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Tourism development of historical riverbanks in Jatinom Village

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Abstract

At Soka riverbanks, there are some archeological remain artifacts of the Jatinom village founding figure and an Islamic preacher. In the present, the area of Jatinom has been developed into a religious Tourism village although most pilgrims only come to the place at the tradition ceremony only. The study aims to develop the tourism of Jatinom by maximizing the potential of riverbanks condition. It employed a descriptive-qualitative approach. The results show that the tourism development could be realized by combining a religious tourism with nature-based tourism, connecting the tourism objects through easy access, and improving the quality of landscape.

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1. Introduction

1.1. Background

Soka River flows at the southern Jatinom village, Jatinom subdistrict, Klaten regency. The riverbank has historic values since there are the archeological remain artifacts of Ki Ageng Gribig, a founding figure and Islamic preacher. They are the open space as a place for *sholat Id* prayer, Grand Mosque, and grave of Ki Ageng Gribig, caves for mediation, and water sources for ritual ablution before prayers. In addition, on the riverbank there is a field, called *Klampeyan* where nowadays it is used for distributing *apem* (rice flour cake) to people at during the Saparan annual tradition ceremony inherited by Ki Ageng Gribig. Annually, it is held in the middle of *Safar* (Islamic calendar) and thousands of visitors from the villagers around Jatinom area come there. Many pilgrims visit the archeological remain artifacts of Ki Ageng Gribig during the *Saparan* month.

Due to potential religious and cultural aspects, the Jatinom village is developed as a religious tourism destination (Hidayati, 2015). However, there is a problem because many pilgrims come there during the tradition event only; whereas many pilgrims come to the mosque and grave on nearly days so that the tourism activity merely seems to occur yearly. For this, it is necessary to develop other tourism activities so that the village can be visited by tourists daily. The activities should support existing tourisms such as religious and they should be based on a potential physic of the area. Therefore, it is essential to analyze a potential village of physical aspects such as natural condition and non-physical ones such as a potential village culture for exploring a sort of tourisms that can be integrated with existing tourisms.

1.2. Religion dan Nature-Based Tourism

According to the United Nations World Tourism Organization, the term *tourism* is the humans' activities of traveling or staying in a place outside their daily surroundings for pleasure, business, or other objectives (Stausberg, 2012). It is actually a complex term, social phenomenon locally, nationally, and internationally manifested in humans' activities for a variety of objectives (Sharpley 2009). In relation to the effects of tourism activities on behavior and social values, Lickorish and Jenkins (1997) state that tourism is a total social event that causes a change in social structure in a community. A problem of tourism development focuses on how to match a potential contribution to negative consequence, or other words how to manage tourism development effectively (Sharpley, 2012). In terms of potency and problem of tourism development, Sharpley suggests that tourism takes a high impact on a socio-economic aspect but it causes a problem of keeping environmental quality.

There are types of tourism such as religious. The term *religious tourism* is the activity of pilgrims' travelling to both nearby and distant places (Stausberg, 2012). According Abumanssur (in Stausberg, 2012), religious tourism is a combination of tourism and religion in an event where it contains both religious and recreation aspects. The space used for religious tourism or religious space is referring to a confined space in a temple, sanctuary or other places for prayers or pilgrims' travelling (ATLAS, 2003 in Ray and Morpeth, 2007). The religious spaces or sites can be a micro space such as grave, altar and a macro space such mountain, lake, man-made attraction such as temple and other worshipping buildings (Mazumdar and Mazumdar, 2004, in Seyer and Muller, 2011).

The type of tourism mostly developed in recent years is a nature-based. It is considered as being profitable (Buckley, 2003). The tourism includes all types of tourisms where the character of natural environments is central to attraction, consisting of wildlife tourism, adventure, natural scenery, culture and farm, and so on. It is greater in proportion for global industry than other tourisms so that it is very potential to generate profits of socio-economic, cultural and environmental aspects (Pickering and Weaver, 2003). The difference between a nature-based tourism and other ones is related to a positive contribution to natural-environment conversation (Buckey, 2009). The plan and management of a natural-based tourism is increasingly mediated by sustainability paradigm. It can accommodate the objective of sustainability (Pickering and Weaver, 2003).

2. Method

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