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**National and international standardization of geographical  
names: names collection, office treatment, national  
authorities, features beyond a single sovereignty and  
international cooperation**

## **Toponymy of cultural heritage and tourism in Yogyakarta Province**

Submitted by Indonesia\*\*

Summary:

Yogyakarta Province has a distinctive culture full of noble values. These noble values have been a philosophical foundation since Sultan Hamengku Buwono I began to establish Nagari Ngayogyakarta Hadiningrat (Yogyakarta sultanate) with an independent government, people and territory. The sultanate later became part of Indonesia as a special region, commonly known as Yogyakarta or Jogjakarta. The local government of Yogyakarta utilizes the region's cultural values to support interest in its tourist attractions. The use of cultural values (creations, tastes, ideas and works of the Special Region of Yogyakarta) is aimed at enhancing the image of prestige to improve the character and quality of the community; developing creative community-based products relating to cultural objects; and boosting the image of tourism. In the full report, the relationship between geographical names as cultural heritage and tourism in Yogyakarta is reviewed, as well as how cultural heritage influences the identity and image of tourism. Geographical names affect two areas. First, they provide value for tourist attractions and explain their historical origins. Second, they give relevance to certain tourist attractions, such as through demonstrating a philosophical axis or imaginary line. In conclusion, Yogyakarta is full of cultural heritage that has the potential to support tourism, and an understanding of geographical names since cultural heritage leads to innovation in the management of tourism..

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\*\* Prepared by Administration Bureau, Yogyakarta Province, Indonesia.

## A. Preface

Yogyakarta Special Province (or called Yogyakarta Province) located between 110°00' - 110°50' E dan 7°33' - 8°12' S. Yogyakarta Province have a direct borders with Central Java Province and the Indian Ocean, with an area of 3,133.15 km<sup>2</sup> divided into 5 (five) regencies/cities, namely Kulon Progo, Bantul, Gunungkidul, Sleman, and Yogyakarta City. The number of Yogyakarta Province residents for the first semester of 2018 was 3,587,921 peoples.

The special status of Yogyakarta Province regulated by Law No. 13/2012 concerning the Privileges of Yogyakarta as a special region. A state recognition of special local government as stipulated in Article 18A Indonesian Constitution of 1945. Before the Indonesia independence day (August 17, 1945), Kraton Yogyakarta (Yogyakarta Palace) and Kadipaten Pakualaman (Pakualaman Palace) already established since 18-19 centuries, which have a fixed territory, government, and citizen. These two palaces declare to join the Republic after Indonesia Independence and regulated as Yogyakarta Province through Law No. 3/1950 concerning the Establishment of the Special Region of Jogjakarta. One of the privileges regulated by Law No. 13/2012 is cultural affairs, which provides an opportunity to optimize the development of culture and traditions.

The special status of Yogyakarta Province existed since the Kraton Yogyakarta was established by Prince Mangkubumi (Sultan Hamengku Buwono I) in 1813. He studied religion, philosophy, literature and experienced in urban planning. He designed Kraton Yogyakarta according to the philosophical axis which forms an imaginary line from South Sea - *Panggung Krapyak* – *Kraton Yogyakarta* - *Tugu Golong Gilig* - Mount Merapi (see Figure 1), with the concept of *sangkan paraning dumadi* (from where humans come from and where humans will return). The imaginary line spiritually symbolizes the relationship between human and God, nature and other humans. A harmony relations between the king, the people, and God. This philosophical axis made Yogyakarta as a UNESCO city of philosophy candidate.

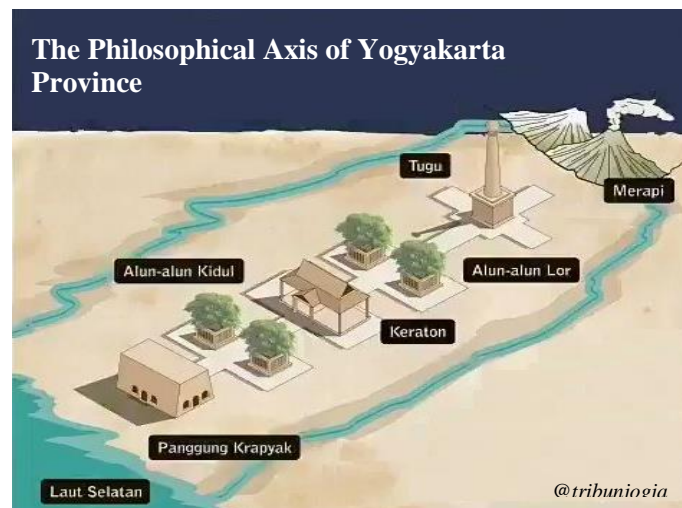


Figure 1. The philosophical axis

*Sangkan paraning dumadi* concept then translated into various local values, including religion-spiritual, moral, social, culture and tradition, and arts. These local values become the orientation, reference, inspiration, and guidance for society to achieve a prime life. For example, in social values, primarily teaches a community as a family (*bebrayan agung*) with the foundation of affection between the communities member (*asih ing sesami*), social solidarity (*sabaya mati, sabaya mukti*), mutual cooperation (*sepi ing pamrih, ramé ing gawé*), manners (*unggah-ungguh*), in order to preserve the world (*hamemayu hayuning bawana*), so that creates a feeling of secure and comfortable (*ayom-ayem*) to each member — this why tourist feel comfortable while they stayed in Yogyakarta.

Our society strongly obedient ancient culture and traditions. It was reflected in giving names for geographical objects, especially for objects that have a philosophical and historical background. The Yogyakarta peoples tend to give geographical names by prioritizing Javanese and Indonesian language, with various backgrounds like shape, functions, appearance, location, reminder or respect for certain figures or events, and hope. For example, Tugu Golong Gilig. In Javanese, *golong* means spherical (like a handful of rice), and *gilig* which means cylinder.

It means a cylindrical monument with a circle above it. This monument name describes the initial shape before 2/3 parts collapsed during an earthquake in 1867. Tugu Golong Gilig symbolizes the spirit of unity, between God and humans, and between the king with his people (*manunggaling Kawula lan Gusti*). This monument was rebuilt in 1889 and now become one of the favorite tourist destinations.

The use of Javanese and Indonesia language for geographical names shows a spirit of *hamemayu hayuning bawana*. They are aware that geographical names are part of daily communication with other members, as well as a media of interaction in actualizing local values contained in the history of names. The local values could be the unique attractions for tourist to visit these destinations. In the perspective of tourism, these attractions potentially maximize regional income while driving the economic community.

Unfortunately, the tourism stakeholders have not concerned about geographical names a special attraction for tourist object information. The majority, they still use the beauty of objects (object architecture and the natural beauty around objects) or story of objects formation as the main attraction. We think the philosophical and historical background behind objects name can be a “difference” between tourism destinations in Yogyakarta Province with others. The attribute of toponym should be added, in order to exploit the object attraction.

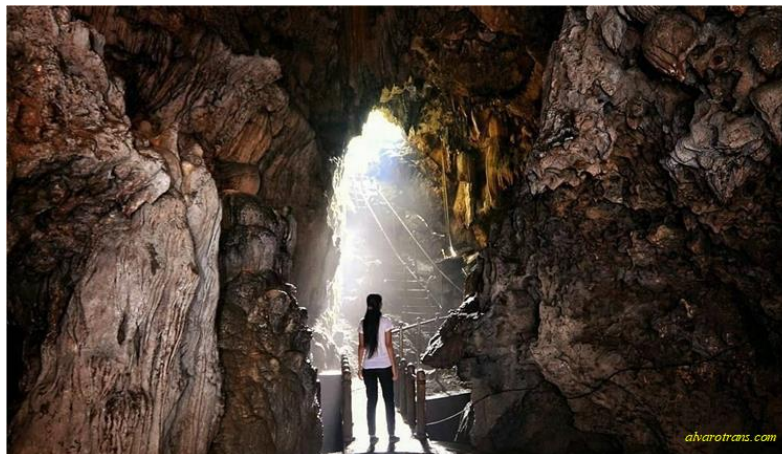
## **B. The Toponym of Cultural Heritage and Tourism in Yogyakarta: A General View**

Some geographical objects in Yogyakarta Province are cultural heritage objects, which their information of name can be used to exploit the attraction in the local tourism industry.

### **B.1. Kulonprogo Regency**

#### **GOA KISKENDO (KISKENDO CAVE)**

Kiskendo Cave located in Jatimulyo Village, Girimulyo, Kulon Progo (coordinates: 110°07'54.00"E 07°44'52.00"S). The Kiskendo name taken from Javanese language, *Kikising Kedu*, which means a border of Kedu area. This name shows a location of Kiskendo Cave in the border region of Kedu (Central Java Province) with Yogyakarta Province.



*Figure 2. Kiskendo cave*

Kiskendo is a natural cave in Menoreh Mountains, about  $\pm$  35 km northwest of Yogyakarta City. Access to this cave is good enough. Along the way, we can enjoy the breathtaking mountain scenery. Entering the Kiskendo, visitors will enjoy the beauty of stalactites and stalagmites such as limestone caves. According to the local legend, this cave was a palace of two giants, namely Maesosuro and Lembusuro which was defeated by Subali as depicted in relief in front of the cave.

#### **PUNCAK SUROLOYO (SUROLOYO PEAK)**

Suroloyo Peak located in Gerbosari Village, Samigaluh, Kulon Progo (coordinates: 110°10'52.1"E 7°38'46.8"S). The name comes from Javanese language, *sura*, and *laya*. The word *sura* means god, and shows the first month in the Javanese calendar. Then the word *laya* means mountain. Suroloyo means mountains where gods reside.

Suroloyo Peak has a myth as a place of Batara Guru, the leader of gods in Javanese puppet stories. Suroloyo which

is believed as a center of four corners of Java (*kiblat pancering bumi*), formerly used by Sultan Agung Hanyokrokusumo (king of Mataram Palace) to meditate as a requirement to become a wise leader. This place is very crowded on the 1<sup>st</sup> of Sura (Javanese new year). The natural scenery at Suroloyo Peak is magnificent, especially in the morning. Visitors will see four large mountains on Java, namely Merapi, Merbabu, Sindoro and Sumbing with clearly. Besides, visitors can see the Borobudur Temple (which located  $\pm 10$  Km north this peak) and the sunrise view. To get to the top of Suroloyo, visitors must climb 286 steps with steep slopes.



Figure 3. Suroloyo peak

## B.2. Bantul Regency

### PEMAKAMAN IMOGIRI (THE IMOGIRI CEMETERY)

The Imogiri Cemetery located in Girirejo Village, Imogiri, Bantul (coordinates: 110°23'45.00"E 07°55'13.40" S), about  $\pm 12$  Km from Yogyakarta City. The name Imogiri come from the Javanese language, *imo* (which means mist), and *giri* (which means mountain). These show the cemetery located on a hill, with 125 Mdpal high. The cemetery location is reminiscent of ancient beliefs that the ancestral spirits resided in a high place.



Figure 4. The imogiri cemetery

The Imogiri Cemetery was built by Sultan Agung Hanyokrokusumo (king of Mataram Palace) in 17th centuries. Mataram Palace was the predecessor of Kraton Yogyakarta and Kasunanan Surakarta, which divided into two palaces after Giyanti Agreement 1755. Therefore, in Imogiri Cemetery there are two groups of tombs, namely the tomb group of Kraton Yogyakarta, and the tomb group of Kasunanan Surakarta. The luxurious of Imogiri



Cemetery can be seen from the foothills. To reach the cemetery, visitors must climb around 409 steps, using traditional Javanese apparel.

### **PANTAI PARANGTRITIS (PARANGTRITIS BEACH)**

Parangtritis Beach located in Parangtritis Village, Kretek, Bantul (coordinates: 110°19'57.7"E 8°01'30.2"S), about ± 27 Km south of Yogyakarta City. Name Parangtritis comes from the Java language *parang* and *tumritis*. The word *parang* means rock, and *tumritis* means dripping. According to the local stories, the name Parangtritis was obtained by Prince Dipokusumo from Majapahit Palace, who performed a meditation here. The Prince found a large rock with a stream of water droplets.



*Figure 5. Parangtritis beach*

Parangtritis Beach is directly facing *Segara Kidul* (the South Sea), the beginning of Yogyakarta Province philosophical axis. The South Sea takes the position name of a sea in the south of Kraton Yogyakarta. South Sea as an embodiment of the dynamics society that always moves and changes like the waves of the ocean, as well as a place of learning for individuals to know themselves and their environment (knowledge). It was interpreted by the local community. In relation with Kraton, the king as God representative in the world must certainly have a relationship and deep understanding of ocean as a reflection of the dynamics society, and ocean as the idiom of knowledge (*segara ilmu*). This relation symbolized by marriage between King and Queen of South (*Ratu Kidul*, which symbolize a community).

For Kraton Yogyakarta, on a special day related to the King, such as a commemoration of ascending the throne (*Jumenengan*), *labuhan* is always held to dissolve a set of king clothes to South Sea. Mystically, for the local community, these show an attitude of filial piety towards the imaginary kingdom led by Queen of South. However, symbolically, this event is a warning for the king to be able to serve his people. These *labuhan* always take the public and tourists attention.

Parangtritis Beach is the best place to enjoy the sunset while walking along the beach with a bendi or by foot in a romantic twilight. The Parangtritis Beach location can be reached by public transportation or using private vehicles.

### **B.3. Gunungkidul Regency**

#### **AIR TERJUN SRIGETHUK (SRIGETHUK WATERFALL)**

Srigethuk Waterfall located in Bleberan Village, Playen, Gunungkidul (coordinates: 110°29'20.9"E 7°56'35.2"S). This waterfall has 25 meters high and three springs on the top that are scientifically proven never dry even in a dry season.

The name Srigethuk comes from the Javanese language, *sri* and *kethuk*. The word *sri* means beautiful sound, and *kethuk* means a tool for beating gamelan (the Javanese traditional music). According to the local stories, this waterfall is a place to storage *kethuk* belonging gin Anggo Meduro. In certain times, our local communities often

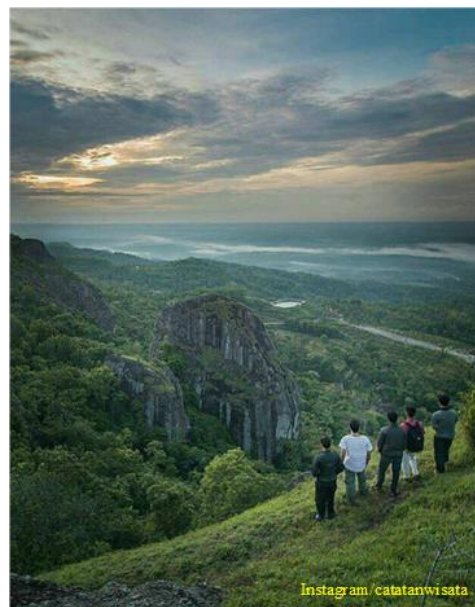
heard a beautiful gamelan sound from this waterfall direction. Srigethuk waterfall is one of tourist destination that pity to miss. An adventure nuance has emerged when accessing this location. Visitors must walk along the path with green field views, or using a raft against the flow of Oya River.



*Figure 6. Srigethuk waterfall*

#### **GUNUNG NGLANGGERAN (NGLANGGERAN MOUNTAIN)**

Nglanggeran mountain located in Nglanggeran Village, Patuk, Gunungkidul (coordinates: 110°32'25.50"E 07°50'30.52" S). Nglanggeran mountain is an ancient volcano that formed around 60-70 million years ago. The Nglanggeran name comes from the Javanese language, *nglanggar*, which means break (a specific prohibition). According to the local stories, this mountain was a place to punish a member of the community who breaks a village prohibition in the past.



*Figure 7. Nglanggren mountain*

Nglanggeran Mountain is a series of giant rock with exotic views. Visitors being able to watch the sunset, sunrise and sparkling Yogyakarta at night. Seeing the sunrise from the top of this mountain is a luxury that not everyone can enjoy it. It only takes 1 hour climbing time; visitors will arrive at the western peak of Mount Nglanggeran as far as we can see beautiful clouds, a range of rock mountains with unique shapes, and green fields. Beautiful scenery will spoil our eyes.

## B.4. Sleman Regency

### ISTANA RATU BOKO (RATU BOKO PALACE)

Ratu Boko Palace located in Bokoharjo Village, Prambanan, Sleman (coordinates: 110°29'18.70"E 07°46'09.80"S). This object is remnants of palace led by Ratu Boko (Loro Jonggrang's father), which built in the 8th centuries AD.



Figure 8. Ratu Boko palace

Loro Jonggrang is told as a beautiful princess. One day she was proposed by a knight named Bondowoso. Roro Jonggrang accepted that proposal in one condition, Bondowoso must provide a thousand temples in one night. Bondowoso fails to fulfill that condition because of Roro Jonggrang's strategy. There are only 999 temples were built. In his anger, Bondowoso condemned Roro Jonggrang as a statue, to fulfill the 1.000th temple building, which was called the *Sewu* (thousand) Temple.

Now, the Roro Jonggrang statue placed in Prambanan Temple (about  $\pm$  5 Km north of Ratu Boko Palace), while the remains of Sewu Temple can be seen  $\pm$  6 Km north of Ratu Boko Palace. Ratu Boko Palace is a tourism destination under the management of PT. Borobudur Temple, Prambanan and Ratu Boko. This location is perfect for enjoying the sunrise and sunset with a partner.

### TEBING BREKSI (BREKSI CLIFF)

Breksi Cliff located in Sambirejo Village, Prambanan, Sleman (coordinates: 110°30'16.80"E 07°46'54.70"S). The name Breksi comes from the Indonesian language, which shows a kind of rocks consisting of broken mineral fragments. These locations are ex-mining area led by the local community until the government banned it in 2014. Recent studies showed if the rocks at this location came from Mount Nglanggeran activities in Gunungkidul. After the banned, this area transformed into one of the leading tourist destinations in Sleman by the local community.



Figure 9. Breksi cliff

The idea to change that ex-mining area arose when saw the traces of excavation leaving a beautiful line. A blend of sparkling white, yellow and brown tones at the cliff area provide an interesting panoramic. Also, from the top of the cliff, visitors can saw the runway of the Adisutjipto Airport and the endless long railway lines on the west



side. Later, in the north, there is a majestic stand of Merapi and Mount Merbabu and the Prambanan Temple. Whereas on the east and south side there is a river flow that emerged from the green hills.

## B.5. Yogyakarta City

### ISTANA AIR TAMANSARI (TAMANSARI WATER CASTLE)

Tamansari Water Castle located in Patehan Village, Kraton, Yogyakarta City (coordinates: 110°21'33.32"E 07°48'36.05"S). The Tamansari name comes from Javanese language, *taman*, and *sari*. *Taman* word means garden; then *sari* means beautiful. This water castle was built during the Sultan Hamengku Buwono I era in 1758-1765, based on the value of balancing in human life, namely pleasure and divine rules. This value appears in its function as a place of recreation and worship for the royal family. The architect of the Tamansari carried out by a Portuguese, who known as *Demang Tegis* by the local community. That name most possibility originated his nationality.



Figure 10. Tamansari water castle

In the beginning, Tamansari had an area of more than 10 hectares with 57 buildings, like bathing pools, suspension bridges, water canals, artificial lakes and islands, mosques and underground passageways. However, the earthquake in 1867 collapsed most of the Tamansari buildings. This condition left for a long time, causing many people to build a dwelling at the ruins of Tamansari. The serious renovation was begun in 1977, and only a small portion of Tamansari building could be saved.

Tamansari Water Castle reminiscent the nuances of the princess bathing place in the past. Although squeezed by peoples dwelling, the remains await visitors who want to peek a luxurious royal garden from the past.

### KRATON YOGYAKARTA (YOGYAKARTA PALACE)

Kraton Yogyakarta located in Panembahan Village, Kraton, Yogyakarta City (coordinates: 110°21'50.74"E 07°48'23.86" S). The layout of Kraton Yogyakarta symbolically tells the journey of mankind from the womb till reaching a maturity.

*Alun-alun Kidul* (South Alun-alun), the name come from the Javanese language, which means a position of alun-alun in the south of Kraton Yogyakarta. The existence of 2 banyan trees in the center of alun-alun illustrates human body figures (eye, ear, nostril, hand, and leg).

*Bangsasitihinggil Kidul* (The South Sitihinggil Hall). *Sitihinggil* name takes from the Javanese language which means highland. This name described a position of the building located on elevated land. Symbolically, it means baby conditions that are ready to born. The path on either left and right of *Bangsasitihinggil Kidul* called *Pamengkang*, which originated come from Javanese language, *mekangkang*, namely the feet position that are far apart from each other. This position shows a mother condition who ready to give birth.

*Regol Gadhungmlati* (Gadhungmlati Gate), comes from Javanese language *gadhung* which means green, and *melati* (jasmine flower) which means white. This name symbolizes a baby who is still pure and serene. In the



north side *Regol Gadhungmlati* there are *Bangsas Prabayeksa* and *Gedhong Jene*, which symbolize the process of human in achieving stability. *Prabayeksa* comes from the Javanese language, means great light, symbolizing the guide of humans to arrive at the eternal place. Then, *Jene* also comes from the Javanese language which means golden yellow (according to the object colour), that symbolizes the place of pure spirits, namely heaven.



Figure 11. Alun-alun

In the *Bangsas Sitihiinggal Lor* (The North Sitihiinggal Hall) there is the *Bangsas Manguntur Tangkil* (king's throne). *Manguntur Tangkil* comes from the Javanese language *manguntur* which means upright, and *tangkil* which means strong will. *Manguntur Tangkil* means strong will, both for the king to lead his people and for the people when facing his king. Then, in the north *Bangsas Manguntur Tangkil*, there is the *Bangsas Pagelaran*. *Pagelaran* comes from the Javanese language *pagel* which means boundary, and *gelar* which means to be opened. This hall illustrates that all humans have the same position in front of God.

In the north *Bangsas Pagelaran*, there is *Alun-alun Lor* (North Alun-alun). These name come from the Javanese language, which means a position of alun-alun in the north of Kraton Yogyakarta. This alun-alun planted with 64 banyan trees (including 2 banyan trees in the center of alun-alun). This number symbolizes of prophet Muhammad age, also remains the average of humans age.

### C. The Integration of Cultural Heritage and Tourism Data Information

Various studies on the tourism industry show that tourism involving cultural heritage objects is the most advanced development in progress. It can be seen from the number of organizers (countries, institutions and its operators), and especially in terms of the number of visitors. According to the US Department of Commerce, in 2004, more than 10.6 million tourists visiting other countries and participating in heritage tourism. The top five tourist origin countries doing heritage tourism are Britain, Japan, Germany, France, and Australia. They spend more than 19 days on average when visiting cultural heritage objects, while the average length of visiting other countries is 16 days. It shows a high interest in cultural heritage objects.

In Yogyakarta Province, the numbers of tourist that are visiting cultural heritage objects, like Kraton Yogyakarta, Tamansari Water Castle, Ratu Boko Palace, Mount Nglanggeran, and Kiskendo Cave showing an increasing number. The 2017 Tourism Statistics data published by the Yogyakarta Province Tourist Office shows that the number of tourists (both foreign and local) visiting these objects increased, from 1.053.729 in 2012 to 2.057.658 in 2017.

The tourism industry at least forming by seven elements, including tourist information which includes tourism objects information. These required comprehensive information between local stakeholders, starting fundamental information such as the object name, the meaning of the name, origin of language, the history of the name, position, and location of objects.

The opportunities to integrate toponym data as an attribute of tourist information in Yogyakarta Province are quite large. Institutionally, based on regulation of Badan Informasi Geospasial 6/2017 concerning the Implementation of Standardization of Geographical Names, each province/regency/cities formed a team to inventories and studies

geographical name, especially for cultural heritage objects and tourism. The number and institutional elements of team members more flexible depending on the focus and financial capacity of the local government. In this case, Yogyakarta Province can involve Cultural and Tourist Department as a part of the team member.

The integration of toponym data as an attribute of tourist information was carried out during data review in the team and internalized through coordination and discussion. The results are tourist information contains toponym data tied by Minutes of the Meeting. The information about toponyms consist of geographical name, the origin of language, the meaning of the name, the history of the name, and object coordinates. The position of Regional Secretary as chairman of each team (province/regency/cities) also strengthens the bargaining data to be used by each local tourism agencies. The one data of tourism contains toponyms in Yogyakarta Province is designed through this way.

#### **D. Conclusion**

Yogyakarta province has local values reflect in geographical names, especially for objects that have a strong philosophical and historical background. The study of names such as the origin of language, the meaning of the name, the history of the object name, and object coordinates which is the "core business" of toponymy need to be integrated with local tourist information to exploit their attractions. Our philosophical and historical background of the geographical name can be a "difference" between tourism destinations in Yogyakarta province with others. The rules regarding of local team based on regulation of Badan Informasi Geospasial 6/2017 exposed the opportunity to integrate toponymy with tourist information.

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