Storynomic: the power of folklore branding in tourism development

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Abstract

Karanganyar District is one of the regions in Central Java, Indonesia. Karanganyar District is famous for its natural beauty and historical sites that attract domestic and foreign tourists to visit tourist destinations such as Grojogan Sewu, Cetho Temple, Grojogan Jumog, Parang Ijo, Balekambang Park, Sukuh Temple, Sapta Tirta Pablengan, and Madirda Lake.

Uniquely, the tourist locations above have folklore or floklor behind a name or the formation of the location. The idea of this research is to see the interest of visitors to a tourist destination because of the folklore that is the background of the tourist spot. Folklore that is passed down orally and from generation to generation can be found in various regions in Indonesia, one of which is the folklore of Telaga Madirda in Berjo, Ngargoyoso Karanganyar Regency. The research method is quantitative description by spreading questionnaire with 63 visitors at tourist village locations and from BUMDes interviews as a secondary source.The results of this study Branding has a positive but less significant relationship with tourist interest in visiting. The presence of storynomics as a moderating variable is also less able to influence tourists' interest in visiting Madirda Lake. A sign that the government and stakeholders need to pay special attention to the development of digital content through social media, to attract the interest of millennial tourists.

Keywords: Storynomic , folklore, telaga madirda

1. Introduction

Tourism as a social phenomenon provides tourists with the experience of being in direct contact with local culture. Tourists' interest in visiting a destination is often influenced by motivation, choice of destination, experience at the location, satisfaction and learning obtained during the tourist trip[1]. Current tourism trends have changed from mass tourism to sustainable tourism with a natural and cultural approach to bring prosperity to society[2],[3]And[4].

The strategy for developing tourism and creative industries in Indonesia is now directed at using storytelling which tells the stories of traditions, history and local wisdom that are characteristic of each region. Cultural values that are full of folklore as part of the nation's historical heritage have become an increasingly popular tourist attraction. Storynomics, which combines folklore with

tourism, has been applied in the development of Indonesian tourism, including at the Sewarar Karanganyar waterfall.[5], tourism in West Sumatra[6], and the wrecked ship was attacked by banten[3]. Storynomics, which is adapted from marketing strategies, prioritizes narrative, creative content, oral traditions and uses culture as the main key to its achievements, aimed at accelerating the development of the tourism industry in Indonesia (Dewi & Fitriani, 2020).

Storynomics can also be applied to restore post-pandemic tourism, especially Karanganyar tourism. One location that has great potential to be developed as a cultural tourism destination is Madirda Lake. Telaga Madirda is located in Berjo village at an altitude of 600 -700 m above sea level. This lake has a unique natural beauty, even though the shape of the lake is like a circle, the flow of water in this lake never recedes, so it is one of the supporting factors that attracts tourists. This lake, which still has natural springs, is believed to be a place that has the value of puppet legends from the Ramayana series. Based on the explanation of the key teacher or keeper of Madirda Lake, a place that has existed for thousands of years. Madirda means an intoxicating place. This lake is known for the story of Cupu Manik Astagina who fell because of a fight between Sugriwa, Subali and Anjani, all three of whom are puppet characters in the Ramayana.[7].

Since 2008, Berjo Village has established a Village-Owned Enterprise (BUMNDes) which aims to strengthen the local economy and community welfare. Since its establishment, tourism asset management and promotion have been its responsibility, especially maintaining visitor interest, providing interesting and memorable experiences for visitors. According to the data obtained by the author, according to the director of BUMDes Berjo, Sularno, the number of visitors to Madirda Lake is between 6,000 – 7,000 tourists per day with tickets of IDR 20,000 / person.

Telaga Madirda has improved by continuing to make improvements to the lake and adding public facilities for visitors such as water features, gazebos, public toilets, prayer rooms, waste utilization and water treatment. However, Telaga Madirda cannot be separated from the folklore that is attached to it. It is the belief of the people of Berjo village that Anjani, Sugriwa and Subali are figures who are considered gods who have more power than humans which is why Telaga Madirda was formed. Seeing this, researchers want to see the impact of folklore on attracting tourists to visit Madirda Lake and for branding Madirda Lake.

2. Method

The object of study in this research is Madirda Lake in Berjo village, Ngargoyoso, Karanganyar district. Determining research objects and locations was carried out based on considerations

including: 1) having folklore with historical and cultural value; 2) tourist attractions that have unique natural beauty; 3) the existence of a management organization in the form of BUMDes.

The research method used was qualitative analysis through direct observation and in-depth interviews with the Director of BUMNDes Dusun Berjo, the Manager of Telaga Madirda and the community. A questionnaire was distributed via the google form application to 63 respondents to determine the role of storynomics in increasing interest in visiting Madirda Lake. Respondents' answers were then tabulated and analyzed using the Smart PLS application. The research variables used are: 1. Folklore as the independent variable (X); 2. Interest in visiting as the dependent variable (Y); and 3. Storynomics as a moderating variable (M) which influences the relationship between the independent variable and the dependent variable.

3. Results and Discussion

3.1 Folkfore of Madirda

Madirda Lake is located in Berjo village, Ngargoyoso District, Karanganyar Regency. Geographically, Berjo village is on the slopes of the mountains. Characteristics of the Berjo village community. Most of them still adhere to their beliefs or Javanese beliefs. Berjo people believe in the existence of the Almighty God, apostles and prophets, but they also believe in the existence of the supernatural or supernatural beings. Beliefs, traditions and customs passed down from ancestors are the most important things, so it is not surprising that folklore is still inherent in the Berjo village community.

Folklore is divided into three forms, namely myth, legend and fairy tale[8]. The folklore of Telaga Madirda is included in folk prose stories in the form of legends. Popular legends in the Berjo community consider Anjani, Sugriwa and Subali to be figures who are considered gods, creatures who have more power than humans in general. These three figures are considered to be the cause of the creation of Lake Madirda.

Legend tells[9]One day Sugriwa and Subali saw their older sister, Dewi Anjani, playing with a magical object called cupu. Through Cupu you can see the beauty of the earth and everything in it. Sugriwa and Subali want to have . They both felt angry with their father, Resi Gotama, because only Dewi Anjani had cupu. Resi Gotama felt that he had never given a cupu to Dewi Anjani, so he called Dewi Anjani. It turned out that the cupu was the Astagina bead cupu which belonged to the Sun God named Bathara Surya. Resi Gotama then met his wife Dewi Windardi to ask about the cupu.

Dewi Windardi remained silent, so that Resi Gotama found out that his wife was having an affair with the Sun God. Because of his anger, Resi Gotama cursed him to become a stone. The cupu that was being fought over was finally thrown away by the sage Gotama, the cupu was thrown far away and separated between the body of the cupu and the lid. The lid of the cupu fell and became Lake Madirda. This legend is popular with the name Cupu Manik Astagina.

3.2 Presenting the Results

Respondent Profile

From one hundred questionnaires distributed randomly via the WhatsApp Group application, 63 respondents were obtained, consisting of 34 men (54%) and 29 women (46%). The distribution of respondents based on age is shown in table 2 below.

Table 1. Distribution of Respondents Based on Age.

Age (years)	Frequency	Percentage (%)
≤ 20	13	21
20-30	22	35
30-40	16	25
≥ 40	12	19
Total	**63**	**100**

Most of the respondents were young (under 30 years) who were classified as millennial tourists. The distribution of respondents based on occupation shows that 48% are still students, 35% work as lecturers, 12.3% work as entrepreneurs, and 4.7% as civil servants. The largest group of respondents came from students who have more free time and independence in choosing tourist destinations. Student groups are very active in using smartphones and interacting via social media.

The Role of Storynomics in Improving Telaga Madirda Branding

The three variables studied in this research are 1) Branding as an independent construct variable (X); 2) Storynomics as a moderating variable (M); and Interest in visiting as the dependent construct variable (Y). To make it easier to understand the flow of data submission, a structural model is first designed, as in Figure 1.
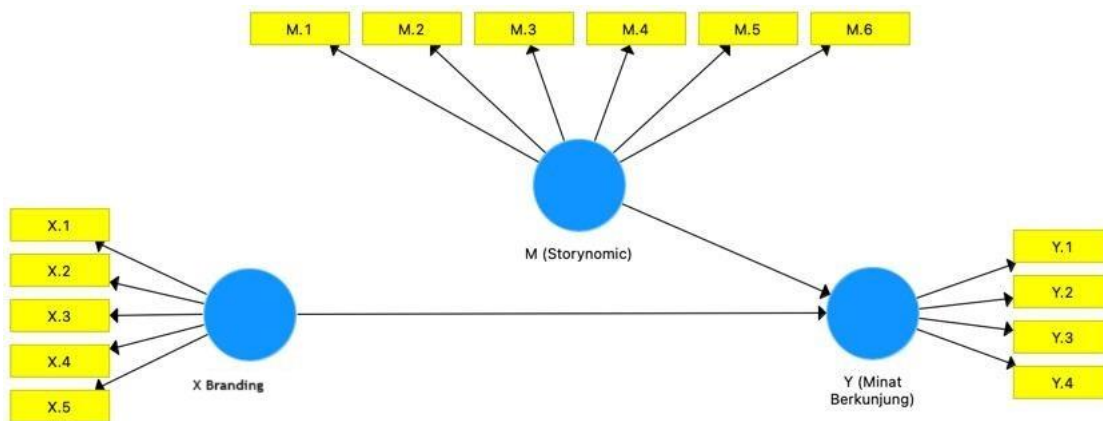
Figure 1. PLS structural model

Validity Test Results and Reliability

The validity test is carried out using an evaluation measurement (outer) model, namely by using convergent validity in the form of the loading factor for each construct which must be greater than 0.50 for the target variable.[10]. The following is the output of the measurement model or outer model with PLS 3.0
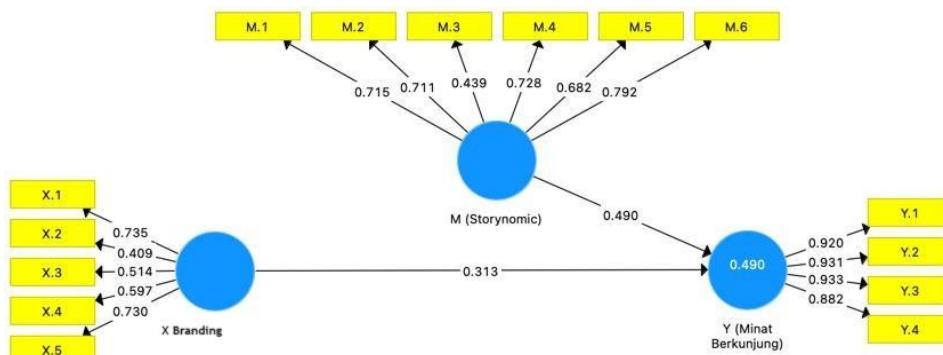

Figure 2. Outer PLS Model

Hypothesis Testing

In hypothesis testing, the value analyzed is the value in the t-statistic which is produced from the PLS output by comparing it with the t-table value. PLS output is an estimate of latent variables which are linear aggregates of indicators. Test criteria with a significance level (α) of 5% are determined as follows:

a. If t-count > t table, namely more than 1.96, then the hypothesis is accepted.

b. If t count < t table, which is less than 1.96, then the hypothesis is rejected
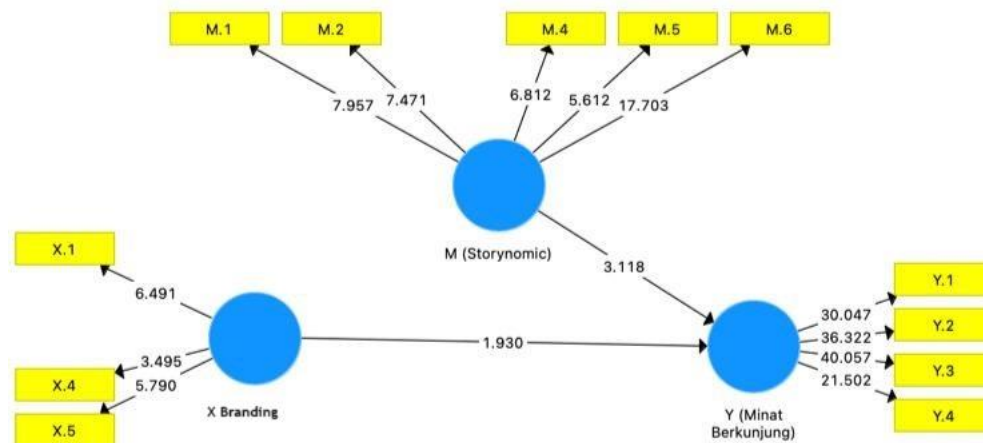
Figure 3.*PLS Bootstrapping*

Hypothesis testing with PLS is carried out in two stages, namely directly calculating the influence of independent latent variables on dependent latent variables, and calculating the influence of independent latent variables on dependent latent variables with storynomic moderation. The output from the PLS bootstrapping results to test the research hypotheses H1 and H2 is shown in Figure 3.

Testing Hypothesis 1: The Influence of Tourist Motivation on Visiting Interest

Table 2. Bootstrapping (Path Coefficient) Hypothesis 1

	Original Sample	Sample mean	Standard Deviation	T Statistics
X=>Y	0.284	0.313	0.147	1,930

The 1st hypothesis, which tests the relationship between motivation and interest in visiting, shows an original sample value of 0.284 and a t-statistic of 1.930. The measurement results show that the t-statistic < t-table (5% significance level = 1,960), so the first hypothesis in this study is rejected. The results of this hypothesis testing can be interpreted as indicating that the sample data for the independent latent variable (tourist motivation) failed to prove a relationship with the dependent latent variable (Intention to Visit), or in other words, X does not have a significant influence on Y in the direction of a positive relationship.

Testing Hypothesis 2: The Influence of Motivation on Interest in Visiting with Storynomic as a Moderating Variable

The PLS Bootstrapping output results for testing the H2 hypothesis using moderating variables are shown in Figure 4.
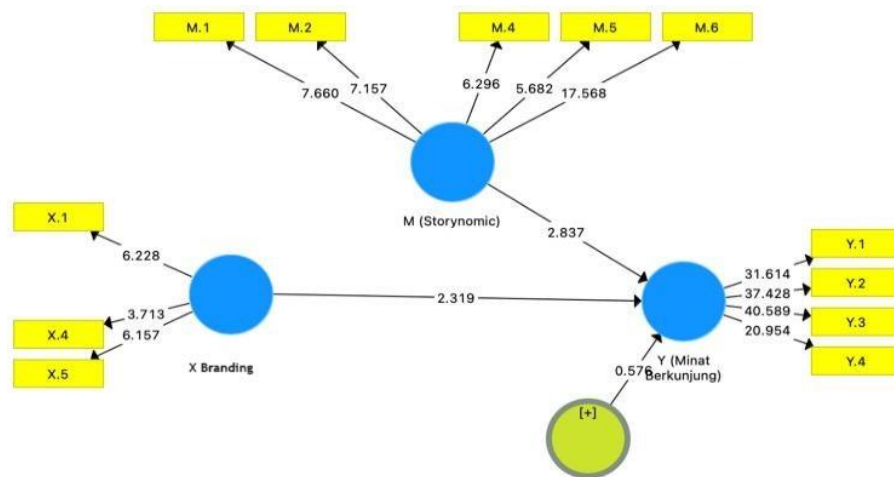
Figure 4. Bootstrapping of the moderation effect of X*M

Table 3. Bootstrapping (Path Coefficient) Hypothesis 2

	Original Sample	Sample mean	Standard Deviation	T Statistics
Moderation effect X*M	0.097	0.010	0.169	0.576

The second hypothesis, which tests the relationship between tourism branding and interest in visiting with storynomics as a moderating variable, shows an original sample value of 0.097 and a t-statistic of 0.576. The measurement results show that the t-statistic < t-table (5% significance level = 1.960), so the second hypothesis in this statistic is rejected. The results of this statistical test can be interpreted to mean that the variable M (storynomic) is not able to strengthen the influence of X (tourism branding) on Y (interest in visiting), or in other words,

3.3 Create a Discussion

Branding has a positive but less significant relationship with tourist interest in visiting. The presence of storynomics as a moderating variable is also less able to influence tourists' interest in visiting Madirda Lake. If related to the characteristics of the respondents, most of whom are under 30 years old, the results of the data processing above can be interpreted to mean that millennial respondents are not very motivated to visit Lake Madrid.

The results of this study are a sign that the government and stakeholders need to pay special attention to the development of digital content through social media, to attract the interest of millennial tourists. Collaboration with the Department of Culture, content creators and the Indonesian Film Community can be improved to make storynomics more interesting. Synergy with local government, academics and tour guides is also important to provide cultural and historical understanding to tour guides so that they are able to promote natural tourism as well as a cultural

tourism destination. In this way, the Mardirda Lake management can determine the target market who is more interested in history and culture

7. Conclusion

Telaga Madirda, as one of the tourist areas in Berjo Village, Karanganyar Regency, has the advantage of a beautiful natural mountain atmosphere. Apart from that, Mardirda Lake also has a legend that is popular among local people and tourists. Unfortunately, the stories that are constructed positively have an impact but are not yet significant in building tourists' interest in visiting Madirda Lake. Through this research, researchers provide suggestions for using folklore or legends as content in building branding for Madirda Lake. The legend of Cupu Manik Astagina, apart from being a story, is also local wisdom that must be passed on to the next generation.

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