



## **Kotagede Heritage City: Dynamics of Urban Tourism in Kotagede Yogyakarta**

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**Abstract.** This study aims to target Kotagede's tourist attractions, which lie in its historical and cultural heritage, including traditional houses and heritage sites, as well as performances, culinary, and art. The region's historical significance, since the establishment of the Mataram kingdom, provides a wealth of wealth for visitors to explore. Preserving traditional architecture, such as traditional wooden joglo houses and eclectic merchant houses, adds to Kotagede's appeal as a heritage city. This research uses a qualitative method approach to describe the natural condition of objects, where the researcher is the key instrument. The reason researchers choose descriptive research is to be able to describe systematically and accurately facts and characteristics about the population or a particular field. Kotagede's characteristics align with urban tourism's attributes, the first of which is connectivity. In this region, spaces between regions are connected by narrow streets and alleys of community housing. Each tourist attraction place is also equipped with signs and signs. Some roads are arranged to be *one way* that is useful for regulating *traffic* density. Furthermore, tourist activities and attractions are heterogeneous. Kotagede attracts different types of tourists with different motivations. From those who want to walk, go on a study trip, culinary to pilgrimage. In the Kotagede area, there are overlapping events between the activities of residents and tourists, such as residents shopping at the market while tourists explore culinary.

**Keywords:** Kotagede, Urban, Tourism, Heritage, City

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### **INTRODUCTION**

Kotagede, a historical area in Yogyakarta, has significant cultural and historical value, making it an attractive cultural heritage destination. The preservation and development of Kotagede's cultural heritage attracts tourists and contributes to the local economy and community involvement. Kotagede is a heritage tourist area hit by an earthquake measuring 5.5 on the Richter scale in 2006 that destroyed many historical buildings. However, the community has tried to rediscover the cultural landscape of post-disaster heritage tourism in Kotagede (Rindrasih & Witte, 2020). The wealth of history and cultural heritage is the attraction of urban tourism in Kotagede. Tourists are invited to enter the 'Jogja Tempoe Doeloe' area to feel *the ambiance* of Yogyakarta during the Islamic Mataram kingdom, both in terms of cultural, historical, architectural, heritage, and culinary activities.



Figures 1 and 2. Tombs of the Kings of Mataram and Cultural Heritage Buildings in Between Two Gates.

Kotagede's attraction for tourists lies in its historical and cultural heritage, including traditional houses, heritage sites, as well as performances, culinary and art. The historical significance of the region, since the establishment of the Mataram kingdom, provides a wealth of wealth for visitors to explore. The preservation of traditional architecture such as traditional wooden joglo houses and eclectic merchant houses adds to Kotagede's appeal as a heritage city.

## **METHOD**

This research uses a qualitative method approach to describe the natural condition of objects, where the researcher is the key instrument. The reason researchers choose descriptive research is to be able to describe systematically and accurately facts and characteristics about the population or a particular field. The researcher here intends to provide an overview of a particular social phenomenon that already exists. This method can make it easier for researchers to analyze and understand data one by one and conclude it.

## **DISCUSSION**

Some of the attractions in Kotagede include Intro Living Museum, Pasar Gedhe Kotagedhe, Gedhe Mosque and Tombs of the Kings of Mataram, Between Two Gates, which presents nine houses of cultural heritage buildings, Monggo Chocolate, Watu Gilang, Purbayan Tourism Village, shops and metal processing sites, culinary industry, art and culture, and can also browse alleys that look pretty distinctive, with friendly community behavior by occasionally offering help in the form of showing the way.



Figures 3 and 4. Community activities at Kotagede Market

Kotagede's characteristics align with urban tourism's attributes, the first of which is connectivity. In this region, spaces between regions are connected by streets that are narrow enough and alleys of community housing. Each tourist attraction place is also equipped with signs and signs. Some roads are arranged to be *one way* that is useful for regulating *traffic density*. Furthermore, tourist activities and attractions are heterogeneous.

Kotagede attracts different types of tourists with different motivations. Starting from those who just want to walk, go on a study trip, culinary to pilgrimage. In the Kotagede area, there are overlapping events between the activities of residents and tourists, such as residents shopping at the market while tourists explore culinary.



Figures 5 and 6. Foreign tourists use motorbikes and *bicycle tour groups*

The third characteristic of *urban tourism* is massive. In Kotagede, adequate streets for motorbikes, the need for more public transportation, especially in the afternoon, and the absence of sidewalks for pedestrians encourage tourists to use private or rented vehicles. For example, during the last operation, foreign tourists used motorbikes to come to cuisine at Kotagede Market, resulting in rapid movement between tourist destinations. In addition, the small width of the road also makes it challenging to access 4-wheeled vehicles, but there is still parking space in the area of the Gedhe Mosque and the Tomb of the Kings of Mataram.

The dense population and massive activity in Kotagede also cause heavy traffic, even when observations are also found in motor vehicle accidents. In addition, many *mass tourism* groups, including study tours and pilgrimages, also enliven the road conditions using *bicycle tours*. With the massive and heterogeneous activities, policy and spatial regulations are needed to support the development of Kotagede *urban tourism* in a safe, comfortable, and sustainable manner.



Figures 7 and 8. Directions and roads without sidewalks in Kotagede

Furthermore, the fourth is facilities and infrastructure, including roads and *furniture*, which can still be considered inadequate until now. Roads in Kotagede itself formed organically following the flow of nature and most likely have been formed over time by walking actions or human activities, such as roads that are not too wide; there are also alleys or minor streets, alleys, or routes that follow natural traffic patterns that have cultural and historical nuances in Kotagede.

Directions are well available so that tourists can receive information about the location of tourist attractions. The southern area of Kotagede, namely Kotagede Market - Watu Gilang, needs adequate sidewalks, so it is not pedestrian-friendly. In addition, there needs to be adequate public transportation available, making it easier to mobilize if you do not bring a private vehicle.

There is also a large mosque that is very adequate for the worship needs of tourists in this Muslim-majority country. The mosque also provides drinking water for tourists who plan to pray.



Figures 9 and 10. Kampung Pusaka, Purbayan Tourism Village and Pokdarwis Kamwis Purbayan

The fifth characteristic is the city's image, where Kotagede has an image as an area that was once the power of the Islamic Mataram Kingdom. The people maintain historical heritage, including traditions, customs, heirlooms, and physical objects. This can be seen from the architecture of the building and the number of silver artisans in the Kotagede area. Currently, the focus of tourism development in Kotagede is on developing tourist villages. The Kotagede area is divided into two main focuses, namely Kampung Penjaga Pusaka, which is responsible for maintaining historical objects, namely in Purbayan Tourism Village, and Tradition Guard Village, which maintain customs, customs, culture, and traditions for generations, such as the kilo culinary industry area, silver craftsman industry, and cultural art studio.

In this context, tourism development in Kotagede involves the active participation of local communities. The existence of *urban tourism* in Kotagede certainly has implications for improving the local community's economy. This is marked by the many local people who make a living in the tourism sector, such as managing tourist villages, culinary industries, local cultural artists, *tour guides*, *heritage tour package providers*, metal and silver artisans, and many more. In addition, the revitalization of old buildings and the development of craft showrooms and restaurants preserve cultural heritage and contribute to the local economy, providing economic opportunities for the community (Rosilawati et al., 2019).

Kotagede's rich culture and traditions also include its culinary uniqueness. Some traditional foods in Kotagede have become tourist attractions, including Kue Kipo (a traditional snack since the 16th century and a symbol of Kotagede's culinary heritage), Kembang Waru (culinary heritage favored by the Islamic Mataram Kingdom), and Yangko (has existed since the time of the Islamic Mataram Kingdom). This culinary diversity reflects the richness of Kotagede's culture and adds to the attraction for tourists looking for an authentic culinary experience.

However, Kotagede's urban tourism development also provides challenges. One is *overtourism* in Kotagede, which hurts the local community (Purwadani & Pakan, 2022). Locals have personal narratives about the impact of *overtourism in Yogyakarta, and they use Pierre Bourdieu's habitus concept to understand how they overcome temporal overtourism* (Purwadani & Pakan, 2022).

The residents involved realize the importance of resolving issues with uninvolved locals through regular communication to ensure a sustainable future of tourism (Purwadani & Pakan, 2022). Tourism villages and alternative tourist attractions developed with the spirit of community empowerment have played an essential role in supporting the creative industry and the sustainability of Yogyakarta's economic, socio-cultural, and environmental sectors.

Community institutions and activists have played an essential role in caring for and preserving the area's cultural heritage, ensuring that the area remains an authentic and attractive tourist destination for tourists (Anurogo et al., 2019). By directly involving the community and establishing partnerships with travel agencies and government agencies, sustainable development policies can be formulated to ensure the preservation and promotion of Kotagede's cultural heritage in the long term.

Kotagede has also been the subject of *city branding* efforts to promote its historical and cultural significance as a destination. *Heritage City*, with Kotagede building structure dominated by heritage sites and distinctive traditional architecture, influenced by the style of the Islamic Mataram era; an example is Pasar Gede, which is a *landmark* and is the oldest traditional market in Indonesia, which was built in 1640 by Sultan Agung, King of the Mataram Sultanate. In addition, also known as the Silver City, Kotagede has long been a center for silver artisans. The "silver" signs scattered on every street of Kota Gede reflect the diversity of silver craftsmen in this region.

## CONCLUSION

As a *Heritage City*, Kota Gede Yogyakarta attracts attention as an urban tourist destination with its rich culture, history, and traditional cuisine. The existence of *urban tourism* has a positive impact on the local economy through community involvement. However, the rapid growth of tourism brings challenges such as *over-tourism* and urban infrastructure that still need to be improved to support urban *tourism activities*.

While local communities have sought to address their impacts by understanding their habitus, long-term solutions require active participation and ongoing communication. Kotagede can maintain tourism sustainability while balancing economic growth and sustainable cultural preservation by actively involving local communities, implementing supportive policies, and improving infrastructure.

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