

**ANALYSIS OF MARKETING STRATEGIES THROUGH THE  
UNIQUENESS OF YOGYA'S HERITAGE, CULTURES, AND CULINARY  
PRODUCTS AS AN ASSET OF BRANDING TOWARDS TOURISM  
DEVELOPMENT IN YOGYAKARTA SPECIAL REGENCY**

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***Abstract***

*Yogyakarta's tourism potential from asset uniqueness and heritages is a major factor in tourism development in Yogyakarta. This is a responsibility that must be realized by all stakeholders of tourism so that tourism assets uniqueness of ancestral heritage in Yogyakarta becomes a tourist attraction as a capital of local wisdom in the concept of branding city of Yogyakarta. The participation of communities and local governments in managing sustainable tourism development programs is also an important aspect to develop of a new brand city of Yogyakarta. There is limited public awareness of the existence of excellence asset heritages of Yogyakarta which is a selling point in branding the city. This study aims to identify and know the role of branding through the cultural heritage of Yogyakarta cultures and culinary products in marketing strategy to the development of tourism in Yogyakarta. This research use qualitative research that can focus on the problems encountered, as well as with a process methodology that illustrates how qualitative training can provide many uses and benefits for more effective and in-depth research. The fact is that the numbers of foreign tourists who visit the tourism site still do not meet the expected target compared to the number of domestic tourists. Therefore it is necessary to research and empower the community to be able to change the mindset & to have more concern to provide positive supports for Yogyakarta tourism development so that it is more competitive in global competition.*

***Keywords: Uniqueness, Heritage, Culture, Tourism Development***

**INTRODUCTION**

The development of global Tourism in Indonesia as well as in other countries is very significant growth, so it has been able to boost the economic life and social welfare of people in a country. So that every Region Country

trying to make strategic effort in order to grow and to realize the improvement of sustainable tourism development. The uniqueness heritages and cultures of Yogyakarta special region are as the main point to the application of branding. As the aspect of Marketing

innovation and creation to brand the above assets into a single determinant is crucial for the success of tourism marketing. The realization of branding Management of "*Wonderful of Indonesia*" has not been able to meet the target number of foreign tourists as expected. It totally depends on the active and participation of the whole nation of Indonesia in total and intact. Starting this year 2016, this branding replaced with the new slogan Branding "*Pesona Indonesia*". Meanwhile, in every province in Indonesia also has different sub-branding and it is adapted to their respective tourism destinations. Yogyakarta as a Special Region with a new branding slogan in 2017 by "*Jogja Istimewa*" which has special meaning of Yogyakarta as a special area with a myriad of historical and cultural uniqueness is expected to increase the growth of tourism in Yogyakarta. And one of the ways to face the branding competition in Tourism Sector is by creating positive image through the aspect of Yogyakarta tourism destinations. Marketing factors play an important role in the development of Tourism, through the development of tourism branding with information technology (IT) as well as the involvement of the role of social media, which is able to provide information acceleration process which is more quickly and widely. Tourism products in the form of goods and services, are developed very significant, that is one aspect of marketing promotions of tourism products that can be sold to other countries in the world. The successful tourism destination needs

(1).Accommodations: Tourist attraction as Yogyakarta's heritages and cultures, Hotel and restaurants; (2). Accessibility: such as availability of transportation, and (3). Amenities: all products and services facilities, and (4). Awareness performed by social capital becomes the most important selling point factor and it is important to develop a new branding "*Jogja Istimewa*" will be more widespread.

Throughout the management of Yogyakarta tourist destination as the absolute aspects of Yogyakarta's tourism attraction such as local wisdom, natural wealth, culture and heritage asset and products have not been managed properly yet. In general aspects, Tourism development needs (1). Accommodations aspects such: Tourism facilities, Hotels, Restaurants, Entertainment. (2). Accessibility is such as the accessibility of infrastructure, transportation facilities and social media. (3). Attraction in all tourism destination in Yogyakarta, and the aspect of (4). Awareness of tourism society is the important thing to give tourism product and service according to the requirement of tourist desires that still has lack of touched, and cannot able to create satisfaction as the selling point in new branding of "*Jogja Istimewa*".

Local tourism actors should be able to participate actively in supporting the image of Yogyakarta tourism. Based on historical experience it has been shown that Yogyakarta is very strategic as one of the special provinces located in the middle of the Indonesian archipelago. Specific tourist spots, numerous historical heritage from the

ancient time of the Royal *Mataram* Kingdom, and the history of the Indonesian independence struggle also the ancestral cultures of ancestors, as well as the ancient relics such as temples, cultural heritage preserved in museums, richness and diverse natural beauty (forests, caves, mountains, rivers, beaches and seas) the diversity of culinary products of the heritage of its predecessors, making it worthy as being the second tourist destination after Bali. Yogyakarta is one of the tourist destinations in Indonesia, which is strategically located in the middle of the Indonesian archipelago, whose access easily accessible by various means of transportation by Land, Sea, and Air space. So most tourists come to Yogyakarta because of the strongest Javanese culture and some unique traditions have been donated as the center of Javanese culture. This makes Yogyakarta stand out among other Javanese cities. In general the purpose of Tourism, visitor visit Yogyakarta is to look for some reasons such: archaeological sites ancient; Rich traditional culture; Arts & crafts are useful; Academic facilities; Important historical sites; Outdoor adventure and sport activities; Beautiful tropical landscape; Warm and friendly community behavior in Yogyakarta is a special attraction. Those are very potential of tourism asset and heritages that should be improve and aware.

Tourism development of the Special Territory of Yogyakarta is fully managed by its tourism stakeholders from the public, government and private sector as tourism observers, but

has not been able to fully integrated and cooperated in managing upon the existing natural resources, diverse local cultural heritage and incomplete tourism infrastructure (accommodation, attraction and accessibility) in accordance with the needs of tourists that is growing very significant as a result in many inequities in services and tourist products. Management of cultural heritage associated with local wisdom can give the spirit or spirit of the local Tourism activities, without that the cultural tourism will feel bland and impressed usual & will not attract tourist attention to visit. Entering the era of globalization in this century, the world of tourism development has developed very rapidly, which will have a positive impact for Indonesia. Potential tourists will visit Indonesia because the conditions of natural attractions in Indonesia are still original, very specific and varied. All these assets must be preserved in the same direction and in the same breath as well as the concept of Sustainable Tourism development. Improving awareness of local community is very important to develop the existence of heritages and valuable assets through improving education, knowledge and skill to be professional and competence.

Tracing of branding development of sustainable tourism in Yogyakarta, should be focused on 4 A's aspects (Attraction, Accommodation, Accessibility, and especially Awareness, on its tourism service products from the hospitality aspect of the environment, hospitality, tourism services, and mainly focuses on many issues of crucial

aspects. Accessibility is concerning the life of the community and its environment, the slums, the complications and the congestion of the city. This phenomenon sounds very important to be solved, in order to be able to maintain the view of tourists to all the existing tourist attractions. The tourism stakeholders should be well-knowledge about Yogyakarta's products and heritages that attract tourists to come to Yogyakarta, and also must appreciate and aware to the principles of conservation tourism attractions in the *Yogyakarta Special Region* (DIY). Mostly tourist come and visit to Yogyakarta want to see the uniqueness of heritage culture and local wisdom, but many places are still managed conventionally not professionally compared to the need of customers or still having lack of management system. In this case, all stakeholder needs tourism awareness especially the local government.

Yogyakarta as a Special Province is officially one of 32 provinces as a privileged area in Indonesia. It has so many original tourist destinations. Yogyakarta is also one of the leading centers of cultural in Java, located at the foot of the active Merapi volcano. Yogyakarta was the mighty emperor of *Mataram* in the 16th and 17th centuries, as Empire Kingdom in Java, that's why now it has the best inherited tradition. The city itself has its own charm that rarely fails to captivate visitors. This province is one of the most populous areas in Indonesia. The city emerged in 1755, after the division of *Mataram* Kingdom into the Sultanate of

Yogyakarta and Surakarta (Solo). By the heritages and cultures such as the Gamelan Orchestra, for classical and contemporary Javanese dance performances, and leather puppet show, as well as other traditional art expressions keep visitors mesmerized. Local products as the existence of typical Yogyakarta's souvenir products that made from local craftsmen who excellence in art such as batik, silver and leather are unique assets in Yogyakarta. The development of contemporary art and culture of traditional Yogyakarta society had been developed by the Academy of Fine Arts (ASRI) as an art center, but now it is becoming an important modern painting school in Indonesia. Furthermore, the science of art (ISI) is located on *Parangtritis* Street, where many students from overseas study there. Yogyakarta is considered as the center of Javanese culture, being the front-line for traditional dance, puppetry; Ramayana dance performance is played by traditional music of Gamelan Orchestra.

Yogyakarta city in the past was also a former capital and center of several kingdoms, where many people had tons of experiences in various cultural arts. By the historical record of civilization, art and culture had been developed well among the people for their respective to the kingdoms in the ancient of *Mataram* Kingdom in the 8-10th century, the two *Mataram* Kingdoms of the 17th and 18th centuries, and the Sultanate from the middle 18th. It should be noted that Yogyakarta has a cultural heritage from the past including magnificent temples,

ruins of palaces and monasteries, various types of traditions, cultural events, traditional folk and performing arts, historical architecture of the Dutch era and other traditional activities. It is important to note that this is part of the living culture of the people of Yogyakarta, which color the daily activities of the human life such as Javanese hat named *blangkon*, and *lurik* cloth, the unique behavior of the local people, especially the Javanese society with traditional way of life and customs.

It is a local wisdom that can be defined as a local cultural treasure that contains a living policy. The way of life that accommodates a living wisdom. In Indonesia we know as Nusantara. The Local wisdom does not only apply locally to a particular culture or ethnicity, but means to be cross-cultural or cross-ethnic to form a national cultural value. For example, almost every local culture in the archipelago is known for local wisdom that teaches mutual cooperation, tolerance, work ethic, and so on. In general ethics and moral values contained in local wisdom are taught from generation to generation, passed from generation to generation through oral literature (among other things in the form of proverbs and proverbs, folklore), and records of manuscript history books.

#### **LITERATURE REVIEW**

Suyatno (2010), states that uniqueness heritages of local wisdom in each region has its own tendency that certainly contains the character value. Good as a value in leadership, value in associating and others. Local wisdom is

deeply rooted in the history of every tribe that exists, as well as the local wisdom of society is a manifestation of the association of life that has been formed from life experiences of society since time immemorial. Some examples of local wisdom community as will be further described, can be understood itself that in addition to containing local elements, as well as containing a national life view, even though in the ideal level has a universal value. That is not to mention to other local wisdom that contains the values of the character in the nation. It is clear that the values of locality are necessary to get more serious attention in revitalization of Wisdom as the efforts to strengthen identity of Indonesia.

Local communities are at the forefront of the development in regional tourism as responsible actors in all processes of change that have an immediate impact on the environment, and the livelihoods of local people. Local wisdom is a tourism asset that is in great demand by tourists, because the uniqueness and specific has now not owned by the local people. But everyone should aware of it, so it needs understanding and socialization, as to get positive support for globalization from their communities. To examine knowledge of local wisdom in communities with their problems has resulting from community development. Results of this study are that people are going astray due to influences that enter and then spread within the communities. These influences cause many harsh environmental and social problems,

including a loss of traditional knowledge and wisdom. Globalization has arrived and negative impacts are felt. Ecotourism activities are more oriented on the utilization of natural resources, the natural ecosystems and have not been polluted yet. However, when all of tourism development cannot be separated from the negative impacts, such as ecosystem distress in ecotourism objects when visited by large number of tourists, there are many conflicts of interest between the ecotourism management with local communities, especially regarding the benefits sharing and its accessibilities. The purpose of this paper is to identify the environmental impacts arising as a result of ecotourism activities and to find out alternative efforts in mitigating the environmental impact of ecotourism activities. Carrying capacity of ecotourism is not just limited to the number of visits, but also covers other aspects, such as: (1) ecological capacity that is ability of natural environment in providing the needs of tourists, (2) physical capacity, that is ability of facilities and infrastructure in providing the needs of tourists, (3) social capacity, that is ability to absorb tourism activities without the negative impacts on the local communities, (4) the economic capacity, that is ability to absorb destination commercial efforts and accommodate any interests of the local economy.

According Vasi (2007), states that local community as a mini society where members share similar goals and hopes, help each other in various ways, and learn together. The community is

small enough that they feel a sense of unity, and maintain a stable identity in the face of rapid societal change. Under influence of globalization communities are affected by capitalism from Western countries that place importance on economic development and consumerism. In addition, structures of government lack careful and compassionate thinkers, so they support globalization.

Mungmachon (2012), states that under influence of globalization communities are affected by capitalism from Western countries that place importance on economic development and consumerism. In addition, structures of government lack careful and compassionate thinkers, so they support globalization. Consequently, people in the country have become dominated mentally, intellectually and culturally by forces which are foreign to the traditional Thai psyche. Exposure to academic institutions and mass media is a major factor in villagers seeing themselves as old fashioned and uncivilized, and to ignore valuable knowledge and wisdom of former days. Many parents want their children to study in colleges and universities in big cities. Once there, these children are even more inundated with messages from mass media which tend to make "modern", urban life seem attractive, so these children are now even more prone to forgetting tradition. Foreign values spread and rural ness is ignored. But rural ness is well worth preserving and reviving. Villages are much more sufficient than cities and cause much less environmental damage. Rural ness

emphasizes relative relationships, respect for seniors, and helpfulness even among strangers. Loss of these values will make causes problems, namely, moral, ethical, health and environmental.

Chusakun (2009), states that community change from the same tradition of living with new habits of influence will cause troubles. Communities with sustainable natural resource management are led to exploit the land and produce by high-tech machinery that destroys natural resources. Life is simple, now seen by many as backwardness and living in poverty. The Thai people follow the rich countries in their development model. Implication of the natural resources can be destroyed and the traditional value will also be destroyed.

Community development is also understood as a professional discipline, and is defined by the International Association for Community Development ([www.iacdglobal.org](http://www.iacdglobal.org)), the global network of community development practitioners and scholars, as "a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, economic opportunity, equality and social justice, through the organization, education and empowerment of people within their communities, whether these be of locality, identity or interest, in urban and rural settings". Community development seeks to empower individuals and groups of people with the skills they need to effect change within their communities. These skills

are often created through the formation of social groups working for a common agenda. Community developers must understand both how to work with individuals and how to affect communities' positions within the context of larger social institutions. (Paul James, 2012), and Boonpanya (2006), the senior developer of the Assembly of Isaan Private Development Organization, describes the history and evolution of local community. The community has its own culture, is a miniature society with a production system, resource management, a health system, acknowledge and learning system, a judicial system, self-governance, and an economic system run by each family and the community. The goals of local community are that families can be self-sufficient and the community can survive. Family members are the main source of labor. They mostly produce for their own families' consumption, but when they sell something, the profits are very small. The people in the community live together by giving and helping without expecting anything in return. They all consider themselves to be related to every other person in the community. They share what they have with neighbors thus ensuring the survival of the families and the community. The members of the community are all related and give utmost respect to elders. This makes them "one family" living with unconditional kindness and generosity. Building community is a core process in the development and strengthening of local communities (Kwan et al. 2003). The concept of

community building is regarded as the ability of people and communities to do works associated with the determinant factors and indicators of the circumstances of socio-economic and environmental contexts. This review showed that there are many different definitions of community building. Frank, Smith (1999) suggests that community building pays particular attention to the current and potential assets that a community has access to. All parts of the community are engaged in community building. The Ontario Prevention Clearing House (2002), in an article on capacity building and health promotion, advise that community building occurs at multiple levels including; individual, organizational and community.

Kamla-Raj and Ecol (2009), stated that community building is widely acknowledged as an important tourism development strategy. Building capacity of communities to effectively address our problematic issues and planning of community development is often required to analyze current status of community development with respect to tourism development. Community capacity building is a necessary ingredient for success of community development. Tourism development and building the capacity for local communities need to progress hand in hand. Community capacity building programs help underdeveloped communities to improve their ability to participate in the tourism decision-making processes. They encourage community involvement, and provide the tools that

enable them to do so. The purpose of this paper is to explore the contributions of community capacity building to achieving tourism development. In this study, community capacity building represents the potential of a community to act in tourism development.

Community Capacity building is identified as one of the ways that community development can occur and that tourism development can be addressed. Smith et al. (2001) describe community capacity building as the "essence of community development" It helps communities to improve their ability to participate in the tourism decision making. Community capacity building is a process aimed at strengthening the capacity of individuals and organizations to develop and sustain conditions that support all aspects of community life (Blackwell and Colmenar, 2000). According to Little Johns and Thompson (2001), community capacity building is "the degree to which a community can develop, implement and sustain actions which allow it to exert greater control over its physical, social, economic, and cultural environments". It has also been described as the combined influence of a community's commitment, resource mobilization, and skills which can be deployed to build on community strengths and address community problems (Mattessich and Monsey 1997).

Termsak Singsomboon 2014, states that the trend of creative economy concept has created a paradigm for a new kind of tourism that is different



from the traditional one known as "Creative Tourism". This is a kind of tourism that is directed toward and engaged an authentic experience with participative learning in the arts, heritage or special character of a place between tourists and local people in the community. This new paradigm of tourism has been used as a tool to develop sustainable tourism to keep the equilibrium between economic, social and environmental changes caused by tourism.

Yogyakarta special region with various assets that exist as stated by UNESCO about heritage tourism is also very potential to be developed as world heritage. Responding to the many challenges facing local authorities and facility managers in the protection and management of World Heritage city, World Heritage. The Committee requests States parties to make remarks on the extraordinary value of universal as part of the nomination requirements, which must identify precisely what it is are considered to be valuable, including attributes that carry these values. That the reason is that it will facilitate an impact assessment on the designated property and the decision-making process regarding what courses should be taken. Once adopted by the committee and inscription sites on the World Heritage List, retain, and if possible improve, *outstanding Universal Value* (OUV) will be the primary destination for the property conservation and management. Thus, entered in the World Heritage List only the first, and arguably the easiest, the phase of maintaining the property

values belonging to the property, especially its outstanding Universal Value requires constant effort which in principle never stops. The remarkable *statement of outstanding Universal Value* (SOUV) "summarizes why the property is considered OUV, how it meets relevant criteria, terms of integrity and authenticity (cultural nature), and how to meet the requirements for protection and management to maintain OUV over the long term" (UNESCO, 2010).

World Heritage cities are among the most abundant and diverse manifestations of our common cultural heritage. When considering their sheer abundance, worldwide distribution and stunning diversity, their properties of outstanding universal value can be regarded as the apex of humankind's built cultural expressions. World Heritage properties comprise a key resource for the enhancement of the livability of their urban areas and for sustaining productivity in a changing global environment. The case studies presented evidence the importance of having the World Heritage properties properly managed, their production and consumption potential, which in turn can provide many opportunities for social and economic development, both within the World Heritage city as also for their wider geographical setting. However, the case studies also made clear that there is still a gap between theory and practice of cultural heritage management in World Heritage cities. Not only do these practices differ considerably in various parts of the world, they also vary within the same geo-cultural regions. At a time

in which the role of culture and heritage in processes of sustainable development is gaining more ground, this special issue can be regarded as the first of many fruitful contributions to enhance conservation and management of cultural heritage for the benefit of present and future generations. (Hakala, et al 2011).

Whether local, national, or international, government shares the responsibility for the protection of these facilities for present and future generations. Thus, it seems only fitting that due attention is paid to their proper management. Where in former times this task was centered on the conservation of these facilities, primarily as individual buildings or structures, nowadays it entails complex processes of management to deal with change of uses, changes in the surroundings, a widening circle of stakeholders and competing demands as regard environmental, economic, social, and culture requirements. As such management practices have been progressing towards a more holistic approach, where the culture significance (i.e.: range of values attributed to these facilities from existence to uses values and from socio-economic to environmental and cultural values) is taken to account, whenever changes need to be applied to these or other surrounding facilities (Pereira Roders, 2007).

According Community and Local Governments state that cultural heritage encompasses all contemporary, intangible demonstration activities, and is evidence of the inheritance of the past.

In the case of real artistic facts, human creative activity inherited from previous generations is considered by society groups that are generally of great value to society. Therefore must be preserved to the present to be continued by future generations which is an advantage for them new generation. Cultural heritage is very important as a source of memory and inspiration, but it contributes to the identity of national and local societies that are fundamental to a sense of belonging and social cohesion. (Ana Pereira Roders, Ron Van Oers. 2014).

According to Mc Kercher et al. (2004), popularity is not necessarily an indicator of the success of heritage tours because popularity can lead to undesirable social, experiential and social degradation. The relationship between the interests of tourists and their bonds with particular places is an area that appears in research (see, for example, Gross et al.2006), Misiura (2006) explains that the essence of marketing cultural heritage follows marketing in the business environment; That's how the process involves finding out and delivering what tourists want, depending on the need for location protection. Therefore, effective marketing activities through branding should drive demand and satisfy visitors but not harm what should be preserved for future generations. For example, the Skellig Michael (2008), World Heritage Site Management Plan 2008-2018 proposes to manage the number of visitors by setting a set annual season for visitors and improving the visitor experience by maintaining quality guide.

Poria et.al (2003), advice that heritage sites have two distinct markets: firstly consumer who visit heritage sites for educational enjoyment and secondly, consumer who come to be emotionally involve in and experience. According to Poria et.al (2003), the fact that tourist visit historic attraction for different reasons should be reflected in marketing strategy of a heritage site. Psychographic segmentation based on perception of the site is required, which in turn has implications for promotional efforts.

## **RESEARCH METHOD**

In this study researchers using qualitative research, the first step is to conduct an inventory of research sites in Yogyakarta special region (DIY) that can produce empirical data relevant to the research. The valid data collected through informants & respondents. Scientific study is relevant and accountable books, focusing on research issues. Determining the amount of relevant and quality data in accordance with the problems required in the study. Identify crucial problems and dependability which are crucial in empowering Yogyakarta citizens, and how to apply sustainable tourism development programs. This research is done by combining some descriptive-evaluative approach to get accurate and accountable information (*Confirmable*) from the data of interview result & direct questioners with potential informants in Yogyakarta.

Interviews and questionnaires are grouped into several aspects: social, environmental, institutional,

government, marketing and expectations. So having the data is more fundamental (*grounded*) with the problems that will be checked. The Research takes qualitative research as a descriptive research and use analysis. Meanwhile the process and the meaning of perspective research as well as the subject of research will be more highlighted in this qualitative research. The study of literature relevant to the research can be used as a guide to be more focus. Research can be in accordance with the facts requirements. In addition, the foundation of literature review can also be useful to provide an overview of the background research used by researchers as a discussion of the results of research. In this qualitative research, the researcher departs from the selection of data that has proposition to the research problem, utilizing the relevant literature review and the underlying research analysis (*grounded research*) as the material that can give the explanation appropriately in the discussion of research, and finally able to create a research solution by Qualitative and Valuable.

Kriyantono (2012), states that to deepen the quality and benefits of this qualitative research several studies and opinions of stating that "qualitative research aims to explain the phenomenon in depth through more in-depth data collection." Qualitative research emphasizes the depth of data obtained by researchers. The deeper and detailed the data obtained, the better the quality of this qualitative research. In contrast to quantitative, the objects in qualitative research are generally

limited in number. In this study, researchers participated in research activities to understand the conditions under study. Therefore, the result of this research requires depth analysis from researchers. In addition, the results of this study are subjective so they cannot be generalized. And in the opinion of Bungin (2007), Qualitative research is a type of research whose findings are not obtained through statistical procedures or other forms of calculation. The dominant characteristics of qualitative research are (1) direct data source in the form of natural situation data and the researcher is the key instrument, (2) descriptive, (3) more emphasis on process meaning than result, (4) data analysis is inductive, and (5) Meaning is a major concern in the research approach.

Qualitative research can be used to examine people's lives, history, behavior, and social movements. Cultural studies use methods that emphasize cultural interrelation with social problems and the daily life of the people. Qualitative research has characteristics and actual data, that already seen in every study of cultural studies, because qualitative research is a research paradigm with an interest in meaning and interpretation. In general, qualitative research is done by interview and observation methods. It is intended to obtain the fulfillment of the provisional hypothesis that has been made, so that it is developed until found the results of information or valid data can be justified. Furthermore, activity in data analysis includes data by searching, organizing, dividing it into

manageable units, synthesizing, looking for patterns, identifying what is important and what is learned and deciding what to do. Qualitative method is a research procedure that produces descriptive data in the form of written words and verbal society and the perpetrators observed. Search data is done by inductive method, which depart from fact or general event then pulled generalization which is special.

## **RESULTS AND DISCUSSION**

### **Explanation of Results**

The potential assets of Yogyakarta Special Region as a legendary city of Javanese Art and Culture remains for the elders as well as the younger generation should be aware and having high responsibility. Such as many traditional and modern exhibitions are held almost every day and night such as theater arts, pantomime, music, classical and contemporary dance, poetry reading, and others that can be found in the heart of Yogyakarta *Malioboro* street. Cultural performances perform at SMKI high school and ISI University and are listed in the calendars event of Yogyakarta. Special cultural events, such as *Grebeg Sekaten*, *Gunungan*, *Labuhan*, *Malioboro Fair*, make the city of Yogyakarta has more attractive activities with high artistic and cultural values. But in fact the public interest and the attention of local appeal on local wisdom is still very little, this can be proved from the interest of learning those local things such as local dance schools, traditional java music (gamelan) are also very little. That's not balance compared to other

public education schools. Community awareness to preserve the culture of the area is very low to prove the aim of the cultural performances by the audience also a little. Indigenous performances of unique and rare areas have often been abandoned. The awareness of wearing custom clothing has also disappeared, unless there is an appeal from the policy holder at local and national events. This phenomenon needs to be realized by policy holders as observers of tourism to maintain the existence of community cultural wisdom.

### References to Previous Research

Yogyakarta is a historical and cultural city of the nation that has an expensive value, which is a national asset that can be a tourist attraction for foreign tourists to come to Indonesia. However, not all citizens are aware of the existence of these historical assets. Many historical Heritage are not well maintained, otherwise can be developed as an asset Yogyakarta city branding.

From below the author gives the examples of some of the benefits of tourism assets in Yogyakarta as follows: 1). The Yogyakarta traditional music product "GAMELAN". Remain that Yogyakarta is an influential axis in the development of gamelan of traditional musical instruments. The instruments are usually played in royal houses, villages, from star hotels to traditional venues as a pavilion (open pavilion) from a village chief a hundred kilometers from Yogyakarta. A set of gamelan consists of several musical instruments, some of them are drums called *Kendhang*, *Rebab*, *Celeepung*, *Gambang*, *gong* and *suling* bamboo flute. The main components that make up the gamelan instruments are bamboo, metal, and wood. Each instrument has its own function in the gamelan music performances, for example gong serves to close the melody of long music and give balance after the music was previously decorated by the melody of Javanese music.



**Figure 1. Tourist Enjoy Practicing Gamelan Traditional**

(Source: [https://id.wikipedia.org/wiki/Gamelan\\_Jawa](https://id.wikipedia.org/wiki/Gamelan_Jawa))

Yogyakarta gamelan has independent music performances or companion of dance or performing arts such as leather puppet show, Ramayana dance and local traditional dance

performances. As an independent performance, gamelan music is usually combined with the voice of Javanese singers (male singers called *waranggana* and female singers called *sinden*).

Gamelan music performances can be designed as classical or contemporary. One form of contemporary music is a jazz, gamelan as a fusion of music with pentatonic and diatonic melodies. This gamelan orchestra appears as independent music and performs as a companion of leather puppet performances or accompanies some traditional Javanese dances.

### **Kraton or Sultan Palace as Heritage Asset of Yogyakarta**

The main attraction of Yogyakarta is Sultan Palace as the center of traditional Yogyakarta life and apart from the progress of modernity its characteristic of Yogya's art in centuries. This old building complex was built in the 18th century. *Kraton* is a palace with magnificent and elegant Javanese architecture located in the city center, has founded by Prince Mangkubumi in 1755. Visitors of the *Kraton* palace can enjoy the atmosphere of the palace in the past by visiting some dioramas, such as the wedding ceremony, ceremonial event at the palace meeting, many

Collection of Javanese musical instruments, antiques and heirlooms have made the beauty of the palace of *Kraton* Palace Yogyakarta. High building namely *Siti Hinggil* is the place where the building is built higher than the other land around it. In the front gate has Giant statue is called *Danapratopo*. Two Giant statues namely *Gupala* as a keepers (guard). One of them is called *Cingkorobolo* and the other is *Boloupoto*. Both statues are considered to protect the palace from danger or evil. The main part of the palace is called *Purworetno*, where the Sultan performs his duties. In addition to *Purworetno*, there are two storied buildings called *Panti Sumbaga*. This building is a private library of the Sultan. The Sultan's residence is called *Gedong jene* (yellow building). Visitors of the *Kraton* palace can enjoy the atmosphere of the palace as it was centuries ago. Many sets of gamelan instruments, antiques, and heirlooms make the Yogyakarta palace the most interesting sights in Yogyakarta. Palace is now the residence of Sultan *Hamengku Buwono X* and his family.



**Figure 2. Kraton Palace of Yogyakarta**

(Source: [https://id.wikipedia.org/wiki/Keraton\\_Ngayogyakarta\\_Hadiningrat](https://id.wikipedia.org/wiki/Keraton_Ngayogyakarta_Hadiningrat))



### Masangin Tourist Attraction (Yogyakarta Traditional Activities)

This is a tourist attraction that is located in the Southern square near the *Kraton*. Tourists should walk with eyes covered by a handkerchief from a point to the middle of two Banyan trees. There is a belief that if people who can do this, they will grant what they expect. So

many people who can walk successfully through or enter two Banyan trees will succeed enhance in their future life. Every night of life especially Saturday night there are many young couples spend their time to enjoy the night appeal, as well as *Odong2* unique rope-driven car lights.



**Figure 3. Masangin (Enter the Banyan Trees)**

(Source: <https://www.njogja.co.id/wisata-unik/alun-alun-kidul-yogyakarta/>)

### Tamansari Water Castle

In the west site of *Kraton* Palace, there is a Water Castle, built in 1758 by the Prince *Sultan Hamengku Buwono I*. Water Castle is located in the older part of town within walking distance of *Pasar Ngasem* traditional market. A Part of the Pleasure Park and castle is now nothing

more than an enchanting collection of debris, ponds, arches and underground tunnels covered by large walls. However, the central court yard with nymph baths has been restored. A number of batik workshops underline the road to the entrance of the amusement park.



**Figure 4. Tamansari Water Castle**

(Source: [https://id.wikipedia.org/wiki/Taman\\_Sari\\_Yogyakarta](https://id.wikipedia.org/wiki/Taman_Sari_Yogyakarta))

### **Sono Budoyo Museum**

The museum was founded in November 1935 and designed by Dutch architect call Kersten. The museum is built with traditional Javanese architecture. It features leather puppets show, leather and wooden puppets, masks, sculptures, textiles, strange and ancient Javanese gamelan instruments. The museum is located on the north side of the city's main square in front of the Sultan's Palace. *Sonobudoyo* Museum is located on the north side of the Northern Square of the Sultan's Palace. It was built in 1935 according to Javanese architecture. The gate architecture resembles the entrance of the mosque in

*Kudus* design art to the main *Joglo* connected auditorium and structure, while the name of *Kudus* is actually the most ancient city in the island of Java beside *Kotagede*. This museum has the second most complete collection of cultural artifacts after the central museum in Jakarta, such as Neolithic ceramics, sculptures and bronze items from the 8th, 9th and 10th centuries that come from Central Java temples, various types of masks and puppets. Several traditional collections of Shadow puppet, gamelan or orchestra, a collection of ancient weapons, looms and some artifacts from Bali.



**Figure 5. Sonobudoyo Museum**

(Source: [https://id.wikipedia.org/wiki/Museum\\_Sonobudoyo](https://id.wikipedia.org/wiki/Museum_Sonobudoyo))

### **Imogiri Cemetery**

*Imogiri* cemetery is the official burial of royalty from Yogyakarta and Surakarta. This cemetery is located on a beautiful hill about 12 km south of Yogyakarta city. The royal graveyard can be reached by 345 stone steps leading to it place. *Imogiri* is easy to reach by Yogyakarta's public transportation. The tomb is built in three main pages. This tomb is the tomb of *Sultan Agung Hanyokrokusumo*, the third King of *Mataram* Islamic Kingdom. All the Kings of the *Mataram* Kingdom,

from Sultan *Hamengkubuwono* I to *Hamengku Buwono* IX and their families as the Kingdom of Surakarta were also buried in the *Imogiri* Grand Cemetery. The Cemetery was built in 1645. Every day many peoples visit *Imogiri* and climb up the ladder to reach the top of the hill where the tombs of the Kings rest. Visitors should wear traditional Javanese attire, which can somehow be employed on-site at a modest cost. The funeral is closed in the month of Ramadhan.





**Figure 6. Imogiri Cemetery Yogyakarta**  
(Source: [https://id.wikipedia.org/wiki/Imogiri,\\_Bantul](https://id.wikipedia.org/wiki/Imogiri,_Bantul))

### ***Grebeg Sekaten***

*Grebeg Sekaten* as a unique and traditional ceremony in the Yogyakarta Kingdom, every year is held starting on the fifth day of the month of *Maulud Jawa*. The ceremony is a sequence to celebrate the birth of Prophet Muhammad S.A.W. Many people from Yogyakarta and some villages around the city still believe that by celebrating *Grebeg Sekaten*, especially by listening to Gamelan musical sets, they will be rewarded by Almighty God for their success in the workplace, good health, and prosperous for their future. The uniformed court guard has escorted this procession. The city of Yogyakarta has

its own uniqueness, and the beauty of its own culture. Visiting Yogyakarta as well as the city known as "The Javanese Culture Living Museum" will not be completed unless visitors visit the *Malioboro* Street that keeps various stories of the struggle of the Indonesian Nation and is full of various souvenirs. It is a heaven for history lovers and souvenir hunters. Many people love Yogyakarta because of its unique heritage culture, unique handicraft and souvenirs, beautiful scenery, unique culinary that can be maintained and cultivated Yogyakarta as a sign of love of Indonesian homeland.



**Figure 7. Grebeg Sekaten Festival**  
(Source: <https://id.wikipedia.org/wiki/Sekaten>)

### **Malioboro as Yogyakarta's Tourism Icon**

Yogyakarta has more than just culture though it is a very festive city and a shopper's joy. The main road,

*Malioboro* is always crowded and live almost 24 hours, and every night after the shopping shop closed by culinary of famous Yogyakarta and street hawkers

along the way. Many tourist shops and cheap hotels are concentrated along this road, as well as tourist areas adjacent to the *Sosrowijayan* village. Enjoying shopping experience, souvenir hunting typical Yogyakarta, tourists can walk along *Malioboro Street* arcade. There are many merchants selling their wares, ranging from handicrafts such as batik, rattan ornaments, leather dolls, bamboo handicrafts (key holders, ornament

lamps, etc. as well as *Blangkon* (traditional Yogya's Hat) and silver items for handicrafts, Small items are common. What you might find in other trading places. Throughout the arcade, tourists not only enjoy shopping peacefully on sunny or rainy days but also enjoy the bargain price. If they are good at haggling and have good luck, they will buy in the third quarter or even half of the price offered.



**Figure 8. Malioboro Night Market**

(Source: [www.tourjogja.com/.../jalan-malioboro-the-24-hours-street](http://www.tourjogja.com/.../jalan-malioboro-the-24-hours-street))

### **Beringharjo Traditional Market**

Yogyakarta has one big traditional market as a tourist place. This market is known as *Pasar Beringharjo* Market, providing complete traditional products in addition to some similar items sold along the Malioboro Street arcade. Some local products of Yogyakarta, also products from neighboring areas such as batik *Pekalongan* and *Solo* batik and others are

also available. There are many choices of batik, batik cap, window curtain with unique style and batik bed sheet. This place will satisfy the desire to buy unique goods at affordable prices. Make sure you are not cheated by the price offered. Typically, vendors will raise prices for tourists, so there will be a bargain that becomes uniqueness of the process of buying and selling goods.



**Figure 9. Beringharjo Traditional Market**

(Source: <https://www.yogyas.com/id/yogyakarta-shopping/beringharjo/>)

### Culinary Tourism Products Typical of Yogyakarta

Yogyakarta has a kind of culinary cultural diversity of various types of food and handicrafts of Yogya's society. That comes from the creative hands of the craftsmen in the area of Yogyakarta. The city of Yogyakarta has a special food that is *Gudeg Yogya* which can be found on the *Wijilan* road. Tourists who visit Yogyakarta certainly will not miss this special dish from

Yogya even bringing various kinds of other typical Yogya food such as *Bakpia Pathuk*, *Geplak Bantul*, and other market snacks. Along the road of Malioboro street, especially the *Pasar Beringharjo* area to the Palace Palace Yogyakarta visitors can get various types of traditional Yogya's food, such as *pecel pincuk*, *Rawon*, *gudeg*, *pecel* catfish, *Gudangan* and various market snacks and souvenirs Yogya, as a warm welcome from the people of Yogyakarta.



Figure 10. Special Snacks and Traditional Menu Gudeg Yogyakarta  
(Source: <https://id.wikipedia.org/wiki/Gudeg>)

### The Oldest University in Indonesia

*Gadjah Mada* University as the oldest state university in Indonesia and famous in Southeast Asia, where many students come from various regions from all over Indonesia and also from ASEAN countries to study science in *Gajah Mada*. Most students can adapt to the way of life with the natural culture of Yogya people, but in practice some students from abroad can live with their modern style in Yogyakarta. Many foreign students who study the literature of art and culture native to

Indonesia in the Faculty of Art UGM in addition there are lectures at the ISI (*Institut Seni Indonesia*). In addition, they are also specialized in learning about history and archeology. As a famous archeological destination, Yogyakarta has a paradise to explore ancient temples and discover the mysterious ruins of mysterious civilization. The unique combination of ancient temples, history, traditions, culture, and the strength of nature makes Yogyakarta interesting to visit.



Figure 11. UGM University as The Oldest University in Indonesia  
(Source: [https://id.wikipedia.org/wiki/Universitas\\_Gadjah\\_Mada](https://id.wikipedia.org/wiki/Universitas_Gadjah_Mada))



### **Tugu Monument of Yogyakarta**

*Tugu* Monument is a monumental monument as a "*Tugu Yogya*" located in the center of the linear axis of Yogyakarta city which can be drawn as a straight line (linear axis) from Mount *Merapi* (Kingdom of Mount *Merapi*) to the north, Kraton Palace and south sea (South sea of Queen of South). This has a philosophical value for the life of the people of Yogyakarta. *Tugu* monument is in the north of *Tugu* railway station at the right, right in the middle of the crossroads Prince Mangkubumi, General Sudirman, AM

Sangaji and Diponegoro Street. It has a philosophical meaning about the spirit of resistance to the occupation and now has a very close symbol with the city of Yogyakarta. *Tugu* is three centuries old, and it has a deep meaning, saves some historical records of the city of Yogyakarta. Many students and colleges expressed their excitement after completing their graduate studies from their school and college, taking self-portraits and photos together as well as expressing their love of love in the city of Yogyakarta.



Figure 12. *Tugu* Monument

(Source: <https://www.yogyas.com/id/yogyakarta-tourism-object/other/tugu-jogja/>)

### **Affandi Museum**



Figure 13. Affandi Museum

(Source: [https://id.wikipedia.org/wiki/Museum\\_Affandi](https://id.wikipedia.org/wiki/Museum_Affandi))

Affandi Museum is the exhibition of Affandi the world famous painter, the location of the museum is

located on the main road of Yogyakarta-Solo, the west bank of the river Gajah Wong, with its unique artistic designs,

various paintings typical of him who has high artistic and philosophical value. It provides an opportunity for travelers to understand the appreciation and interpret the whole life of Maestro Affandi, by looking at the spectacular paintings and masterpieces of the maestro during his life, from a very rare and famous painting in a very rare and famous throughout the world is a special interest tourism activity that is useful for tourists.

### **The Monument Yogya Kembali**

The monument is located in *Sleman* district of Yogyakarta as a form of mountain that become a symbol of fertility which also has a meaning to

preserve prehistoric ancestors. The design of the building follows the stitching of Yogyakarta which is located on the imaginary axis connecting *Merapi* volcano, *Tugu* monument, and *Kraton palace*, *Krapyak* and *Parangtritis* in the southern sea symbolizing the axis or from the philosophical side as the axis of macrocosm life is great. This memorial was built to commemorate the history of the struggle of the people of Yogyakarta who succeeded in the struggle of the Dutch government's battle. So that tourists are expected to appreciate the efforts of the struggle of heroes in the past, it is expected that the future of their struggle can be preserved and maintained.



**Figure 14. Monjali (Monumen Yogya Kembali) Museum**

(Source: [https://id.wikipedia.org/wiki/Museum\\_Monumen\\_Yogya\\_Kembali](https://id.wikipedia.org/wiki/Museum_Monumen_Yogya_Kembali))

### **Prambanan Temple**

Prambanan Temple or Rara Jonggrang Temple is in the 9th-century Hindu temple compound in Central Java, Indonesia, dedicated to the Trimurti, the expression of God as the Creator (Brahma), the Preserver (Vishnu) and the Destroyer (Shiva). The temple compound is located approximately 17 Km (11 mil) northeast of the city of Yogyakarta on the

boundary between Central Java and Yogyakarta provinces.

The temple compound, a UNESCO World Heritage Site, is the largest Hindu temple site in Indonesia, and one of the biggest in Southeast Asia. It is characterized by its tall and pointed architecture, typical of Hindu architecture, and by the towering 47metre high (154 fit) central building inside a large complex of individual temples. Prambanan attracts many visitors from around the world.



**Figure 15. The Prambanan Temple**

(Source: [https://id.wikipedia.org/wiki/Candi\\_Prambanan](https://id.wikipedia.org/wiki/Candi_Prambanan))

### **Boko Temple**

Ratu Boko is an archaeological site known to modern Javanese as Kraton Ratu Boko or Ratu Boko's Palace. Ratu Boko is located on a plateau, about three kilometres south of Lara Jonggrang Prambanan temple complex in Yogyakarta-Indonesia. The original name of this site is still unclear, however the local inhabitants named this site King Boko as the legendary king mentioned in Loro Jonggrang folklore in Javanese. The site covers 16 hectares in two hamlets (Dawung and Sambireja) of the village of Bokoharjo and Prambanan, Sleman Regency. In striking contrast to other Classic-period sites in Central Java and Yogyakarta, which are remains of temples, Ratu Boko displays attributes of an

occupation or settlement site, although its precise function is unknown. Probably the site was a palace complex which belonged to the kings of Sailendra or Mataram Kingdom that also built temples scattered across the Prambanan Plain. The argument was based on the fact that this complex was not a temple nor building with religious nature, but a fortified palace instead which evidence of a remnant of fortified walls and the dry moat of defensive structures. The remains of settlements also founds in Ratu Boko vicinity. This site is located 196 m above the sea level, on the highest point in the site, there is a small pavilion from which one will be able to see a panoramic view of Prambanan temple with Mount Merapi as the background.



**Figure 16. Boko Temple**

(Source: [https://id.wikipedia.org/wiki/Situs\\_Ratu\\_Baka](https://id.wikipedia.org/wiki/Situs_Ratu_Baka))

### **Borobudur Temple**

This famous Buddhist Temple dating from the 8th and 9th centuries is located in central Java. It was built in three tiers: a pyramidal base with five concentric square terraces, the trunk of a cone with circular platforms and at the top a Stupa. The walls and the balustrades are decorated with fine low reliefs, covering a total surface area of 2.500m<sup>2</sup>. Around the circular platform are 70 open works Stupa, each containing a statue of Buddha. The monument was restored with UNESCO's help in the 1970s. The vertical division of Borobudur Temple into base, body, and superstructure perfectly accords with the conception of the Universe in Buddhist cosmology. It is believed that the universe is divided

into three superimposing spheres, Kamadhatu, Rupadhatu, and Arupadhatu, representing respectively the sphere of desires where we are bound to our desires, the sphere of forms where we abandon our desires but are still bound to name and form, and the sphere of formlessness where there is no longer other name and form. At Borobudur Temple, the Kamadhatu is represented by the base, the Rupadhatu by the five square terraces, and the Arupadhatu by the three circular platforms as well as the big Stupa. The whole structure shows a unique blending of the very central ideas of ancestor worship, related to the idea of a terraced mountain combined with the Buddhist concept of attaining Nirvana.



**Figure 17. Borobudur Temple**

(Source: <https://id.wikipedia.org/wiki/Borobudur/>)

### **Discussion**

The several objects of tourism destinations in Yogyakarta are really very potential as asset tourism of Yogyakarta. Tourism potential is priceless, not owned by other nations. But its existence is still very necessary for good governance, because it has not been able to become a strong attraction for foreign tourists who come. As an

example of the existence of Borobudur temple is very grand this foreign tourists who come far lost with Angkor Watt in Cambodia is not as glorious condition and as beautiful as Borobudur temple. Thus it is necessary to develop the marketing through stronger branding so that all the existing attractions of Yogyakarta can become a tourist attraction in the future. Especially in



every destination tourist destinations that are facilitated learning activities that involve tourists who come such as: how to make batik; how to paint gamelan play and all activities interesting activities to offer to the customer.

Cultural and the ancestral heritage as a uniqueness of Yogyakarta very potential has a positive effect in tourism development of Yogyakarta Special Region (DIY). The number of natural attractions; culture and uniqueness of local wisdom become the attraction of foreign tourists come to Yogyakarta. Destinations Tourism in this era of globalization can develop well if it is able to develop a balance between the assets offered to the needs and expectations of customers, but this is not separated from other aspects related to good governance management. The factor of accessibility, amenity and supporting facilities of product service and how the level of people awareness in accommodating customer desires were absolutely must be noticed and addressed. Asset heritages in Yogyakarta is an original asset that has a lot of specific uniqueness that is a special interest in tourism in the world that is currently in great demand of foreign tourists. Thus the observers of tourism and tourism stakeholders of Yogyakarta should be able to maintain the uniqueness of Yogyakarta assets that are very necessary to be developed as a major factor in the branding strategy of Yogyakarta city. The greater role of branding towards tourism development is the higher the tourism interest.

## CONCLUSION

What we have learned about Yogyakarta's heritage and culture has real philosophical values, as well as a decisive tourism asset in branding imagery "Jogja Istimewa" which supports our Tourism branding "Pesona Indonesia". Thus needs to be maintained, managed, and preserved of the existence. From the historical experience, the specific aspects of local wisdom that are unique to the culture of Yogyakarta are not yet fully touched and must be maintained and developed more effectively in relation to the sustainable tourism improvement program in Yogyakarta. In line with the development of the Yogyakarta tourism branding program, the potential local wisdom assets must be illustrated with the commitment of all tourism stakeholders in Yogyakarta and minimize the negative impacts arising. The commitment of tourism development is expected to encourage the active participation of the local community to take part in guarding the environment of the existing tourism object, as well as the attention of private companies as tourism observers should be maintained for the future research. In the sort coming, participation of stakeholders, especially the education institutions of Tourism have to participate currently in tourism education programs and that should developed with scientific materials that focus more on tourism science. And in the future can be implemented on the field more easily by the students. Especially in the context of global tourism industry competition today all tourism actors should be able to cooperate and participate actively in the development of regional tourism.

The benefits of tourism development through the uniqueness of local wisdom as well as the participation



of the public who always aware with the assets of tourism become the key selling points in the improvement of city branding Jogja Istimewa which has been agreed by the local government in 2017. The uniqueness of Yogyakarta's heritage and local wisdom's role becomes an opportunity and challenge in global tourism competition, thus tripartite cooperation between community, local government and private sector as tourism development investors should be maintained with better governance.

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