

## Promoting tourism potential in Candirejo Tourism Village, Borobudur, Magelang through a storynomics approach

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### ABSTRACT

This study aims to identify the tourism potential of Candirejo Tourism Village through a storynomics tourism approach, which leverages storytelling to create engaging narratives that inspire creative interpretations and imaginations among visitors. The research employs qualitative descriptive research method, gathering primary data through interviews with the head of Candirejo Tourism Village and the local community (Pokdarwis), and secondary data through literature reviews. The result of this research is that the potential possessed by the Candirejo Tourism Village is packaged through a brief description of the narrative of the values contained in the Candirejo tourist village in this research which will be displayed on the official website, namely [candirejo.com](http://candirejo.com), in the form of a Flipping Book. The study suggested that Candirejo Tourism Village promotes tourism by utilizing storynomic narratives, presented through creative and interactive media such as digital flipbooks, to attract tourist and enrich their experience of Candirejo's tourism before visiting Candirejo tourist village.

## 1. INTRODUCTION

Tourism significantly impacts on the economy in various regions in Indonesia (Aryunda, 2011; Oktaviani & Yuliani, 2023; Yakup & Haryanto, 2019). Having a rich cultural heritage from Sabang to Merauke, Indonesian tourism is highly competitive internationally. It is evidenced by numerous awards and recognition. In 2018 the World Travel and Tourism Council (WTTC) acknowledged Indonesia as having one of the most significant tourism growth rates, ranking ninth globally, third in Asia, and first in Southeast Asia (Finaka, 2018). Additionally, Bali was named The Best Destination in The World by TripAdvisor in 2017, and Indonesia's ranking shot up on the Travel and Tourism Competitiveness Index (TTCI) by the World Economic Forum (WEF), improved from 70th in 2013 to 42nd in 2017 (Sugiarto, 2019).

These achievements are the result of sustained efforts by all stakeholders, including the ministries and state institution, including the Ministry Tourism and Creative Economy,

Indonesia Police, to the Attorney General's Office of Indonesia (Maulana, 2022), community, government, academia, the private sector, and the media, contributing to the progress. The uniqueness of Indonesian tourism varies greatly from each regional destination. Therefore, the tourism sector in Indonesia must continue to be developed as a driving force for the nation's economy, aiming to improve community prosperity (Santoso & Oktavio, 2024). One sector with significant potential to attract both domestic and international tourist is the tourism village.

Tourism village is a form of tourism that offers village community life in terms of social, cultural, livelihoods, the language used, to the customary norms that are upheld in the village. According to Joshi (2012), rural tourism is a tourist attraction consisting of the whole rural experience, natural attractions, traditions, and unique elements that as a whole can attract tourists. It can be said that rural tourism or tourist villages are the new *prima donna* in the Indonesian tourism and tourism sector, such as finding new idols, therefore the development of tourist villages must remain sustainable (Prinantyo, 2022).

As a tourist destination, tourism village should have facilities, accessibility, accommodation, tourists, and other supports as well as communities where one has an attachment to one another and creates a tourism activity (Suryadana et al., 2015). The tourist village according to Nuryanti (1993) explained that a combination of accommodation, attractions, accessibility, and other supporting facilities in a social space that is united in customs and traditions makes the tourist village a tourist destination. So it must be prepared in advance to create something of value and competitiveness both nationally and internationally (Kipkorir et al., 2022).

In supporting internationally competitive tourism villages, the Ministry of Tourism and Creative Economy organizes a national exhibition called the "Desa Wisata Award" which starts in 2021. The tourism village award is an event that serves as a stimulus for all tourist villages in Indonesia to be motivated to become the best tourist villages. Initially, the storynomics concept was only carried out for 5 super priority destinations such as Labuan Bajo, Borobudur, Toba Lake, Likupang, and Mandalika, but the Minister of Tourism and Creative Economy Sandiaga Uno said that the Storynomics concept would be applied to tourist villages where the storynomics tourism strategy was one of a way to push back Indonesian tourism so that it is better known both nationally and internationally (Soedarjo, 2022).

Candirejo tourism village is 3 km from Borobudur Temple, Magelang district. One of the visits of Mr. Minister Sandiaga Uno to Candirejo village was to raise awareness about a grand event, namely the village tourism award so that Candirejo Village could register its village as one of the best tourism village nominations. As one of the villages that are certified sustainable according to the Ministry of Tourism and Creative Economy, during the visit of Mr. Sandiaga Salahudin Uno, Minister of Tourism and Creative Economy to Candirejo Tourism Village, he

said that tourism villages would become world class, sustainable, competitive tourism and contribute to regional development and the welfare of the community (Yulianto, 2021).

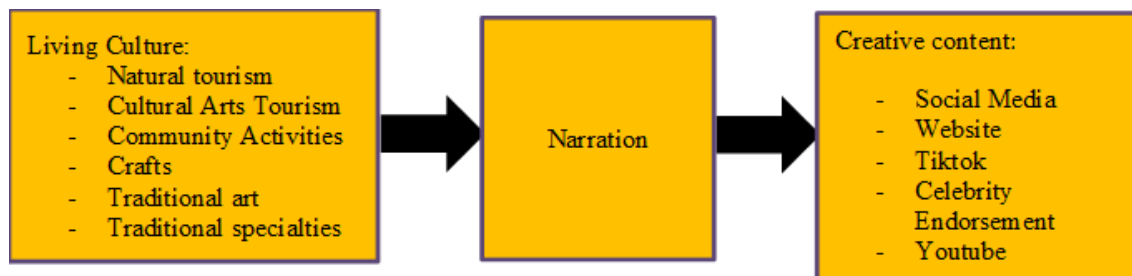
Based on the findings of a pre-survey conducted in the Candirejo Tourism Village, it shows that although this village has a variety of interesting potential, such as natural beauty, local culture and unique community traditions, this village has not yet developed significant product differentiation in the tourism industry. This causes the Candirejo Tourism Village to be less able to compete with other tourist destinations in the surrounding area which have a more focused concept and are superior in attracting tourist attention. One approach that can be taken to overcome this problem is to use storynomic marketing, namely a marketing strategy that utilizes the power of stories (storytelling) to create an emotional and immersive experience with the audience. Product differentiation in tourism is the process of creating uniqueness and features that differentiate one destination from other destinations. In the context of the Candirejo Tourism Village, although there are many elements that can be used as attractions, such as the natural beauty of Mount Merapi, traditional culture, and unique community life, the tourism products offered still tend to be generic and not enough to differentiate this village from other tourist villages. According to Mitasari et al. (2022), undifferentiated products will be easily forgotten by consumers and difficult to maintain a position in a competitive market.

So many villages have sprung up where in the period from 2015 to 2022 the number of independent villages has increased to 6,604 villages (Waseso & Hidayat, 2022), therefore there is a need for attractive and competitive promotional methods or strategies to can attract visitors or tourists. One of the promotion strategies that the Minister of Tourism has been discussing is storynomics or storytelling.

Storynomics tourism is storytelling-based tourism promotion focusing on narratives, creative content, and cultural strength (Rero & Milyardo, 2022) to dispels skepticism by embedding the meaning of the story within emotion. The narrative is not a message about rational facts, but a persuasive message that attracting consumer interest, like folklore (Dewi & Fitriyani, 2021), which can involve myths and rituals as part of local beliefs to convert messages (Parani, et al., 2024).

This planned steps storytelling not only conveys folklore but how visitors can experience when visiting with detailed information about the destination from others perspectives, such as the geography aspect (Kartika & Riana, 2020), ancient culinary that adapt today's culture (Sartono, et al., 2022), and historical site and noble values held by local (Udayani, et al., 2021) to enriching tourist experience and build a strong memory to a destination, so impact on their willingness to revisit (Kartika & Riana, 2020). The integration of storytelling and digital technology contribute to emotional connection, personalized experiences, enhance information retention, and increased loyalty among tourist (Djafri, 2023).

There are 3 (three) keys to creating a storified branding, namely 1) having a powerful hook that meets the needs of tourists; 2) need to create a dramatic story that grab attention and connects the tourist emotionally with the destination; 3) the climax of the story is closed, making readers and listeners of the story immediately visit the destination Rero & Milyardo, 2022). McKee & Gerace (2018) explained that storynomics is a marketing strategy that emphasizes narrative and creative content, as can be seen in the Figure 1, integrating living culture and cultural strengths as the core of tourism identity.



**Figure 1. Storynomic Tourism**

Source: Robert McKee's Theory (2018), processed by researchers (2023)

From this potential it is used as a narrative and wrapped into creative content through tour packages such as Tour Guides, Influencers, and Barcode Scans or Information about destinations besides that there are owned social media such as Instagram and Websites so that tourists can find out local destinations before visiting.

The achievement of Candirejo Village as a Sustainable Village in 2020, an Inspirational Independent Tourism Village in 2021, and a participant in the Villages Assisted by the Ministry of Tourism and Creative Economy in 2021 is clear evidence of the success of this village in managing and developing its rich and diverse tourism potential. The uniqueness of stunning natural tourism, rich cultural arts, authentic community activities, beautiful handicrafts, attractive traditional arts, and delicious special food are the main attractions that this village offers to tourists. However, in the midst of increasingly fierce competition for tourist destinations, an effective promotional strategy is the key to attracting tourist interest and increasing visits. Therefore, through a storynomics approach, it is hoped that every element of a tourist attraction can be packaged into an interesting and meaningful narrative, so as to create an unforgettable tourist experience.

As Parani, et al. (2024) conducted research on storynomics for rituals as a tourist attraction, Sartono, et al. (2022) discussed storynomics for ancient culinary, Udayani, et al. (2021) discussed the concept of local life and historical sites as living museum, and Djafri (2023) explored the role of storynomics and technology in improving tourists' emotional connection, this research aims to explore the tourism potential (natural tourism, cultural tourism, man-made tourism) of the Candirejo tourist village, which is close to and be a part of

the history of the construction of Borobudur Temple, through a storynomics approach as a new way to promote and introduce the tourist village to visiting tourists.

## 2. METHODOLOGY

This research employs a descriptive qualitative approach, focusing on the Candirejo tourist village in Borobudur, Magelang Regency, Central Java. According to Sugiyono (2016), qualitative descriptive research involves providing detailed descriptions and explanations of a problem by thoroughly examining individuals or groups within a specific location, event, or phenomenon.

The primary source of this research was observations, interviewing the head of the Candirejo tourism village and the member of local tourism community (Pokdarwis). In addition, researchers also took related journal literature regarding tourism villages and storynomics tourism. This study uses flow model analysis, by collecting data, reducing data, concluding and verifying data, and presenting data. tourist activities and typical village culinary delights that have the potential to attract tourists.

## 3. RESULTS AND DISCUSSION

In hereditary/tinular speech, Candirejo comes from the word *Candighra*. Over time, the mention of the word *Candighra* changed to *Candirga* and then changed again to *Candirja* and until now it is known as Candirejo. When described, the village of Candirejo consists of the word "*Cand*" which means "stone", which can be interpreted. Then the word "*Rejo*" which means "prosperous" can be interpreted that the village of Candirejo as a village which stands on a fertile settlement that consists of agriculture that uses an intercropping system (Desa Wisata Candirejo, n.d.).

### Natural Tourism Potential

The best natural potential owned by Candirejo Village is the Menoreh Mountains view, that known as the defence base of Prince Diponegoro, and his troops in the Java War (1825-1830) against the Dutch Kingdom. From the west of Borobudur Temple, the Menoreh Mountains are perceived to resemble a reclining figure, believed to be Gunadharma, a son of the Mataram King and the Borobudur temple's architect. The local legend said, he was so exhausted after completing the construction of Borobudur Temple, and he fell asleep to the west of the temple. The Menoreh Mountains located 3 kilometers from the village, are accessible by rented Jeep or motorbike, either independently or as a part of tour package. This is a trekking route to the sunrise spot, and there are agroforestry views along the way (Figure 2a).



**Figure 2. Natural Tourism Potential in Candirejo Tourism Village; a) Menoreh Mountains, b) Watu Kendil, c) Tempuran, d) Banyu Asin, e) Progo River, f) Sileng River**

Source: Candirejo Village Government Documentation (2023)

Another attraction is Watu Kendil, also 3 kilometers from the village, with similar access options (Figure 2b). An ovalshaped rock on the edge of a cliff that looks as it might roll down, but the rock remains sturdy. The name “Kendil” comes from a traditional clay pot similar to a cauldron. The local legend said, a long time ago, there were people riding horses resting at the site, and the horse trampled a spring hole, potentially threatening to flood the area below. To prevent the spring hole getting bigger, it was plugged with “jadah”, a traditional Javanese food from glutinous rice.

Tempuran, depicted in Figure 2c, is a confluence of three rivers formed (Sileng River, Belan River, and Progo River) after the 2010 Mount Merapi eruption, located 2 kilometers from the village and accessible by bicycle or buggy. It offers scenic river views for tourist to enjoy. Banyu Asin (Figure 2d), just 1 kilometer from the village, where visitors can observe local activities used the river, and hear mythical tales about the river’s formation. This site was once a massive ancient lake surrounding the Borobudur Temple, during a time when Mount Merapi erupted. It serves as historical volcanological evidence that the salty water was seawater that seeped through cracks in the rocks and stones. The water is believed to have medicinal properties that can cure mild skin rashes and eye irritations. The myth said that those who drink, wash their face, or bath in this water will appear more youthful. Only 500 meters from the village, tourist



can enjoy the Progo River (Figure 2e) by using “Gethek” or Bamboo Raft Boat, and lastly Sileng River (Figure 2f), popular for its kidsfriendly tourism, suitable for swimming and fishing.

### Cultural Art Tourism Potential

Candirejo Village preserves several cultural arts traditions, such as Saparan Culture (Figure 3a), the earth alms or sedekah bumi activities expressing gratitude to the Creator or God, held in the month of Safar (second month of the lunar Islamic calendar), the celebration begins with a communal meal (kenduri or genduri) at the Village Head’s house, followed by traditional rituals and art performance at the Villahe Hall, culminating in allnight Javanese traditional puppet show (*wayang*).



**Figure 3. Cultural Art Tourism Potential in Candirejo Tourism Village; a) Saparan Culture, b) Ilag Culture, c) Nyadran Culture**

Source: Candirejo Village Government Documentation (2023)

Ilag Culture (Figure 3b), a pre-harvest ceremony, for expressing gratitude to the God, features the preparation of “Sego Megono”, a rice topped with chopped young jackfruit, mixed with grated coconut and other spices, and shared among participants when arriving at the fields on Harvest Day. Nyadran Culture (Figure 3c) or Birul Waildain, signifies service to the ancestors and involves charitable offering to ancestors. Held during the month of Ruwah or Sya’ban in the Hijri calendar, includes the preparation of “Nasi Berkat” or blessing rice, shared among family members and neighbors after gather to pray, as a form of communal bonding.

## Community Activities Tourism Potential



**Figure 4. Community Activities Tourism Potential in Candirejo Tourism Village; a) Papaya Agriculture, b) Candirejo Traditional Market**

Source: Candirejo Village Government Documentation (2023)

The livelihoods of the local community, particularly in agriculture, can be transformed into a tourism attraction, with a focus on farming activities such as papaya (Figure 4a) and cassava cultivation. Harvesting cassava that grows a lot in Candirejo Village and others fruit tree, like papaya as community activities can be used as an attraction, where tourists introducing to intercropped plants and farming, and tries harvesting the plant. The cassava also used as a substitute for rice, the main staple food for Indonesian, or be used to make various traditional food and snack, such as Gethuk (snack made from boiled cassava, mixed with brown sugar and coconut that ground all at once), Slondok (a salty snack crackers made from cassava), and Growol (a substitute for rice, made from fermented cassava). This activity will be accompanied by a tour guide available in the village of Candirejo.

Another common communities activitiy carried out in Candirejo Village are activities at the Traditional Market (depicted in Figure 4b). As the economic center of Candirejo villagers, tourists who take packages to stay at homestays, homestay owners will be invited to go to the traditional market to see and feel the atmosphere of the village market. Tourists can also interact by buying and selling with residents.





**Figure 5. Home Industry Tourism Activities; a) Slondok Making, b) Crispy Tempeh Making, c) Stone Carving**

Source: Candirejo Village Government Documentation (2023)

The home industry in Candirejo Village is very unique where its activities are the practice of making Slondok (Figure 5a), Crispy Tempeh (Figure 5b) to stone carving (Figure 5c). This activity is useful for introducing environmentally friendly tools to tourists, where tourists will be guided by instructors to make various kinds of handicrafts from clay, such as ashtrays, temple stupas, plates, saucers, and others. This activity is carried out in the yard of the resident's house.

### **Special Crafts Tourism Potential**

Candirejo Village is also renowned for its traditional crafts, such as carved bamboo, pandan mat, to Candirejo Batik (Figure 6), introducing environmental friendly tools to tourists like clay, where they will be guided by instructors to make handicrafts such as ashtrays, decorative wall hanging, Borobudur temple stupas, plates, asucers, and others in the yard of the local resident's house.



**Figure 6. Special Crafts in Candirejo Tourism Village; a) Carved Bamboo, b) Pandan Mat, c) Candirejo Batik**

Source: Candirejo Village Government Documentation (2023)

Carved Bamboo, where tourist can engage in making bamboo carvings guided by local craftsmen, producing items like ashtrays and wayang carving wall hanging decorations. Candirejo community also produces Anyaman Pandan or mats from Pandan Berduri tree which tourist can witness the weaving process or participate in crafting activities. The local community around Borobudur Temple still need pandan mat commodities and the innovations made can be sandals, bags, tissue boxes, etc. Batik crafting is another cultural activity in Candirejo Village. Figure 5c shows the traditional batik making process. Tourist can learn batik techniques and create their own batik handkerchiefs with unique motifs such as flowers.

### Typical Food Tourism Potential



**Figure 7. Culinary in Candirejo Tourism Village; a) Mangut Beong, b) Karah**

Source: Candirejo Village Government Documentation (2023)

Culinary delights of Candirejo include Mangut Beong, a dish made from beong fish, endemic freshwater fish from the Progo river, shaped like a catfish, cooked in coconut milk and spices (Figure 7a). The dish is traditionally prepared during special occasions, and Pothil or Karah (Figure 7b), a local snack made from cassava. The main culinary potential in Candirejo is Gudhangan, one of the typical Javanese culinary delights served to tourists at the Candirejo Tourism Village, has a long history that is closely related to the lives of agricultural communities in Central Java. Gudhangan was born from the Javanese habit of using fresh vegetables that grow abundantly and are easily available around them. Returning to the tradition of mutual cooperation in many Javanese villages, people often serve Gudhangan along with other traditional dishes when holding joint activities, such as "selametan" and celebrations. Apart from that, Gudhangan is also often served as an accompaniment to tumpeng rice or liwet rice for important events such as birthdays, and is served in various traditional ceremonies, where Gudhangan is a symbol of gratitude and prayer for safety. Similar to urap, this food consists of various kinds of boiled vegetables such as spinach, kale, cassava leaves, carrots, bean sprouts and long beans. Healthy culinary delights with grated coconut used for Gudhangan mixed with traditional spices, such as shallots, garlic, chilies, salt, giving it a savory and slightly spicy taste. Gudhangan is also often used as an accompaniment to tumpeng rice or liwet rice. Through preserving Gudhangan, Candirejo Tourism Village can strengthen local cultural identity and introduce the values of mutual cooperation and togetherness to the younger generation and tourists.

### **Traditional Art Tourism Potential**

The cultural potential of Candirejo which can be the main story on storynomic promotion is Jathilan (Figure 3d), that comes from the Javanese sentence "jaranne jan thil-thilan tenan", which if translated becomes "The horse is really dancing erratically". Jathilan is an art combines elements of traditional dance movement with ritual, before the performance begin. A group of horsemen dancing with "ride" horses made from woven bamboo, and decorated with colorful cloth and paint.

Jathilan or Kuda Lumping is a traditional dance depicting Prince Diponegoro's soldiers training in the Menoreh Mountains. This was done as a form of respect and to commemorate the services of Prince Diponegoro and his soldiers. Through his dance movements, Jathilan depicts Prince Diponegoro's fighting spirit and courage. Jathilan is accompanied by gamelan music, with dancers dressed like soldiers riding braided horses. When there are tourists, the Jathilan dance will become a characteristic of Candirejo Village in serving and providing an unforgettable tourist experience because tourists can follow or dance together with the dancers. The Jathilan dance in Candirejo Hamlet, especially in Sanggar Sekar Budaya,



Brangkal Hamlet, is the oldest tradition in the area which continues to be passed down from one generation to the next.

In Jathilan performances in Candirejo, tourist village managers often involve dance groups from other hamlets, such as Kliran Hamlet, Need Hamlet, and Sangen Hamlet. However, these 3 hamlets often face obstacles in finding players and making sudden preparations. Currently, Jathilan training in Candirejo Village is not carried out regularly because it has been in hiatus for several years. The exercises carried out only rely on memorization from teachers who have previously taught them.



**Figure 8. Traditional Art Tourism in Candirejo Village; a) Jathilan, b) Wulangsunu, c) Kubrosiswo, d) Dayakan, e) Coke'an, f) Karawitan, g) Pitutur**

Source: Candirejo Village Government Documentation (2023)

The current Jathilan performance only shows the elders to show their authenticity. Apart from that, the show also includes attractions such as dusting, eating glass, eating embers, young coconuts, and eating small chickens which are an attraction for tourists.

Jathilan art performances (Figure 8a) have traditional elements that are maintained and adapted to attract tourist interest. Every movement in the Jathilan performance has its own story, including scenes of war, trance and *debus*. The use of the term "*debus*" in the performance aims to give a more dramatic and interesting impression to the audience. *Debus* performances are considered serious and sacred when there is no visible element of excitement. The meaning of *debus* in the Jathilan performance is as part of a sacred ceremony which involves burning incense to ask for protection from spirits. Apart from that, the scene where Buto Ijo appears is depicted as an antagonist character with a mask and sharp teeth, representing the forces that oppose those who are heroic or good, namely Prince Diponegoro and his soldiers. Currently, the successors of the Jathilan dance only carry out independent practice in their area. Arts groups such as Sanggar Sekar Budaya help young people practice playing gamelan music and dancing. Jathilan dancers who want to join the art studio are not limited by age or number. In Jathilan performances, the musical instruments used are gong, saron, drum and bonang. The Jathilan game involves players on braided horses, Buto Ijo, Barongan, and *debus*, all of which depend on the request of the owner of the event or celebration.

In local beliefs in Candirejo Village, the Jathilan dance is considered inappropriate to perform on Friday nights, but is still permitted during the day and evening. Meanwhile, the ritual of bathing gamelan musical instruments, which was previously considered a mandatory procession for dance games, is no longer carried out under the management of Sekar Budoyo. This reflects changes in cultural practices in traditional arts in the village. Even though this tradition continues to adapt to changing times, the historical and spiritual values of Jathilan are still respected and held firmly by the people of Candirejo.

Other traditional performing arts are Wulangsunu (Figure 8b), which consist of the word *Wulang* = Teaching, and *Sunu* = Child, means an educational activity teaching children about Pranoto Mongso, seasonal farming through songs accompanied by traditional music, Kubrosiswo (Figure 8c), a dance dedicated to God Almighty, performed to spread of Islam and resistance against colonialism, involves costumed dancers and traditional music inviting tourist participation to dance together. Dayakan (Figure 8d), a folk dance with colorful costumes, feather ornament, make-up similar to Indian tribal crowns, and music encouraging good deeds, Coke'an and Karawitan (Figure 8e and Figure 8f) are traditional vocal arts accompanied by gamelan music, enhancing communal meals and celebrations, and Pitutur or Javanese prayer (Figure 8g), a ritual praising the Prophet Muhammad in Islam, and offering advice, conducted

every 35 days with songs and tambourine accompaniment, aiming to capture the prophet's blessings.

Enjoying the views and tourism in Candirejo, bicycle touring activities offer an amazing combination of sports activities and beautiful rural views. On this trip, tourists will be treated to lush green rice fields, interact with friendly local residents, and see firsthand farming activities in Candirejo Village. This trip provides an opportunity to see rural community life and natural beauty during the tour. The bicycle route generally starts from Candirejo Village Hall, but participants also have the option to start the journey from Borobudur Temple or from a hotel in Yogyakarta for an additional fee.

This bicycle tour includes several facilities such as bicycles, local guides, snacks and tea, donations, as well as various activities such as visiting home industries, seeing the intercropping system, learning to play the gamelan, and watching the confluence of three rivers which form the path of Mount Merapi's cold lava. All these activities last for two hours. On this tour, participants not only gain health benefits through cycling, but also gain in-depth insight into the culture and daily life of rural communities around Borobudur.

The results of research in the Candirejo Tourism Village show that this village has a number of tourism products that reflect very diverse natural characteristics, culture and community activities. The potential for natural tourism is the main attraction, with locations such as Menoreh, Watu Kendil, Tempuran, Banyu Asin, and the Progo River offering stunning natural beauty. Tourists can enjoy the natural beauty of unspoiled mountains, rivers and waterfalls, which offer an experience of adventure and tranquility.

On the other hand, the potential for arts and culture is also very strong in Candirejo Village. Some cultural traditions that are still well maintained include Saparan, Ilag, and Nyadran, which are traditional ceremonies of the local community which are full of historical and religious value. This can be a draw for tourists interested in authentic cultural experiences. Community activities in Candirejo Village are also closely related to the agricultural sector, especially papaya which is a superior product. Apart from that, the traditional market in this village is an attractive place for tourists to buy local products and experience the atmosphere of people's daily life. The handicrafts in this village are also no less interesting. The local community produces various products such as bamboo creations, batik and pandan mats, which can be used as typical village souvenirs. These products demonstrate local wisdom and handicraft skills passed down from generation to generation. Apart from that, traditional specialties such as mangut beong and karah illustrate the village's culinary richness which is worth tasting for tourists. In terms of traditional arts, Candirejo Village also has various performances such as jathilan wulangsunu, kubrosiswo, dayakan, coke'an, karawitan, and pitutur, which can be used as attractions in developing cultural tourism in this village.



#### 4. CONCLUSION

Based on the results of research conducted regarding the promotion of Candirejo Tourism Village based on storynomics, it can be concluded that Candirejo Tourism Village has very rich and varied tourism potential. This potential is in the form of natural tourism, cultural heritage, handicrafts, arts and culinary delights. More than that, the activities of the village community which are rich in traditions and noble values are the main attraction of the Candirejo Tourism Village. This research emphasizes the importance of narrative in promoting the tourism potential of Candirejo Tourism Village. The use of narratives based on storynomics can convey values and stories about the lives of the people in the village.

This storynomics-based narrative is useful for persuading or providing stimulus to readers so they are interested in visiting the Candirejo Tourism Village. With a neat and interesting story, potential tourists can feel a strong emotional attachment and interest in this village. Tour guides can provide more structured and engaging explanations so that tourists' experiences while in the Candirejo Tourism Village become more memorable and in-depth. This storynomics-based promotional strategy not only serves to attract tourists, but also to maintain the identity and cultural heritage of Candirejo Village.

Through carefully crafted narratives, noble values and local traditions can be maintained and preserved. This is in line with the goals of sustainable tourism development, where cultural and environmental aspects are carefully considered. Overall, this research shows that the use of storynomics-based promotional strategies in the Candirejo Tourism Village has great potential to increase the village's tourist attraction. A strong and interactive narrative can provide a deeper experience for tourists, while helping to maintain and preserve local cultural values. Therefore, implementing a storynomics-based narrative in the form of a Flipping Book on the official Candirejo Tourism Village website is an appropriate and strategic step in an effort to promote and develop the tourism potential of this village in a sustainable manner.

Beside that, this research in the Candirejo Tourism Village is to create an evocative storyline based on the characteristics of the village, such as natural beauty, culture and local traditions. This approach aims to increase visitor numbers by providing a more emotional and authentic experience, as well as encouraging repeat visits. By introducing unique, engaging stories, tourists will be more connected to the village's identity, creating a sustainable attraction and ensuring that Candirejo Village can be known as a distinctive and attractive tourist destination.

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