

# Potential Acculturation Culture and Myth for Tourist Destination in Candi Gedongsongo

*Anisya Putri Mahardika<sup>1</sup>, Muhamad Hermintoyo<sup>1</sup>*

<sup>1</sup>Department of Indonesian Literature, Diponegoro University, Semarang, Indonesia

**Abstract.** There are many destinations for tourists in Semarang City, one of the natural and cultural tourism is Gedongsongo Temple. Tourists who visit there can enjoy the natural scenery and cultural of the temple buildings and their myths. Myth is an oral story of acculturation from India, based on the Ramayana story. The characters in the Ramayana story such as Ravana, the mythical Kumbokarno die around Gedongsongo, and Hanoman who are always waiting for Ravana to be considered immortal. The purpose of this study is to describe the myth as a literary for tourists' destinations. The problem of this study is whether the myths are still believed by people or not. This study uses a descriptive qualitative method with observations, interviews, questionnaires, and literature techniques. The myths obtained are still believed by them as the results. Based on the data, 88.7% of people know the story of the Ramayana as cultural acculturation, 67.9% of people know the story as a myth, and 62.3% of people do not know the story. They who do not know the story just visited Gedongsongo Temple to enjoy nature and see the temple. This myth can be developed for tourism literature of dance, ballet, performances, and a storytelling about the Ramayana story at Gedungsongo. It is even used as a festival to boost tourists, develop creativity, and increase regional income.

## 1 Introduction

Travel from one place to another is carried out by individuals or groups to seek temporary balance and happiness which is called tourism. The goal is to get pleasure, to seek satisfaction, to know something, to improve health, to exercise, to rest, to fulfill tasks and so on. The purpose of tourism is related to the attractiveness of the desired tourist object (1) In the Tourism Law No. 10 of 2009 Article 1 paragraph 5 it states that tourist attraction is anything that has uniqueness, beauty and value in the form of diversity of natural, cultural and man-made wealth and is the target or tourist visit (2)

Tourism can be divided into natural tourism and cultural tourism. Natural tourism includes mountains, forests, waterfalls, lakes and so on, cultural tourism includes buildings, customs, culinary, literature and so on (3).

Fairy tales as works of oral literature grow in the archipelago from word of mouth as folklore which is very familiar to Indonesian society, such as Sangkuriang, Angling Darma, Banyuwangi and so on. There are also tales that are acculturated from foreign cultures, for example Loro Jonggrang (Prambanan Temple), Ramayana (Gedongsongo Temple). This shows that literary works have the potential to become literary tourism destinations. Tourism has a positive impact on the environment both from environmental management, human resources, opportunities that can be developed, as well as business and the economy. (1)

At the end of the 1990s, the notion that travel contributed to improving the quality of human life emerged. This has the effect of shifting the concept of tourism to a more comprehensive and holistic direction. Tourism is then not only seen from the economic side, but also from all aspects of life in an integrated manner, namely: ideology, politics, economy, socio-culture, and defense and security (4). To support the Central Java visit program, the Central Java Culture and Tourism Office continues to make efforts to increase the sense of unity/coordination among tourist object managers in the form of joint promotions and also carry out several stages of improvement, such as: 1) diversification of types of tourist attractions; 2) improvement and maintenance of access to tourist sites; 3) improvement of tourism supporting facilities and infrastructure; 4) creation of various activities in the tourist destination area; 5) implementation of tourism awareness campaigns by holding this research, it is hoped that it can support tourism in Semarang Regency to boost Semarang Regency Regional.

Original Income. This research is in accordance with the UNDIP Strategic Research Sector Plan for the Social Humanities-Education-Arts and Culture sector, namely Management and development of tourism, namely Building inclusive, safe, durable and sustainable cities and settlements, namely supporting inclusive and sustainable economic

growth, full and productive employment and decent work for all. The target of this research is to produce scientific articles, especially those related to literary tourism which in turn will be followed up with educational and preparation efforts towards the city as a tourist destination.

From a scientific standpoint, tourism cannot be said to be an independent scientific discipline. By using a comprehensive approach, tourism requires the support of various scientific disciplines so that it is multidisciplinary (3)

## **2 Method**

This research uses a mixed method method, which combines two methods, namely quantitative research methods and qualitative research methods. This aims to complement each other's description of the results of studies on tourism potential and opportunities related to tourism destinations descriptively and the numbers supporters (6). This study aims to describe the potential and opportunities for literary tourism in Semarang Regency with narratives. The instrument used was a questionnaire whose distribution was aimed at tourists, and tourist managers, the community by random sampling. The distribution of the questionnaire was carried out via on-line, given the conditions it felt very effective. The results of the questionnaire will be tabulated and analyzed using an interactive model of data reduction, data presentation, and drawing conclusions/verification which will then be combined with interviews, observation, and document study then set forth in a narrative. Furthermore, the results are discussed in the team and then compiled in the form of a scientific report. Apart from observation, the questionnaire as a complete data was taken from the literature Results and Discussion.

## **3 Discussion**

### **Gedongsongo Temple Tourist Locations**

Gedongsongo Temple is the name of a complex of Hindu heritage temple buildings located in Darum Hamlet, Candi Village, Bandungan District, Semarang Regency, Central Java. The temple is on the slopes of Mount Ungaran ((7). The position of the temple is at an altitude of 1,200 m above sea level, the air temperature is quite cold and it often rains. Gedongsongo Temple is interrupted On Youtube there is a song with the theme of the object/background of Gedongsongo, the title "Gedongsongo Temple" Rani Rahayu.(17), Gedong Songo" Eko Mamik.(18).

Gedongsongo Temple is interrupted in as a natural tourist destination as well as a cultural tourism destination. Supportive nature with pine forests, valleys with various plants, as well as sulfur and clearwater. The

temple building as a tourist destination is a place for selfies and admiration for unique and religious works. The myth is that the temple is the place where Dewi Uma (8) meditates. Even though the building is Hindu, the residents around are not Hindus but Muslims. The temple building is still handled by outsiders who are Hindus on certain days to meditate or perform religious ceremonies.

The presence of Hinduism gave birth to cultural acculturation in the oral story of the Ramayana from India which local people believe in the location around the Gedongsongo temple to be the patilasan (place) of

Ravana's murder, Kumbakarno. Meanwhile in that place there is a statue of Hanoman who is believed to keep Ravana from living again/his anger, because Ravana has the aji Roworontek/Pancasona which cannot die. The myth is that Ravana in battle was defeated by Rama with arrows that always chased him, every time he fell on the ground alive again because of Roworontek's aji, Ravana took refuge between two hills on Mount Ungaran (it was known that the two hills were the incarnations of the heads of his twin children who were beheaded to trick Sinta into wanting to be married) while Hanoman entered deeper and was squashed by the two hills incarnations of his son. Another myth is that eight temples can be seen while the other one is invisible because it is mysterious, anyone who sees the ninth temple doesn't live long. If you are dating at the tourist site of Gedongsongo Temple and then make flattery, you will break up your relationship (9). In the temple between the third and fourth temples there is a mountain kepunden as a hot spring with a high enough sulfur water content which is believed to cure several diseases. Meanwhile, the rumbling inside the kepunden is considered to be Ravana's breath because it cannot die. tormented life.

Tourists who come to visit here do not just want to know the legend, but also want to see the place and the impression they want to get. Legend stories that are used as tourist attractions are known as tourism literature (10) Stories or narrative texts will be important because through narrative texts readers, listeners can find out about events that occurred at sites or places which later became or will be popular among tourists (1).

## Visitors

Based on the Central Bureau of Statistics of Semarang Regency (11), the number of visitors to recreational areas in Semarang Regency in 2020 Domestic tourists 1,294,955; Foreign tourists 833 total 1,295,788 with various tourist attractions.

Whereas for visitors to Gedongsongo Temple in 2023 there were 112,722 domestic tourists, no foreign tourists at all. This was due to the fact that 19 foreign tourists did not travel to Gedongsongo Temple. According

to the results of interviews and questionnaires, it was found that 99% claimed to have known the Gedongsongo tourist destination. Based on the questionnaire knowing the tourist destinations of Gedongsongo Temple 35.8% from friends, 34% from relatives, 30.2 from online. Tourists visit 34% with friends, 37% with family, 15.1 with groups (campus/school/organization), 13.2% with girlfriends. Tourist destinations to Gedongsongo Temple: 54.7% nature tourism, 13.2% selfies, 9.4 camping, 7.5% horse riding.

Thus it needs to be promoted even better by providing facilities and infrastructure services; make the most of its potential. Tourist attraction as a development and improvement of tourism can take advantage of the potential of nature, flora, fauna, human creations, and culture (12).

## **Transfer**

The capital for literary tourism destinations at Gedongsongo temple is sufficient both in terms of nature and culture. The Ramayana story as a literary tourism destination provides a more interesting opportunity to be developed not only as a fairy tale but can be developed further to be translated/ecranized into other forms of art (13). Various literary tourism activities are always related to the power of fairy tales; inspires memory and has bargaining power for visitors (14), (15), such as storytelling with props (beber tales, fairy tales, shadow puppets, golek, suket etc.), ballet, wayang orang drama, soap operas, and films that can be introduced at the recreation area of Gedongsongo Temple. Near the entrance gate of the temple can be used for attractions/staging the story of the Ramayana, or the legend on the construction of Gedongsongo Temple. So far, there has never been an innovation from oral storytelling to be transformed into other forms of art in that location.

Based on research, those who have seen performances at Gedongsongo tours about the story of Ramayana 88.7% have never, 11.3% have, for example performing gamelan music with singers dressed in the style of Ramayana (16) Transliteration in the form of song objects with temple themes/backgrounds (Gedongsongo: 90.6% said they had never heard of them, 9.4% yes).

## **Opportunities for Artist Creativity**

Ideal tourism is one that can provide opportunities for its human resources to work and make a source of income. (1) At tourist sites, Gedongsongo temple can provide opportunities for local artists, or other artists to join in to excite existing potential, for example, sculpture artists, sculptors can be creative in making replicas of Gedongsongo temple, performances by puppeteers performing wayang (beber, golek, kulit, wayang orang) with Ramayana plays, festivals, competitions for the

transfer of Ramayanastories or making stories about the establishment of Gedongsongo temple in pen filed and filmed.

## **Acculturation of Culture and Myths of Ramayana**

Tourism will develop and be interesting if innovation is held as a prerequisite for the sustainability oftourism destinations, especially in the effort to innovate in developing cultural tourism products fromcreative human resources.(19). Local cultural heritage is not merely a matter of pride but needs to be revitalized in order to increase economic benefits and be sustainable. To achieve the target number oftourists, it is necessary to provide a mainstay object. For this reason, managers or owners of cultural heritage need to make efforts to innovate products such as packaging oral traditions, legends in the form of transfers. If innovation and revitalization are successful, the impact of cultural tourism will bebetter, economically profitable and can contribute to the sustainability of local culture.

Based on the results of research showing that the acculturation of the Ramayana story and the figure of Ravana, 67.9% know as cultural acculturation, 32.1% do not know. In general, 88.7% of respondents understood the Ramayana story, 11.3% did not know. Figures of Ramayana: Ravana, Kumbokarno, Hanuman, Ravana's twins 79.2% know, 20.8 do not know. Respondents who know that the myth of Ravana drowned in the Gedongsongo hill in the flank of the mountain of his twins: 62.3% do not know, 37.7 know. The figures of Ravana, Kumbokarno, Hanuman are still known to the younger generation through shadow puppet performances, but the myth that the setting of the war is believed to be around the Gedongsongo Temple tour is really impossible because the story of Ramayana was made in India.

Diactive Elements in Three Figures (Ravana, Kmbokarno, Hanoman)

The figure of Ravana, who is angry, seizes Rama's wife in various ways. As a fatal resultthere was a big war between the Kingdom of Alengka and the Kingdom of Kiskenda, thepeople became victims, all the family died, except for Wibisana, Rahwana's younger brother. The torture he got from Roworontek's supernatural powers caused Ravana to notbe able to die forever.

Kumbokarno's figure, the knight Patih Alengka, as a victim of war, he is willing to die for his country not to defend Ravana's insolence. His body was dismembered but the pieces could make victims of his enemies. This character teaches the right attitude of defense.

Hanoman, a sacred figure trusted by Rama who could end the war by inserting Ravana'sbody in two hills, the incarnation of Ravana's twins. There is no negative eternal force and will be terminated by a positive force.

### 3 Conclusion

Cultural acculturation in the tourist destination of Gedongsongo Temple is in the form of nine Hindu temples and the myth of the Ramayana story that is still believed. This myth can be developed further in the form of transfers or icranisation at tourist sites so that they become entertainment and attract tourists. The cultural acculturation of the Ramayana story can be utilized by art creators and provides jobs and increases regional income.

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