

The Myths and Local Wisdom as The Enhancment Effort for Positive Image of Tourism Village.



Mitos dan kearifan lokal *Blue Lagoon* sebagai Upaya Peningkatan Citra Positif Desa Wisata.

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ARTICLE INFORMATION	
<p>Keywords Myths; Local wisdom; <i>Blue lagoon</i>; Tourist object; Village;</p>	<p>ABSTRACT The purpose of the research was to investigate the myths and local wisdom that were developing in Widodomartanii Yogyakarta as well as the continuity effect upon the positive image of the village, and empowered sector to preserve the tourism object. The research subject determined by the information based on the assigned criterion related to potential tourism and its development. The data found considered as ethnographic. Descriptive research conducted on this paper that aims to picture the state of the object of research recent based on the factual data found objectively in the village through field survey. The data collection gathered through three steps. The first was an observation which divided into two. The first was a direct observation in use to gather information about Blue Lagoon. The second was recording observation including recording narrative method; The second was through the interview with MR.Suhadi as the successor of the water management of Blue Lagoon and the others with structured an unstructured interview method; And the third was to filter from related literature. Furthermore, the technique analysis from the gathered information data. The research result found that the myth and the local wisdom in a village organized locally and fully supported can transform an ordinary village turn to be a tourist village so the village can change the image of the previous as ordinary village to tourism village in Widodomartani Village. It also can generally open wider opportunities for the resident to have new beneficial activities.</p>
<p>Kata Kunci Mitos; Kearifan lokal; <i>Blue lagoon</i>; Obyek wisata; Desa;</p>	<p>ABSTRAK Tujuan dari penelitian ini adalah untuk menyelidiki mitos dan kearifan lokal yang berkembang di Widodomartanii Yogyakarta serta efek berkelanjutan terhadap citra positif desa dan sektor pemberdayaan untuk pelestarian objek wisata. Subjek penelitian ini ditentukan dengan mempertimbangkan informasi yang terlebih dahulu ditentukan berdasarkan terdapatnya potensi wisata serta perkembangannya. Penelitian ini merupakan penelitian deskriptif yang dilakukan untuk menggambarkan keadaan objek penelitian berdasarkan data faktual yang ditemukan secara obyektif dan implikasinya. Pengumpulan data dilakukan melalui tiga langkah. Pertama adalah observasi yang dibagi menjadi dua, yaitu observasi langsung yang dimanfaatkan untuk memperoleh informasi terkait perkembangan Blue lagoon, dan kedua adalah melalui observasi rekaman yang melibatkan perekaman dengan metode perekaman naratif; Kedua, yaitu wawancara yang dilakukan kepada MR.Suhadi sebagai pengelola Blue lagoon Lagoon dan pihak terkait lainnya dengan metode interview tidak terstruktur dan terstruktur, keempat adalah menyaring data sekunder terkait yang relevan. Selanjutnya, Teknik analisis data untuk menemukan tema utamanya, yaitu melalui konten analisis dari informasi yang telah dikumpulkan di lapangan dan data sekunder. Hasil penelitian menemukan bahwa mitos dan kearifan lokal di desa Widodomartanii yang diorganisir secara sistematis dan lokal serta didukung sepenuhnya oleh perangkat desa memberikan dampak positif terhadap perkembangan desa sehingga mampu mengubah citra desa yang biasa menjadi desa wisata, perubahan yang terjadi di Desa widodomartanii berkontribusi sebagai salah satu peletak dasar desa wisata baru berdasarkan sumber potensial mata air alam. Hal ini dapat membuka peluang yang lebih luas bagi penduduk untuk memiliki kegiatan baru yang bermanfaat.</p>
<p>Article History Submitted 06th Novemb 2019 Reviewed 05th Desember 2019 Accepted 27th February 2020</p>	<p>Copyright ©2020 Jurnal Aristo (Social, Politic, Humaniora) This is an open access article under the CC-BY-NC-SA license. Akses artikel terbuka dengan model CC-BY-NC-SA sebagai lisensinya.</p>



Introduction

Indonesia consists of thousands of islands with all its natural resources which saves a lot of potential natural resources and tourism is one of them. Tourism does not only show the strength of a nation but also it is one of profound in the nation's progress. This potential strengthens becomes a national identity to the Indonesian and international community about being Indonesia. Tourism can be interpreted as a journey of leisure or vacation, whether conducted by domestic and foreign tourists. The trip is done individually or in groups with the aim of a tourist attraction. Objects and tourist attractions are related to natural resources, human resources, man-made resources. All three elements are things that should be owned by every attraction of the tourist object when losing one of these elements would be gone losing the attraction of the tourist object.

The three interrelated elements are hand in hand to create an attractive tourist attraction and certainly in great demand by the public. Nature is the main foundation of the vast attractions of flora and fauna which should remain true purity and authenticity banned by its supporting ecosystem (Atmojo, Fridayani, Kasiwi, & Pratama, 2017). Human resources are related to the potential of the individual and social structure of the community that can also an affordable myth, his local wisdom, and source man-made power which deals with certain human endeavors to build objects of natural resources support.

Myths and local wisdom are growing in line with the dynamism of the community although it is true that to understand the myth with its complex cultural realities is quite difficult to understand the cultural complexity of myth but the existence of myths in traditional societies tends to be liquid in the midst of the strengthening of modernity and information technology which poses myth as a popular product as well placing mythical elements of spirituality and superstition as a brace of the existence of identity. Yogyakarta can be said as a model where the myth and local wisdom is integrated and strengthen its tourism sector to attract local and foreign tourists.

Yogyakarta has various names, such as the city of the fight, the center of education, the center of culture, and the stunning tourism destination. Special Region of Yogyakarta safe and comfortable with hospitality the people, made Yogyakarta a lot of people/tourists are interested in visiting (*Statistik Kepariwisataaan 2017*, 2017:xv). As a tourism destination, Yogyakarta has a stunning tourism object because it keeps the harmony between the traditions and the culture inhabited. The example of the popular tourism objects in Yogyakarta is temple Prambanan and Ratu Boko, Sultan Palace Yogyakarta Hadiningrat, Kota Tua Gedhe City, Graveyard The kings of Mataram, Gedhe City, museums, and traditional customs and arts, up to now the wealth is

still maintained / sustainable. Likewise with the potential natural beauty of Yogyakarta which is very charming, like the Kaliurang area and Mount Merapi, Nglanggeran area, Tahura Bunder, the peak of Suroloyo / Menoreh hills, Image mountains, Karst mountains, Sand Dune, and the beauty of the south coast (Kukup beach, Baron, Krakal, Siung, Ngrehnan, Sundak, Sadeng, Parangtritis, Goa Cemara, Pandansimo, Glagah, etc) (Statistik Kepariwisata 2017, 2017). In other words, Yogyakarta's tourism destination objects develop well because of the harmony between tradition and culture especially along with the myths embedded.

Yogyakarta has many tourist attractions along with the myths. For instance, Borobudur Temple along with Kunto Bimo myth is trusted by the local community for anyone who can reach into a hollow stupa and touch a certain part of the statue then his wish can be granted. Likewise, with the Parangtritis beach along with myths which we cannot wear any green clothes, local people believe that if someone wears green clothes then Nyi Roro Kidul will love it and make them a perennial visitor in the southern coastal kingdom. Among those typical tourism object in Yogyakarta along with the myth attached, some of them need to be enhanced the image by exploring the potential of the tourism object with the mystical histories that probably can support the area. It is precisely the potential tourism water object, Blue Lagoon located in Yogyakarta.

The developing Local wisdom and myths still tend to vague and the positive impact generated through the utilization of myths and local wisdom for the advancement of local village tourism faces a hard time. The involvement of the inhabitants according to the efforts to preserve and inherit the superlative culture completely in Yogyakarta (local people) (Suryanto, Djunaedi, & Sudaryono, 2015) and what can be suggested by envisaging the potential of the village is the sector of economic. For the sake of the creation of independent villages, the increase in the village-based economic potential of the community must be raised. In improving the village economy, it is necessary to involve the surrounding community, especially in rural development and empowerment of rural communities.

The Myth and the local wisdom of the community requires a certain approach to view the myths and the local wisdom that is developing in the tourist object and its own story based on the culture of the local community. Popularizing the myths is in order to create the character of the village for specific purposes.

Based on the preliminary described above can be formulated problems such as 1). What is the local wisdom and myths in the local community, 2). How do the myths and wisdom build the village's positive image, The purpose of this research is to know the local wisdom and myths that are developing in the local community as well as the efforts of local communities for the

preservation of the tourist attraction. The benefits of this research are divided into two namely the practical benefits in order to provide knowledge to the public regarding the utilization of myths and local wisdom in order to improve the positive image of the village.

The topic of the research might have covered the main concern on tourism, myth and local wisdom. However, the research basically related to several previous research that had a similar concept to the application of those to their research but the concern might be seen differently due to the approach.

There are three kinds of research that deals with the area of the study. The first, the research of Rosta Minawati entitled *Komodifikasi: manipulasi budaya dalam (ajang) pariwisata*. The research mainly discussed the manipulation of culture in general to lift the value of industrial culture and service. The author argued that the commodification of culture generally issued the regression of spiritual aspect, contestation, and conflict of concept and ideology that show the modern myth (Minawati, 2013). Second was the research from T. Prasetyo Hadi Atmoko, *Implementasi kebijakan desa budaya dalam melestarikan budaya lokal di desa Sendangmulyo, Minggir, Sleman*. The researcher tried to observe the implementation of cultural village policy in preserving the local culture. The research explored the potential cultural points in the village such as craft, art, culinary, *merti desa*, etc. in other hands, the researcher did not attempt to evaluate the process of that potential (Atmoko, 2018).

The third was the research from Tri Amanat, *Strategi pengembangan destinasi wisata berbasis folklore (ziarah mitos: lahan baru pariwisata Indonesia)*. He focused on the fact that the potential of folklore in Indonesia could be the basis for developing tourism. He argued that to develop the tourism object, it required the strategy by assessment method. The model derived from Irina-Maria Neches. The image development of tourism object relied on the idea of culture. Then, the real example of implementation of it was taken from Air Manis tourism object, West Sumatera. What actually he missed was the origin and detail of the story to develop the tourism object. Based on the serial of the research proposed, then the position of this research was to dig the potential cultural idea by using the descriptive method to deliver the idea of the culture which taken from the myths and local wisdom embedded in unpopular tourism object till it became the promised tourism object to support.

Method

The method used in this research is descriptive research. The descriptive method is a procedure of investigated problem solving, by describing the state of the object research in recent based on factual data. The descriptive method focuses on facts finding the set of actual

circumstances. The data found must be described and given meaning, the data must proceed and interpret (Nawawi & Martini, 2005).

Before collecting the data, the subject of research was assigned by regarding the informative data of Blue Lagoon in Widodmartani from the initiator. The information required based on criterion-based selection. The selection of the initiator based on the assumption on the subject of the research that they could give comprehensive information about Blue Lagoon's history, processes, and the potential as tourism object. Furthermore, the secondary data obtained from any relevant literature.

To assess the validity of the data, the measure shows validity if it actually measures what it claims. In order to get the validity, it is described by using content validity which refers to the extent to which the items or behaviors fully represent the concept being measured. The notes on the data submitted the following way as stated, where was it located? What information supports the accuracy or authenticity of the material? What corroboration, if any, can be or has been located?. In detail, it is stated as external and internal criticism. The external criticism is primarily concerned with the question of veracity or genuine of the source material and the internal criticism (Berg, 2001:218) The data collection was done through four stages: The first was an observation which divided into two. The first was direct observation, in this stages the object was observed in March 2017 in Widodmartani Village Yogyakarta, and the second was recording including narrative recording; The second was through direct interviews to Mr. Suhadi, he is the chief of Water Management in Blue Lagoon and the people in the village with structured an unstructured interview method; The third was literature study using related literature which covered the previous research that concerned about the same topic of this research.

To analyze the data, it can rely on two effective ways to remain to analyze ethnographic research while preserving the rich textual detail of data: inductive content analysis and ethnographic narrative accounts (Berg, 2001). The procedures of analyzing it by reading systematically the data, identifying the major discussed theme, identifying the issue embedded, and to notice the pattern of activity depicted. Furthermore, to decide to undertake a comprehensive content analysis.

Results and Discussion

Blue Lagoon as Tourist Village

Blue Lagoon is the name of a tourist object in Sleman located in Yogyakarta City, Sleman District, Ngemplak Sub-district, Widodomartani Village. Blue lagoon is regarded as a

tourist village. It is one of the platforms of community-based and sustainable tourism development. The development of tourist villages is expected to occur in equal distribution with the concept of sustainable tourism development (Dewi, Fandeli, & Baiwuni, 2013). The village has the most number of Padukuhan from other villages which are 25 Padukuhan, among the five villages in Ngemplak district, Wedomartani, Umbulmartani, Bimomartani, Sindumartani.

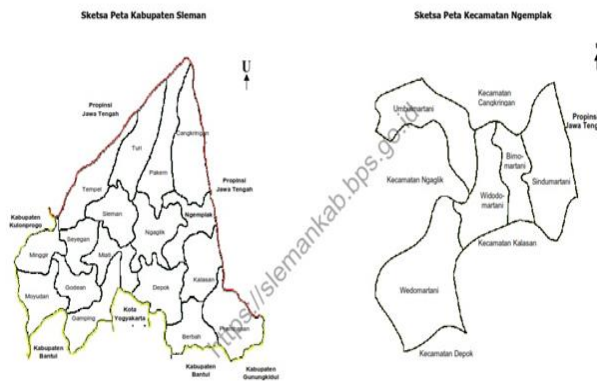


Figure 1. Map of Sleman Regency and Ngemplak and Ngemplak subdistrict
Source: <https://slemankab.bps.go.id>

Widodomartani village passed by the yellow river as the main river. The potential of the river creates great potential for the flow of water and the source of the water is enough for Padukuhan Dalem so it becomes one of the potential water tourism objects. Because of the potential water source, the village uses it to create Blue lagoon and promoting itself as a tourist village. The data of the Central Bureau of Statistics of Ngemplak in 2016, Ngemplak District is not a tourist destination, so the number of recreational facilities is very small. Existing recreational facilities in the form of temples and monuments of 3 pieces and one swimming pool (Prayitna, 2016). The temple and monument are called the temple of Kimpulan or temple of Pustakasala which is a Hindu-Budha temple in the ancient monastic era of 9th or 10th century AD.

Table 1. The Number of Recreation Facilities by Village in Ngemplak District 2015

The Type of facilities	Wedomartani	Umbulmartani	Widodomartani	Bimomartani	Sindumartani
(1)	(2)	(3)	(4)	(5)	(6)
Temple and Monument	1	1	-	-	1
Swimming Pool	-	1	-	-	-

Source: Statistik Daerah Kecamatan Ngemplak 2016

The data above was taken from Statistik Daerah Kecamatan Ngemplak 2016. It showed that Widodomartani had no recreational facilitation or tourism object. There was only three reliable tourism object in Ngemplak district. In fact, the raised of Blue Lagoon as the newest and famous object gave the potential of the district to contribute to tourism in Yogyakarta.

In 2014 in Widodomartani village precisely the end of August the establishment of tourism village was spearheaded by the Community Service Program or KKN which students residing in the local village. According to Mr. Suhadi, the driving force of Blue Lagoon tourism village stated that KKN students at that time often bathe in the river, taking photographs in areas which the local society called it Sendang Pulungan and the students uploaded the taken photos to social media and gone viral. Blue Lagoon is named by KKN student which literally means in English as a small clearer lake. According to Mr. Suhadi, local people used to call it Legun but the name Blue lagoon is much more familiar in the ears of outsiders, hence the name eventually became the official name of water attractions located in Ndalem, Widodomartani village.

Blue Lagoon is leading a new water recreation object in Yogyakarta among others such as Curug Pulosari, Groogan LEPO Dlingo, waterfall Kedung Kandang, waterfall Gedad. Those water recreation is located in Yogyakarta Province. Those water recreation does not have any myth or local wisdom in managing the area while Blue Lagoon has typical myths and local wisdom to run the tourist object. The primacy of this site lies in the ability of the local community exposing the potential of the spring sources. The water source comes primarily from the flow of the yellow river that crosses precisely then dammed so as to create a space for accommodating the water. There are 3 main springs as the source from the underground. The names of spring water are Sendang Wedo, Sendang Lanang, and Sendang Pulungan. The three springs have their own goal, Sendang Wedo or Sendang Putri is being the mainsprings and as well as the place of bathing for the virgin in ancient times, Sendang Lanang is the second spring source which dedicates for man, a little far from the location is the third Sendang Pulungan which place for public baths for both men and women.



Figure 2. Blue Lagoon
Source: personal image

Mr. Suhadi as one of the local community leaders responds to this potential by arranging the idea to the local community to build the Tourist Village which becomes one of the tourist destinations under the name Blue Lagoon. It is expected for the local community to create new jobs besides the local people who mostly work on agriculture. The tourist village has been managed locally by Management Organization of Tirta Budi Dalem Widodomartani Ngemplak headed by Mr. Suhardi and coached by the head of the sub-district, the police chief, the Chief of Military Rayon Command (Danramil), and the Government tourism office. The Tourism Village can be reached from Yogyakarta for about 1 hour, pass through Kaliurang KM 13 then through Jl Raya Raya, Jangkang Market, turn right around 100 M and then arrive at Desa Wisata Blue Lagoon Tirta Budi. In the village, visitors are greeted by the bamboo tree and the rumbling river water view. Blue Lagoon Tirta Budi is known as river and water springs tourism because of the water clarity and the potential of the river although the rainy season arrives, the location is not unusable because of the swift flow of water and in the area is living small fish in the bathing pool. The small fishes are known as a fish of relaxation for the visitors besides enjoying the pond. The operating hours are from 8 am to midnight, the entrance fee is 5000 rupiah for each person and parking 2000 rupiah. It has labors about 15-20 people and 9 orphans, they are all the residents from the village that some of them are unemployed and the rest has double jobs. The Tourism Village has implemented a regional minimum wage to provide wages for each manpower who works fully. The number of visitors in the days is about 50-200 people per day, but if the holiday season the visitors can reach the number 500-1000 visitors as well as with foreign tourists on average in a day is about 5 people. When the rainy season comes then the tourist attraction cannot be operated as usual.

The Myths in Blue Lagoon

Local and modern societies that still adhere to the myths in their region make the power of the myths and rooted in the local community, the existence of myths in the place holds vital significance, traditionally the local people believe that it is the truth derived from the descendants of our ancestors and it is important to maintain their cultural and spiritual values and power. The myth was once considered a holy cult and it is not to be disseminated. Time changes gradually the assumption as a particular feature of the local community and now it is used for certain purposes that are constructive for building the strength of particular objects. Myth is associated with primitive beliefs about the faerie which arising from unscientific human endeavors and it is not based on real experience to explain the world of nature around it (Partanto & Al Barry, 2001). In the Blue Lagoon Tourist Village, there are myths that hereditary told by the local community and the existence is trusted for several reasons among the local societies. According to Mr. Suhadi, The springs in this tourist attraction is precisely in Sendang Wedo has its own myth if someone takes the water and holds it in a place then for about a year the water that is accommodated will not be mossy. It is one of the myths believed by the local community there because it has been being inherited many years ago. Another growing myth confirms that in this location, there is a big snake that has a duty of guarding the area. The big snake is the incarnation of a princess named Nyai Sekar Arum, she is a princess who supposedly has been inhabiting this place since ancient times when Nyai Sekar Arum transformed into a big snake. During the period of the time, the name of the snake changed becomes Bayu Seto, Buto Jokololono. It is a really great transformation because of a particular reason and time.



Figure 3. *The Symbolic of Nyai Sekar Arum*
Source: observation image

Furthermore, the name of the Padukuhan Ndalem has its own tale by the local community. The village has a historical relationship with the ancient Mataram kingdom,

Based on the statement of Mr.Suhadi said that once upon a time, people were taking pictures around the blue lagoon before the cMerti Sumber ceremony then suddenly appeared an appearance Jinn of Senopati's companion and other guardians included our ancestors, one of the Mataram soldiers named Kiai Pulungan, and also a large snake incarnation of Nyai Sekar Ayu's daughter.

Kiai Pulungan or Suryo Leksonow was the Mataram soldier and the ancestor of Padukuhan Ndalem. He was appointed as an Abdi Dalem for his service and struggle in the era of Hadian Ekrawati and Adian Ekrakusumo. The name Pulungan was given because it was said that those who had the name supposed to inherit the power of Pulungan. Abdi was the person who devoted himself to the palace and the kingdom in this case of the ancient Mataram kingdom.

The existence of the ancient Mataram Kingdom in Ngemplak area is evidenced by the existence of a heritage site. The evidence is a temple Kimpulan or temple Pustakasala. Kiai Pulungan was appointed to be Abdi Dalam or servant in the village which often received visitors from other villagers. The visitors did not know where the Abdi Dalam house so the people often asked the locals about the Abdi's dwelling place. To get the locals easily to find and to call the name, they did not call the Abdi Dalam but rather Ndalem. Moreover, the name indicated where Kiai Pulungan lived quite far into. In addition of another story version beside the appearance of the dragon, it was said that there is also the angry Buto Ijo figure who inhabited in the covered area, but since the arrival of Islam which was brought by the previous guardians or Wali, finally, Buto Ijo could be conquered and no longer harass the citizens along the Yellow River.

Local Wisdom of Blue Lagoon

Local wisdom is kind of certain principles and adopted, understood, and applied ways by local communities in interacting and intertwining to their environment as well as formulated in the form of system and values of the norm (Zulkarnain, Agustar, & Febriamansyah, 2008). While local wisdom is quite different from the myth. The local wisdom is related to the local truth that has become part of society then the myth itself is something which derived from nature and old stories containing the interpretation of the origin, the people, the nation which is expressed in the supernatural is believed and trusted in the society. A myth deeply rooted in the local community is believed to have its own distinct value that is maintained especially with the Blue Lagoon Tourist Village, the myth remains guarded through local wisdom for keeping the essence of the village as a tourism object.

Blue Lagoon Tourism Village was first officially inaugurated March 22, 2015, by the Regent of Sleman Sri Purnomo coinciding with World Water Day. In Padukuhan Ndalam, the location of this tourist village is where a traditional ceremony commemorated every one year by the local community although the ceremony is still relatively new. The one-year ceremony was first held in 2016. The early name of this traditional ceremony is Merti Sumber which in the official inauguration was attended by the wife of the Deputy Governor of Yogyakarta, Gusti Kangjeng Bendara Raden Ayu Adipati Paku Alam.

Merti Sumber is held once a year precisely on 25 ruah or 5 days before Ramadhan month. the purpose of the traditional ceremony is to be grateful for the grace and blessings of The God Almighty over the blessing of blessings and gifts in the village especially Blue Lagoon as a new tourist object in the village. The traditional ceremony held after the prayer Dhuhur until the end of Maghrib has several series of events starting from the grave pilgrimage or Nyadran. The grave Pilgrimage is a spiritual visit to the ancestral graves in the area Bulungan. After the first series of the ceremony, the continued by the cultural carnival to the Blue Lagoon, the aftermath followed by eating together with Liwet rice as characteristic of the local people who eat Liwet rice. It is aimed at the same time as an action to be grateful for the favors of the rice harvest.

The last step of the traditional local ceremony is the peak of the event of Merti Sumber which is the main agenda pouring water tirta budi. The water comes from eleven sources of springs, they are from seven sources of water wells. They are all, North Sea water, South Seawater, The pouring water at night, and all different sources of water mixed into the water from the springs in the village. The eleventh springs that have been mixed are then poured into Sendang Pulungan.

The water of Tirta Budi means holy water, so the person who washed with water is primarily able to change the mind and the character. The traditional ceremony Merti Sumber yearly celebrated has the historical process and quite privately. According to Mr. Sahabudi, the successor of this tourist village said that the initiative to use water from 11 different sources of water was obtained directly through the "Hint" from The God Several years ago and he believed it, so it was suggested to the elders of the village and based on the local convention.

The diversity of culture is also seen and developed gradually especially in the art of dance and its performance in this Tourist Village called the Dance of Kecrak Buto. Kecak Buto Dance is one of the cultural and local activities in the village for supporting the existence of the tourist village. The dance is locally organized by the Bergodo Cultural Arts

Community which is created by Mr. Sahabudi and supported by the local people. The dance actually brings the ancient message that tells about the angry of the invisible object, the giant Buto Ijo. Buto Ijo was always raging and angry, so the aim of the presence of this dance as tranquilizer of the anger of Buto Ijo. The essential rough and grumpy of Buto Ijo is being the basis of the Kecrak Buto Dance.

Myths and local wisdom as an effort to improve the Positive Image

Tourist village is a rural area that offers authenticity in various perspectives from social culture, customs, daily life, traditional architecture, and spatial structure village. They are all presented in a shape of the tourism components integration such as attractions, accommodation and supporting facilities (Zakaria & Suprihardjo, 2014) in this case, the Blue Lagoon tourism village is leading as one of the tourist villages. The supported factors supporting that lead this village as tourism object must be maintained and improved in many certain aspects. It is not just infrastructure but also the culture.

According to (Putra, 2017), the tourism village components that should be owned by every tourist village is the potential of tourism, art and culture typically from the local community; the location of the village is included in the scope of tourism development area or at least within the corridors and routes of travel packages already sold; priority has been provided by managers, trainers, and actors of tourism, art, and culture; supported accessibility and infrastructure of tourism village program, ensuring security, orderliness, and cleanliness. Almost all components have been filled by The Blue Lagoon Tourism Village as a tourist destination although one component cannot be filled in regard to the village location which should have a route package travel. It has been realized that the travel package has not been included Blue Lagoon as a tourism destination but it can be overcome through easy access to reach the location of Tourism Village because of technological support.

Infrastructure improvements have been running and towards the further development carried out by the manager of the Tourism Village. The very basic supporting infrastructure gradually has been done starting from the source of springs Sendang Weda up to Sendang Lanang. The improvements of infrastructure deal with the gate, the road, the rest house, the pool, and expanding the grounded area. The development is carried out independently by the local community assisting through the use of incoming contributions by all visitors. The local government supports morally and materially for assistance in the implementation of activities.

Before The establishment of The Tourism Village, the living of local culture was suspended without any follow-up from the government and local residents. It was stated that it was difficult to empower the people and the culture while the awareness of strengthening the typical was still low. It was an old statement since the establishment of this Tourism Village, the stretched of local culture was re-empowered and revived along the degree of awareness on the village was raised. As a result of the struggle of the people and all the supported from the local government, then Bergodo art community created. It is one of the proof that all people need changing and improvement along with a number of visitors and the development of the village. It is the historical story of the art society's name given. The name of Bergodo Art Society is taken from a soldier named Bergodo. Bergodo was an ex of guardian of Mataram kingdom. It has several activities such as Dance Kecruk Buto, the dance which is destined to calm, reduce the anger of Buto Ijo inhabiting the Blue Lagoon.

On the environmental side, public awareness of the importance of waste processing especially becomes the next priority to overcome. The Local residents have designed a waste processing program namely garbage banks. It has a simple way to undergo which is by collecting feasible waste along with the local community to gain the awareness for making the waste useful by recycling the waste and the result is a unique handmade for souvenirs sold in Blue Lagoon Tourism Village.

Those are a creative and useful effort to reduce waste and it is contributed to empowering local people in order to increase the pride and the degree of the village. Another benefit from that effort is the enhancement of external income as well as the profit for the development of Tourism Village.

The further plan is the development of a tourist village for not only as a tourist destination without any typical souvenirs brought to the home and the brilliant idea suggested and supported by the local community is Batik identically from form Padukuhan Ndalem. The second one is to create a new spot in the village namely Siluman which means Kampong Sinau, Lungguhan, Mancing, and Swimming. The concept of integration to the whole object faces an important movement and the future of the village by identifying the potential of the blank area of the village. It is aimed not only for visitors who want to enjoy the typical village atmosphere but also for swimming both students and general to gather and study in nice places; the new concept of the village will be supported the planning of building a library for all.

All efforts have been made by local communities indirectly affecting the existence and the concern of the myths and the local wisdom that exist in the village. The increasing of

supporting infrastructure can lead the village to be a slight move forward from the previous. The establishment of art and cultural communities can keep and maintain the myths and local wisdom to be great synergy in order to boost the developing of the village and to make the village as one of a new water tourist object based on the village.

Local myths and wisdom foster the interest and excitement of tourism in the village as the need for new public spaces as a leisure space is increased. The effort faces more challenging so it needs more patience and care to maintain the existence of The myths and local wisdom in the midst of skeptical view of seeing those. It is also embodied in the principal of tourism development as part of national development to expand and to state the employment opportunities, employment and people's livelihoods (Hiarley, 2013). The preservation of care is leading the main concern among others. It is the way to transfer the myths and local wisdom into the local folklore and into cultural so that myths and local wisdom can be consumed by the wider community from a different perspective but it is not eliminated the values of the myths and local wisdom. It is a beneficial action cooperated by the vision and collaboration in enhancement the tourist attraction and preservation through traditional activities covered by art local community local which use the art and the cultural collaboration into entertained movement and also involving local residents in running all the programs.

The implication of the development of an ordinary village turning into a prospective project on tourist village by utilizing the values of myths and local wisdom can be seen as a great opportunity for creating an extensive longlasting project which has a basis in the village. Empowering the local community and utilizing the values of the myths and local wisdom is a great way to have a new blended method to improve the enthusiasm in tourism especially in Yogyakarta. It has full of potential to change the point of view the people about seeing the myths and local wisdom which previously seen as superstition or illogical but in the hand of dynamic society can be found the emerging between the needs of tourist objects and the values of myths and local wisdom. It also opens an opportunity to create a new vacancy for the local resident.

Conclusion

Myths and local wisdom are derived from the cultural richness of the community in Yogyakarta, Indonesia. In the context of an economic perspective, it is not just seen as an effort to multiply the power of a village to an extraordinary tourist village but also It turns the ordinary village into a prospective village which has a high value. The current context of the

cultural heritage is supposed to see as a tool for increasing the value of the village and the positive image. The presence of myths and local wisdom is a positive attraction for tourism development especially in the tourist village of Blue lagoon which is utilized by local people to improve the status of the village along with the power of positive image after maximizing the potential of the village with myths and local wisdom. The Source of springs, Sumber Wedo, Sendang Lanang, and Sendang Pulungan become the main capital of the construction of village identity as a tourist village in the mythical inheritance category which stick on of the guardian of a snake of the incarnation of Nyai Sekar Arum snake, the existence of Buto Ijo, and also figure Kiai Pulungan as a locals who supposedly appeared his appearance. The local wisdom of the local community is in a leading namely a Ceremony of Merti Sumber which is essentially a pouring of 11 springs to Sendang Pulungan, and also Dance of Buto Kecrak. The preservation and conservation for developing the Tourism Villages are intensively conducted. The improvement of supporting facilities and infrastructure; The establishment of the Art Society bergodo which concerns on cultural activity; along with the expansion plans of Blue Lagoon have been prepared by the water management cooperated with the resident and local government which focuses on management of garbage bank, the typical special batik of the village, and “Siluman” Village project means Kampong Sinau, Lungguhan, Fishing, and Swimming. The attempt of myth’s and local wisdom’s preservation is done well by rewrite the myths into local folklore which can be seen in the performance of art community in event and the dissemination of this project by making folklore as a medium of mythical transformation into a form of story that can be consumed by the wider community as well as it tries not to eliminating the mythical values, nor can it be preserved through the typical local dances and can also take the form of performing arts involving local youngsters. The last is by empowering the local resident professionally and carrying a spirit for developing the village under the local wisdom hopefully can contribute to the big scale of tourism in Indonesia.

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