values that are owned and made into an added value of Kampung Wisata Purbayan. Ownership of the new information obtained by Kampung Wisata Purbayan will increase the value of the destination and involve the emotional elements of visitors and be realized by serving wholeheartedly and respecting visitors. Managers use new ways of developing destinations with their own uniqueness and are implemented in destination development as a behavior which is then used as a value attached to the stigma of Kampung Wisata Purbayan service. The use of this new method is directed at changing tourist destinations to become religiously reputable which is indicated by providing good service and with a process that is lawful and thoyib, a culture of smiling, greeting and greeting in serving; serve with polite and smooth language; always friendly and provide detailed information. **Second**, Involve the emotional elements of visitors by serving wholeheartedly, respecting visitors, and giving visitors an experience that is not obtained from other destinations and getting used to serving in good and polite language; **Third**, always providing services that provide a sense of security with the appropriate probes, a comfortable place due to visitor restrictions; feel safe because all the amenities, facilities and tourism facilities that are halal and thoyib. **Fourth**, behave aggressively in seizing existing opportunities by making the new order a destination culture. **Fifth**, Having a reputation for a religious destination is shown by the ability to move quickly in solving problems and seizing opportunities so as to be able to harmonize historical values with existing opportunities. **Sixth**, involving the emotional elements of tourists with their cultural historical values; as well as exploiting opportunities that arise in the tourism industry market by enhancing a good and religious reputation as a strategic asset.

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