

Homestay management based on local wisdom in the Borobudur area, Indonesia

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ABSTRACT: Local wisdom in this context is viewed as a series of values that apply to the community in terms of behavior and managing homestays. The location of this research is the village of Ngaran 1 and 2, in the area of Borobudur, Magelang, Indonesia. The aim of this research is to find out some local wisdom and the importance of maintaining it, and to find out the efforts of the community to apply the concept of homestay management based on local wisdom in the Borobudur area. This study used a descriptive qualitative method and an interview method of data collection. The results of this study found five relevant aspects: environment, work, culture, food, and architecture. The local wisdom has the ability to be integrated with homestay businesses and the management of tourist villages. The practical implication is homestay owners and PT Candi Tourism Park, Borobudur Tourism Village can take advantage of the findings of this paper to improve the visitor experience.

Keywords: Local Wisdom; Homestay; Tourist Village

1 INTRODUCTION

Indonesia has a unique culture, and is rich in natural beauty and art, which attracts foreigners to visit. This can be seen from the Travel and Tourism Competitiveness Index (TTCI) of the World Economic Forum (WEF), namely Indonesia has risen from being ranked 70 in 2013, to be ranked 40 in 2019. This shows Indonesia's tourism ranking has increased rapidly (Yudantoro 2020).

President Jokowi, in 2017, determined to develop 10 priority tourist destinations, or what can also be called 10 New Bali (Yudantoro 2020). However, in 2018, the government of Indonesia, through the Ministry of Tourism and Creative Economy, via Sandiaga Uno, narrowed it down to 5 tourism destinations and is promoting the country's tourism potential. One of the efforts is to promote 5 super priority destinations in Indonesia: Lake Toba in North Sumatra, Borobudur Temple in Central Java, Mandalika in West Nusa Tenggara, Labuan Bajo in East Nusa Tenggara, and Likupang in North Sulawesi. This involves several agencies, including the Ministry of Tourism, PUPR, the National Development Planning Agency (Bappenas), Transportation, and the Investment Coordinating Board (BKPM) (Prahara 2021).

There are six directives that have been submitted in relation to the government's promotion of the development of five Super Priority Tourism Destinations: the first is the regulation and control of spatial planning. Second is the discussion on access and connection in terms of terminals, airports, and aircraft runways, as well as road connectivity to tourist sites, docks, and ports if tourists do not use public airplanes. The final category includes tourist-related facilities such as affordable housing.

Street vendors, small restaurants, and toilets must be established (four-star standard, both in terms of facilities and cleanliness). Fourth, in terms of Human Resources (HR), training from

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various sources can improve the quality of human resources, such as in terms of work culture, service culture, and cleanliness culture. The fifth concern is the promotion of local items such as gastronomic delights that could be consumed on the spot or taken home as gifts (souvenir products). Finally, the sixth directive covers a huge and integrated stage, i.e., promoting the five Super Priority Tourism Destinations (Yudiantoro 2020).

Borobudur is one of the five Super Priority Tourism Destinations to be promoted. It is located in Magelang, Central Java, Indonesia, and Borobudur features stunning Buddhist temple architecture. UNESCO awarded Borobudur Temple World Heritage Site status because it gives a dazzling impression to the world. In addition, Borobudur Temple can develop tourism and improve the economy. Homestay have a huge role for the community in Ngaran Hamlet, 2 Borobudur villages, in terms of fulfilling its tourism potential. The local community has managed and run 27 homestays (Wedatama & Mardiansjah2018).

The tourist village is a destination developed by the government in an effort to improve the welfare of the community. In addition, the development of tourist villages also raises local potential based on local wisdom (Kasuma, et al. 2016). In efforts to distribute the welfare of the community, the government also promotes accommodation for tourists who vacation in these 5 super priority destinations by providing lodging based on local wisdom, namely homestays. The tourists, especially teenager tourists, are interested in staying in village homestay/tourism villages. The villagers are obliged to find ways to empower themselves so that their villages can be visited by tourists, but this strategy to attract tourists must be adjusted to the tourists who dominate the tourism market (Ningrum & Mustika 2019).

The Homestay program can be implemented in the village because most of the houses have met the homestay criteria based on cleanliness, comfort, and security (Mustika ; Fachrul Husain Habibie 2016). The development of homestays in the Borobudur area makes Borobudur increasingly attractive due to the culture obtained from tourists and the culture from homestays, which is the original culture of the local population or the local wisdom, thereby adding to the variety of information and experiences. It also has a follow-up impact that is managed by the community to advance the community's economy and advance Borobudur as a priority destination for the government (Wedatama & Mardiansjah2018).

Local wisdom is a legacy of the past that has been handed down from ancestors that is not found in traditional literature. It is only found in various views of life, health, and architecture, and will be eternal if it is implemented in everyday life so that it is able to respond to the currents of the times that have changed (Fajarini 2014).

There are several problems to address in this study, namely (1) what are the aspects of local wisdom in the tourist village of the Borobudur area? (2) why is local wisdom in the tourist village of the Borobudur area important to maintain? and (3) what are the efforts of the community to apply the concept of homestay management based on local wisdom in the Borobudur area? Through some of these problems, it can be seen that the purpose of this research is to find out some local wisdom and the importance of maintaining local wisdom in the tourist village of the Borobudur area, and also to find out the efforts of the community to apply the concept of homestay management based on local wisdom in the Borobudur area.

2 LITERATURE REVIEW

2.1 *State of the art*

Some research has been done with the title Integrating Local Wisdom and Folkway to Develop Learning Activities for Homestays in Taling Chan District, Bangkok by Natenapa Luangsa-Art. This study found that the Taling Chan District area has six components of cultural tourism, local wisdom, and folkway capabilities that can be aligned with the homestay business, such as the environment, traditional food, daily activities, customs, house building. Local wisdom and folkways can be developed by being integrated into the homestay business in the Taling Chan District, Bangkok,

allowing tourists to be able to see and even follow the daily activities carried out by local people. This can motivate tourists to visit the Taling Chan District and stay at the homestay (Natenapa Luangsa-Art 2018).

Application for Green Homestay Based on Bali Local Wisdom in Kuta village, Bali, I Ketut Utama and I Gede Mudana. The results of this research show that the tourist village of Kuta, can maintain the local wisdom and tradition, even though visits from foreign tourists are expanding. There are even some attractions for tourists to visit. Thus Kuta can be said to be a Traditional Village that can blend with the latest tourism advances (Ketut Utama & Gede Mudana 2019).

2.2 *Rural tourism*

One of the industries that can improve the people's economy is the Tourism Industry. If tourism in a country can be said to be safe and clean, then this development shows stability in the economy, socio-culture, and political security of world countries. Rural tourism is one component of the tourism industry, which can be said to be effective in increasing regional development and which has a good effect on national development and economic improvement based on careful and strategic planning, and by identifying strengths and weaknesses (Mustika & Aditya 2018).

2.3 *Local wisdom*

Local wisdom is the identity and cultural personality of a nation that can be absorbed and is able to be mixed with local culture, and it can protect local culture from foreign cultures that are not good (Wibowo2015).

Local wisdom has several aspects: environmental aspects, work, culture, food, and building forms (Natenapa Luangsa-Art 2018). The explanation are first, the environmental aspect: It is recorded that around 80% of the Earth's population has local wisdom, so this is a reference for survival even though modern life continues to develop. Modern life has the exploitation of the environment with high intensity, causing it to become more widespread. In this case, local wisdom has an important role in maintaining itself (Sufia et al. 2016). The second occupational aspect is work, which is something that is important for human life. The background of each culture in each area, such as the work that is motivated by Javanese culture, is very strong. Cultural uniqueness as well as noble and aesthetic traditions are maintained, accompanied by the friendliness of the Javanese people. Javanese culture has a strong influence on the values that a person has, so these values affect a person's behavior, including his behavior when he works (Nurani Siti & Ino Yuwono 2013). Third are cultural aspects: local wisdom refers to the character of culture, the group of cultural owners, as well as life experiences born of cultural characters (Banda 2017). The fourth aspect is food: traditional good food based on local wisdom can be interpreted as a culture that expresses a specific regional identity. The types of food reflect the potential of natural resources owned by a region in Indonesia (Fajarini 2014). The fifth aspect is architectural: in a certain period of time, almost every form of building experiences changes, either directly or indirectly. This change is the result of an adaptation process in the face of changing needs from generation to generation, changes in civilization, and the spirit of the times. To understand local wisdom in a work of vernacular architecture (house form), it is necessary to explore the concepts behind the birth of the work. Associated with vernacular architecture, sociocultural factors, the form of the house (vernacular) is closely related to the pattern of cultural behavior, cultural values, and the point of view of their world (Heryati dan Nurnaningsih Nico Abdul 2014).

2.4 *The homestay*

The homestay is one of the tourism amenities that can attract tourist visits. One of the attractions of staying at a homestay is that tourists can see and follow the daily activities of the community, and learn about customs (Wahyuni Retno Budi & Faisal 2018). A homestay is an accommodation that is in great demand by urban teenagers who want to vacation in tourist villages. They are interested

in the homestay because they see photos or videos on Instagram accounts owned by the homestay owner. This makes it easier for urban youths to choose a homestay while they are in the tourist village (Nuryadin et al. 2020).

3 METHODS

The research uses a descriptive qualitative method. The way this method works is to describe, tell, or convey in detail what is happening in the field through written language (Atmaja 2013). The research approach uses phenomenology, because the focus of this research is to describe in detail the experiences of several individuals. This research uses a descriptive method, telling it as fully as possible based on the existing facts. It facilitates researchers in determining the unit of analysis, data types, and data collection methods. The results of in-depth interviews from resource persons will be discussed and analyzed as research results.

Data collection techniques in this research were interviews, documentation studies, and literature studies. The research informants are two homestay owners and one local government representative through in-depth online interviews.

4 RESULTS AND DISCUSSION

4.1 Results

The Borobudur Tourism Area Management Authority, through Presidential Regulation Number 46 of 2017, has established PT. Temple Tourism Park (TWC) Borobudur, Prambanan, and Ratu Boko (Persero). The development stage of Borobudur, which began in 2017, is fully under the authority of the authorities in order to maximize the potential of Borobudur as a tourist destination with a positive impact on tourism and the national economy (Wedatama & Mardiansjah 2018).

Below are the factors that influenced the formation of homestays in Ngaran 2 Hamlet. In 1991, Borobudur Temple was denoted as a UNESCO World Heritage Site, which provided the potential for the development of economic and tourism activities. In 2017, Borobudur was one of the 10 priority tourist destinations (New Bali). In 2018, Borobudur was listed as one of the 5 Super Priority Destinations (Taman Wisata Candi 2017).

Visits by local tourists and foreign tourists have been developing from year to year. Based on the data above, it is necessary to have an affordable homestay. This can improve the economy of local residents while maintaining local wisdom in accommodation, food, daily work day (e.g. farming), and the environment around the homestay.

A zoom meeting was held on June 10, 2021 with Mrs Retno Danumurti, a homestay owner and a local member of government, and Mr. Andreas, the head of the tourism awareness group (POKDARWIS). They were two sources of data: Ngaran's homestays are divided into two areas: Ngaran 1 and Ngaran 2. Each homestay has its own concept and offers a variety of amenities. Although they have not been clearly classified based on the facilities they have, these homestays can already accommodate the needs of visitors to live in a beautiful rural atmosphere. Homestays located in Ngaran 2 are members of the homestay village community initiated by Mr. Muslih, while homestays in Ngaran 1 are managed by each owner/citizen. The homestays in Ngaran 1 (one) are mostly assisted by the Ministry of Public Works and Public Housing (PUPR) to convert uninhabitable houses (RTLH) into homestays as part of the effort to provide accommodation to support Borobudur as a KSP (National Tourism Strategic Area). The shape is also uniform and similar to houses that are deliberately made with the theme of ancient Mataram life.

The Ministry of Public Works and Public Housing (PUPR) through the Self-Help Housing Stimulant Assistance Program (BSPS), with the construction of the homestay is expected to support the quality of tourism services, especially the provision of accommodation for tourists, and improve the economy of the local community. The Directorate General of Housing Provision of the Ministry

of PUPR stated that there were three things behind the construction of homestays in the National Tourism Strategic Area: (1) improving the economy of the local community. A Homestay is an accommodation that is managed directly by the local community. Thus, the homestay is expected to increase the income of the local community (Kementerian PUPR). (2) The existence of product diversification. Specifically, homestays are alternative accommodation. In addition to offering lodging, they also provide experiences for tourists traveling. Tourists can mingle with homestay owners. (3) Increasing travel options, namely homestays can also offer attractions, thereby increasing the choice of tourist attractions in a tourist destination. The attractions here are observing the activities carried out by the homestay owner on a daily basis. For example, planting rice, planting corn, bathing buffalo, feeding goats, and so on (Kementerian PUPR).

4.2 Discussion

Based on the previous research, the study found that in Taling Chan District, Bangkok that the homestay business had all six aspects to be integrated into learning activities, including environment, occupation, food, tradition and culture, architecture. And then this study had two informants' interviews in Ngaran District, Borobudur Area. The aspects of local wisdom in the tourist village of the Borobudur area, can be seen in five aspects and also the effort of the community as follows: environmental aspect, managing homestays from the environmental aspect. Most areas in Ngaran Hamlet are still in their original condition. It's just that there are innovations in managing agriculture into agro-tourism that have spots for photos and look Instagram-able, such as Svargabumi agro-tourism. Svargabumi agro-tourism, although it is developed on a small area of land, can be an option for the community and can be used to build a broad economic center. In terms of the occupational aspect from generation to generation, most of the local people have been doing gardening and farming jobs: planting chilies, cassava, turmeric, ginger and albasia, mahogany and teak wood, pulling "andong" (horse-drawn carriages for tourists) as well as managing homestays. In managing plantations, i.e., coffee plantations, assisted by PT. Candi Tourism Park, Borobudur Tourism Village has built many traditional coffee shops to increase the popularity of this typical coffee bean at the foot of Mount Menoreh. In terms of the cultural aspect, the youths of Ngaran village, Borobudur, are trying to revive the umbrella craft tradition. This has a striking pattern as a symbol of diversity. The umbrella comes from banana midrib and cloth. The young women of Ngaran village, Borobudur, improve the art of batik by making culinary specialties. These crafts can attract tourists who buy them as souvenirs.

In Ngaran village, there is also the sensation of enjoying hunting for coffee beans. Here you will not find modern brewing equipment like in famous coffee shops in big cities. Coffee beans are processed in traditional ways and methods are taught from generation to generation. A stronger coffee taste will be obtained with this traditional processing method. Assisted by PT. Candi Tourism Park, Borobudur Tourism Village has built many traditional coffee shops to increase the popularity of this typical coffee bean at the foot of Mount Menoreh. Tourists can also choose the type of coffee to be served, either Robusta or Arabica. In addition to enjoying coffee beans in coffee shops scattered in the tourist village of Borobudur, you can also bring home a few packets of coffee to enjoy at home.

Food aspect: Ngaran village is an agricultural area that grows chili, ginger, cassava, and turmeric. These local products are used for cooking into herbal drinks and foods with spicy, savory, and sweet flavors. Coffee plantations produce Arabica and Robusta coffee, which are traditionally processed.

Architectural aspect: In Ngaran 1 village, there are still many homestay houses whose architectural style is based on local wisdom, namely Javanese customs, with distinctive characteristics. The shape is also uniform and similar to houses that are deliberately made with the theme of ancient Mataram life. Meanwhile, in Ngaran 2 village, in preparing homestay houses, the architectural style of the house is not based on local wisdom, but the architectural style is like an ordinary house. The characters of Javanese traditional houses have two spatial characters, namely spatial organization and spatial hierarchy. These two spatial characters are a must when designing the spatial layout of a Javanese traditional house (Suwarlan, Stivani Ayuning 2021).

Based on others previous research, even though tourism in the village of Kuta is growing fast, the village of Kuta still maintains strong customs as part of Bali's local wisdom. Kuta is a traditional village that blends the latest tourist advancements. This results in Borobudur area receiving many visiting tourists, but still maintaining the traditions that attract the tourists, like Borobudur temple. Local wisdom can be a valuable tourist attraction (Andari et al. 2020).

5 CONCLUSION

Ngaran village is a village located in the tourist area of Borobudur, Magelang, which has a lot of tourism potentials. Therefore, the houses used for lodging also have the potential to be developed. Ngaran village has 2 areas, namely: Ngaran village 1, which, with the help of the Ministry of Public Works and Public Housing (PUPR), has turned uninhabitable houses (RTLH) into homestays with individual management. Meanwhile, Ngaran 2 village is a house that has become a homestay without PUPR assistance and is managed by the Tourism Awareness Group or POKDARWIS.

In managing homestays based on local wisdom, there are five aspects, namely: first, the environment, which is that most of the neighborhoods in Ngaran village have agricultural and plantation land. The second, jobs, most of the homestay owners are farmers of chili, cassava, turmeric, coffee beans, teak wood, and others. Third, culture, in this aspect, is a daily activity that can be used as an attraction that attracts tourists to see and even try to participate in these activities, such as batik, processing local products into savory or sweet foods, painting umbrellas from banana stems and cloth materials, hunting for coffee beans, then processing them traditionally, and so on. Fourth, the food aspect. Ngaran village has agricultural and plantation products that can be processed into herbal drinks and spicy, savory, or sweet foods to be eaten or even taken as souvenirs, such as chili, cassava, coffee beans, ginger, and others. Fifth, the architectural aspect. In Ngaran I village, the architectural form of the homestay is made uniform and the ancient Mataram model, such as a pavilion, is made with a towering roof (tile).

The five aspects of local wisdom in the Borobudur area, namely environment, occupation, culture, food, and architecture, must be well maintained, so that they remain a characteristic of the area, which is likely to attract tourists to visit.

This is in accordance with research, in which the value of local wisdom can be a tourist attraction that comprises village celebration events, cultural festivals, natural tourist attractions, and community life with educational value (Andari et al. 2020). The practical implication is that homestay owners, PT. Candi Tourism Park, and Borobudur Tourism village can take advantage of the findings of this paper to improve the visitor experience with the five aspects of local wisdom in Borobudur area that have been mentioned above.

Further research could be conducted on the management of homestays from the perspective of the customers' satisfaction with the service supplied or the management of homestay in terms of the community's attitude toward welcoming tourists.

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Reviving the lost heritage: Batik cultural route in the Indonesian spice route perspective

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ABSTRACT: Known as a spice producer country, Indonesia possesses a wondrous history of spice routes. Some intricate patterns of woven textile and the wax-resist dyeing Batik textile, as the evolutionary textile arts across centuries, describe the story of spice and its importance for the local community in many spice regions. This paper identifies Indonesian cultural routes with strong history spice cultivation, characterized by the presence of their textile heritage. This study provides an in-depth analysis on the context of developing Indonesian sustainable cultural routes, by considering the valorization of textile heritage and spice culture as the element of intangible cultural heritage (ICH) in the direction of sustainable tourism and heritage preservation. The creation of digital technologies, cultural hubs of textile and culinary, as well as thematic tourism, offers on spice routes are discussed, all in the framework of addressing the overarching community goals and the sustainable rural tourism development.

Keywords: Batik Cultural Route, Heritage

1 INTRODUCTION

This paper explores the Indonesian batik-cultural route and its dimensions manifested in the making of national identity. The spice route perspective might direct us to easily understand the spread of Indonesian batik. The spice route is defined as a cultural route formed by spice trade and shipping. Therefore, commercial affairs force multinational merchants and adventurers to interact and share their knowledge and culture. This perspective is used to describe the origin and spread of Indonesian batik. Batik is not merely a cloth but also a tool to reinforce the national identity. People believe that Batik comes from Java and is transported to other regions. Interestingly, Indonesia does not have a single batik motif, but Indonesia has various batik motifs. When the batik cloth arrives in the Spice Islands, the people of the Moluccas do not use the Javanese batik motif, but they try to develop their batik motif. In addition to supporting government efforts to preserve and promote Indonesian Batik and tourism, this research further one of the recent international governmental collaboration initiatives in digital technology, which is manifested through the iWareBatik digital project. This project was done in light of increasing the role of information communication technology (ICTs) for promoting the supporting cultural textile and its linkage with Indonesian existing spice routes.

Many previous scholars have already described the spice route. However, they merely reconstruct the past without placing the spice route as a perspective (Lobato 1999; Matos 1995; Meilink-Roelfsz 1962; Raman et al. 2019; 2020;; Wijaya et al. (2020) and Suprpta et al. (2021) have attempted

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