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Storynomics Tourism Strategy in Building Tourism Communications on Ex-War Sites in Yogyakarta

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Abstract. The challenge with building a tourist town in Kulonprogo is that the majority of the local community's capacity to organize to engage in growing tourism in their region is limited. This ability stems from the local community's skepticism in their capacity to construct tourist attractions. This mistrust might originate from a lack of information about the tourism destinations that will be created. Humanists, academicians, and researchers in allied fields have limited public access. This research applied a descriptive qualitative design with the in-depth interview as the data collection method. Data and information are critical for the "Storynomics tourism" strategy, which addresses tourist marketing techniques focused on narratives, creative content, and cultural life. Then there's the financial issue, which is a really problematic issue in terms of funding sources for developing tourism destinations. The next step is to establish a professional resource base for developing tourism regions.

Keywords: Kulonprogo · Tourism · storynomics · ex war sites

1 Introduction

Yogyakarta as a city of struggle and culture [1], has a diverse history of sites that have historical value, especially the struggle against imperialism [2]. The war left many scars, history, memories and even areas or sites of the former war against imperialism, especially the Dutch which had a long history when they occupied Indonesia [2]. Problems arise even though the Yogyakarta area has a lot of history, many Yogyakarta students don't know the history in Yogyakarta [3]. This problem is faced by many students in Yogyakarta because of the lack of learning about the history of the city or district in the neighborhood of Yogyakarta [4]. This lack of knowledge makes the students not have many stories or experiences emotionally when visiting the area around Yogyakarta. Take for example the area in the west of Yogyakarta which is bordered by a large river, namely the Kulon Progo district. Many Yogyakarta students are not familiar with the cultural history of this district which has a lot of heritage and cultural heritage.

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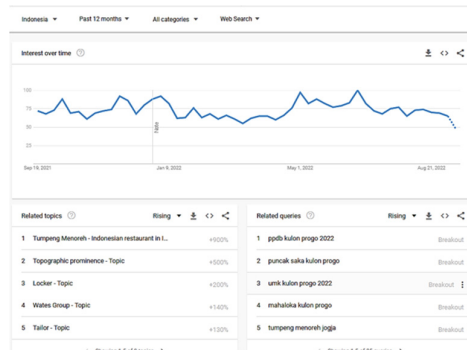


Fig. 1. Kulon Progo search on Googletrends (source: googletrends)

Opening the history of Kulon Progo district means revealing its cultural history. The culture inherited by the Kulon Progo elders used to be in the form of sites, texts, and stories [5]. Site materials, texts, and stories about the history of Kulon Progo Regency can be searched through search engines such as Google. But this phenomenon is not very liked by the students themselves, because during 2022 it can be seen on googletrends that the search for Kulonprogo and the history that follows is very low, which shows that the data is contemporary tourism, not historical tourism (Fig. 1).

Seeing the history of culture and the people's struggle against Dutch imperialism, Kulon Progo district has many sites of the results or former struggles of the people [6]. These relics can be an extraordinary investment for improving the economy of the Kulon Progo community, especially in the tourism sector. Tourist areas are not only a place for sightseeing to unwind and tired, but also a place to learn and increase the economy for the surrounding community. The use of spoken language can be attractive to a tourist area by using the Storynomics strategy. Storynomics tourism is a tourism approach that is packaged in stories or content about the culture or history of a tourist destination [7]. In early 2022, the Regent of Kulon Progo Drs. Sutedjo reminded that the Kulon Progo Regency Government has homework to do in an effort to complete the 2017–2022 Regional Medium-Term Development Plan (RPJMD) [8]. The problems that must be faced are the high poverty rate, widening social inequality, increasing investment and increasing the competitiveness of local products. Even the data obtained, Kulon Progo is the district with the highest poverty rate in DIY in 2021. Based on data from the Central Statistics Agency (BPS) DIY, the poverty rate in this district is still at 18.38 percent or as many as 81,140 people [9]. An extraordinary number for a Regency that has an extraordinary history as well. It is also a question, can the long history of Kulon Progo which has produced many historical stories of the struggle of the people of Kulon Progo against imperialism can become a tourist attraction that supports the economy of the people of Kulon Progo?

Literature Review

A special and appropriate strategy in building history for the present is Storynomics Tourism. This strategy is a tourism approach that puts forward narrative, creative content, living culture and uses the power of culture as the DNA of the destination. Storynomics

Tourism is used to attract tourists who are interested in traditional stories, traditions, culinary, and the culture of local tourist destinations. The determination of the Storynomics Tourism strategy is based on the richness of Indonesian culture, so that later the promotion of tourist areas will be carried out with story telling narratives packaged in interesting content by telling the local culture.

2 Research Method

Research Sites

According to Nasution (2003:43) research location shows the notion of place or social location of research which is characterized by the presence of elements of actors, places and activities that can be observed. The research location was carried out in the Kulon Progo Regency area.

Research Approach

This research is a type of research that uses a qualitative approach. The qualitative research method is a method based on the philosophy of postpositivism, while for researching on natural objects, where the researcher is the key instrument, the data collection technique is done by triangulation (combined). Data analysis is inductive or qualitative, and the results of the study emphasize meaning rather than generalizations Sugiyono (2011: 9).

3 Research Result and Discussion

Community Participation in Developing Kulon Progo Tourism

There are about 145 heritages and cultural heritages in Kulon Progo, the majority of which are located near residential areas. For example, old buildings, religious sites, objects of cultural heritage are around settlements (Kundha Kaculturen, 2022). These heritages and cultural heritages can increase the income of the surrounding area. According to research from the Faculty of Economics, Universitas Brawijaya in 2021, In 2019, the contribution of the tourism sector to Gross Domestic Product (GDP) was 4.8%. This value increased by 0.30 points compared to the previous year. Not only that, the tourism sector in Indonesia has also become the mainstay of the country's foreign exchange. In 2018, the tourism sector was able to contribute the largest foreign exchange with a value of more than USD 19.2 billion. The largest foreign exchange in the tourism sector was contributed by Bali with a contribution of 40% [10]. From these data we can see that developing tourist areas can advance regional income. Therefore, Kulon Progo, with all its various kinds of tourism and culture, has the potential to increase regional income to advance the community's economy, only what effective strategy can be done. Strategy "Storynomics tourism" [11], which was stated by Wisnutama, the Minister of Tourism and Creative Economy 2019–2021, for example, is a tourism approach strategy that puts forward narratives, creative content, and cultural life, and uses the power of culture as a destination's DNA. This strategy really expects the community to explore the DNA or uniqueness that only the area has. This DNA is only owned emotionally by those who live in the area. Experiences about the DNA of the area are shared or informed to others

so that they will be interested and emotionally also want to feel the experience. With the arrival of a visit to a tourist area, people will see the tourism they develop as a livelihood by becoming a business actor in tourism. The community will see the potential of the area to become a tourist village. For example: Kalimenur “Tofu” Station in Sukoreno village, Sentolo. This station was built in 1876–1888, its construction is estimated at approximately the same time as the construction of the Surabaya-Cilacap railway line. Created by the company Staatsspoorwegen (SS) whose full name is Staatsspoor en Tramwegen in Nederlandsch-Indië in Indonesian called the State Railway Company and Tram Lines in the Dutch East Indies, this company was a railroad company in the Dutch East Indies era [12]. Judging from its history, it is extraordinary, because the relics have been around for almost a century. This history can be conveyed to tourists, stories built by the surrounding community as in content on social media (Fig. 2).

The current state of Kali Menur Station is deserted from the touch of tourist attractions, even though if we believe, for example in Japan, there is a story about the “Hachiko Dog” statue about a dog. Hachiko faithfully waits for his master every day at Shibuya Station even though his master has been dead for 10 years. Hichiko’s story is legendary, even the statue is an extraordinary attraction or magnet in the area near Shibuya Station, Japan (Fig. 3).

The case of this “Hichiko” story which Mr. Wisnutama as a strategy “*Storynomics tourism*” which must be built by the surrounding community and supported by the



Fig. 2. Kalimenur Tofu Station, Sentolo, Kulon Progo



Fig. 3. Statue of Hichiko near Shibuya. Railway Station

Kulon Progo government's policy to build stories and become an emotion for traveling that brings memories. The community can build narratives, creative content, and cultural life in telling stories about Kalimenur station.

If we look at the history of this station, which is full of historical stories, how was this station used as an economic route for the surrounding community to sell activities to Yogyakarta and Kutoarjo. This Kalimenur Station is also called the "Tofu" station because many tofu craftsmen use this station as the starting point for spreading their tofu products, this is an extraordinary story. The tofu craftsman came from the Tuksono area, 8 km away from Kalimenur station. In fact, this history was further strengthened by another heartbreaking event. When at the end of 1948, when the Kalimenur station was full of passengers, the Dutch army bombed it with bombs during the second Dutch military aggression. The official house of the Kalimenur Station representative was leveled to the ground. This story is currently missed to those who visit Kalimenur Station, even though this story can be a magnet for tourists to come and reminisce with the history of Kalimenur Station. The narrative that is attached to the use of dioramas or stories that develop on blogs or social media content about how heroic the past struggle at Kalimenur station was, becomes something that can be retold for the present as the attraction of Kalimenur station. The steam train used at that time could also be made a replica to support tourists interested in coming to the station. This is the strategy developed by the local community together with the local government. This is the strategy of Storynomics tourism. Japan has been doing this for a long time, although the story of the Hachiko dog is simple, but it does it and attracts tourists. How about Kalimenur Station, which is full of dramatic and heroic stories, which will definitely be more successful and have a more extraordinary magnet or attraction for tourists. Visual communication is needed for that [13], and also its visual representation on social media [14].

There are interesting things when the people of Kulon Progo want to build a tourist area using the Storynomics tourism strategy, which is to first involve the community in the planning stages of the tourist area, not just ideas from officials or local government. Even the community must be involved in the implementation of building facilities and infrastructure in the area to be built. There is also something that should not be missed, namely involving local communities in building narratives as a promotional tool in all promotional media. Local young people are expected to be involved in storytelling by creating content on Tik-tok, Instagram, Facebook, or Twitter so that the area can become viral and talked about on social media.

4 Conclusion

The problem that exists in developing a tourist village in Kulonprogo is that most of the local community's ability to organize is low to participate in developing tourism in their area. This ability comes from the local community's distrust of their ability to build tourist attractions. This distrust could possibly stem from the lack of data on the tourist areas to be developed. Humanists, academics, or related research are minimally accessible to the public. Information and data are important for strategy "Storynomics tourism", which approaches tourism promotion strategies based on narratives, creative content and cultural life, then the problem of funding, the problem of funding sources to

develop tourist areas is a fairly complicated problem. A professional resource base for developing tourist areas becomes the next problem that follows, because handling tourists who come must be handled properly so that developing tourist areas should indeed be handled jointly between local governments and local communities or communities in the tourism development areas.

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