Enhancing Traditional Javanese Hospitality To Improve Guest Experiences In Ecotourism In The Special Region Of Yogyakarta

Hanantyoko Dewanto[1], Ricky Avenzora[2] , Eva Rachmawati[2] , Elly Malihah[3]

[1]Postgraduate Student Of The Tropical Biodiversity Conservation Study Program, IPB, Indoensia
[2]Department Of Forest Resources Conservation And Ecotourism, Faculty Of Forestry, IPB, Indonesia
[3] Tourism Study Program, Universitas Pendidikan Indonesia, Indonesia

Abstract:

Background: Ecotourism is a term that is currently widely used to show that the tourism sector that is being built and developed has fulfilled the elements of sustainability in all its tourism resources. Hospitality practices play a role in sustainability and social responsibility, nature conservation, and cultural preservation for ecotourism actors, so that they have a positive impact on the environment and local communities. The Yogyakarta Special Region, as a tourist destination and also a place that is the center of Javanese culture, should be able to offer and provide traditional Javanese hospitality as a comparative advantage in the region. The people of Yogyakarta should practice traditional Javanese hospitality when interacting with tourists or visiting guests so that these guests get a unique and positive experience when visiting the Special Region of Yogyakarta. The current problem is that the rapid flow of information from outside, entering through communication and information technology media, can pose a threat to the existence of traditional Javanese hospitality.

Methods: This method, with a combination of two stages, first conducting desk research, namely collecting various criteria for authentic Javanese traditional hospitality from various secondary data sources such as textbooks, magazines, journal publications, and websites, and exploring the criteria for traditional Javanese hospitality. The second stage confirming the criteria that have been prepared in the first stage with key informants and also confirming the practices carried out with the people in Yogyakarta by giving an approval score for each criterion through a closed questionnaire. Data collection was carried out by conducting face-to-face interviews with 14 key informants from the Yogyakarta Sultanate Palace, academics, and cultural figures, as well as 190 people from the Javanese people who live in Yogyakarta. To find out about traditional Javanese hospitality for this study, the standard deviation, average score, correlation analysis, Euclidean distance, and significance tests were used to explore the data.

Results: This research succeeded in confirming five aspects of behavior and three aspects of traditional Javanese hospitality value and seeing the extent to which these behaviors and velue are practiced by the people of Yogyakarta.

Conclusion: In this research, it is then formulated where traditional Javanese hospitality should start so that it can be optimally implemented in ecotourism in the Special Region of Yogyakarta.

Key Word: Javanese; Hospitality; Guest Experience; Yogyakarta

----

I.   Introduction

Tourism is one sector that can turn the wheels of a country's economy. Tourism has an influence on the economic growth of a country, both in developing and developed countries[1]. The development of the tourism sector can stimulate investment in infrastructure[2], increase employment opportunities and income[3], and develop other economic sectors either directly, indirectly, or through induced effects[4]. This can happen because tourism can drive many sectors, including accommodation, food and beverage, transportation, travel service providers, entertainment, adventure and outdoor recreation, attractions, events, and tourism services[5]. Thus, seriousness and appropriate strategies are needed in building and developing this sector by minimizing the negative impacts resulting from the use of the tourism sector. Several studies have mentioned the negative impacts of tourism, both from natural resource and cultural and environmental issues[6], as well as socio-cultural issues[7]. To anticipate this, one way is to include elements of preservation and sustainability in all tourism resources.

Currently, the term ecotourism is widely used to indicate that tourism that is built and developed has incorporated elements of sustainability and conservation into all its resources. In short, UNWTO (2002) states that the definition of ecotourism refers to forms of nature-based tourism where the main motivation of tourists is the observation and appreciation of nature and traditional culture, there are elements of education and interpretation, organized by special tour operators, tourism service provider partners in destinations are locally owned small businesses, minimizing negative impacts on the natural and socio-cultural environment, supporting the maintenance of natural areas by generating economic benefits for local communities, organizations and authorities that manage natural areas with conservation objectives, providing employment opportunities for local communities, and increasing awareness of conservation of natural and cultural assets. Indonesia has also outlined the concept of sustainable tourism in Tourism Law No. 10 of 2019 concerning environmental, social, economic, and cultural-based sustainable concepts. Several experts have tried to define the concept of ecotourism. Ecotourism is tourism that is based primarily on the natural history of an area, including its original culture[8]. Ecotourism is tourism with a limited number of visitors visiting unspoiled areas to gain experience[9] also ecotourism as responsible travel to various natural areas to conserve the environment and maintain the sustainable welfare of its people[10]. The main elements of the definition of ecotourism are nature, education, interpretation, and sustainable management[11], and ecotourism is a form of tourism that provides learning experiences and appreciation of the natural environment, or some of its components, in a cultural context related[12]. To accommodate several of these definitional patterns, the idea that essentially, ecotourism must: (1) be seen as the principle, spirit, and soul of any form of tourism; (2) be implementable; and (3) be accepted as an obligation for every tourism stakeholder[13].

Looking for new experiences is one of the main reasons tourists or guests visit a destination. From the perspective of tourists or guests, experiences are essentially personal and evoke emotions at psychological, physical, intellectual, and spiritual levels[14]. This is in line that a trip to a destination is to experience a new experience and an adventure[15]. From the trip taken, photos, videos, souvenirs, memories, and stories that are retold can become an extension of the experience of a trip, where tourists have memories that can relive the experience. Experiences can also occur in several dimensions, including atmosphere, level of interaction between guests and the environment[16].

Basically, all participants in ecotourism have the potential to contribute to the tourism experience, which includes tourists, ranging from ecotourism providers, government agencies, employees, members of the host community, and others. Each party that can identify itself as a stakeholder group in ecotourism can interact directly and indirectly in various ways and at different stages of the travel experience[17]. Management of the guest or customer experience is recognized in many business contexts, especially in the service sector, where it is considered an important dimension in developing customer loyalty[18]. The importance of customer experience management is increasing in the hotel and restaurant industry because the continuity of the business depends on how the delivery of these services can provide a valuable experience for guests[19]. This is reinforced by[20], who state that regardless of technological advances, human interaction will continue to be the most important aspect of providing unique experiences to guests. In its development, customers or guests will increasingly look for original, genuine, and sincere experiences from a destination.

Hospitality is included as a sub-construct to be able to produce memorable experiences for guests through the services provided[21]. In this research, it is then formulated where traditional Javanese hospitality should start so that it can be optimally implemented in ecotourism in the Special Region of Yogyakarta. A memorable guest experience can be realized through personalized welcoming rituals and services tailored to the guest's conditions. In ecotourism, there are two main subjects that must be considered, namely hosts and guests. All forms of interaction between hosts and guests in harmony can be called hospitality, so it plays an important role in supporting ecotourism.

In general, hospitality is defined as being limited to the relationship between hosts and guests in the accommodation and food and beverage sectors. Hospitality is an exchange at the same time between fellow human beings that is carried out voluntarily and is designed to improve the mutual welfare of the parties concerned through the provision of accommodation and/or food and/or drink[22]. Hospitality in the commercial realm, as generally defined, is also related to the provision of food, drinks, and accommodation[23]. Hospitality defined as the host's acceptance, welcoming, and entertainment for guests or foreigners who have various backgrounds, social and cultural, whether commercial or not, into a space from the host for eating and/or staying temporarily[24]. The basic principle in hospitality is the relationship or interaction between hosts and guests. Hospitality means all kindness in welcoming strangers or guests[25]. Hospitality is a dynamic that develops in the form of a relationship between hosts and guests in terms of mutual respect and reciprocal respect[26]. There are two approaches used by Brotherton and Wood in understanding definitions related to hospitality, namely (1) hospitality as a tool of social control and (2) hospitality as a form of social and economic exchange[27]. In the context of being a tool of social control, hospitality is seen as an instrument for controlling "other people" or "guests," namely people who are originally foreigners in a particular physical, economic, and social

environment. From several of these definitions, it can be seen that hospitality is defined as a philosophical concept that is centered on hosts and guests[28][29].

This philosophical concept relating to hosts and guests is certainly very broad. Hospitality contains sustainability principles from ecological, economic, and socio-cultural aspects. In the environmental or ecological aspect, hospitality refers to an environment that is friendly to living organisms, in this case humans, and offers a pleasant or meaningful environment. This aspect can also be linked to the idea of creating an environment that welcomes and supports the well-being of hosts and guests. In terms of economic sustainability, of course, hospitality has been known as a long-standing medium for economic exchange. Restaurants and hotels have long been known to be part of the hospitality industry, in which there is an exchange between a number of products and services for which money is provided. When the exchange was carried out, there were many processes related to hospitality. From a socio-cultural aspect, it is, of course, very closely related to hospitality. How interactions occur between hosts and guests cannot be separated from the social structure and culture in which they live. In this way, the manifestation of hospitality by hosts towards guests in each culture will have its own uniqueness. Thus, it can also be said that the scope of hospitality is very broad, and each country or region will have a different meaning of hospitality and have its own characteristics. Hospitality is believed to be able to provide high-quality and unforgettable experiences for tourists, as per the results of research conducted by[30] which states that hospitality is recognized as one of the main success factors in the tourism industry.

Indonesia is an archipelagic country, and there are 1,331 ethnic groups and 801 types of languages (Kemendikbud 2019). This gives Indonesia a direct comparative advantage compared to other countries, including the variety of hospitality offered by various ethnic groups in Indonesia. The Javanese are the largest tribe in Indonesia. According to BPS data from the 2010 population census, the number of Javanese people reached 95.2 million, or 40.2% of the Indonesian population, so it can be said that the behavior of Javanese people and their culture can reflect the personality of the Indonesian nation. With the uniqueness of Javanese culture, it can certainly be used as an attractive force for tourists who want to experience authentic Javanese cultural values when interacting with Javanese people or experiencing Javanese hospitality. A behavior in this case is one that reflects traditional Javanese hospitality, according to[31], which can be formed due to the original personal characteristics of Javanese people and subjective culture such as regional, ethnic, religious, and organizational organizations that exist in Javanese society. This will then create cognitive beliefs, values, and the application of these values in the lives of Javanese people. In the next stage, cognitive beliefs, values, and the application of Javanese values will influence the Javanese people's attitude towards something, and simultaneously, the values and application of these Javanese values will form social norms that are agreed upon and accepted by the Javanese people. These two things will encourage the behavior of the Javanese people in responding to various situations, including providing hospitality that is correct and acceptable to the Javanese people when serving guests. Until now, no document has been found that completely and comprehensively describes what authentic Javanese traditional hospitality behavior and practices actually look like, so the aim of this research is to remap traditional Javanese hospitality, which is one of the key elements in supporting ecotourism, and see how far traditional Javanese hospitality is practiced by Javanese people.

To be able to rediscover authentic traditional Javanese hospitality, research was conducted in areas of Java that still maintain their local culture and traditions. One area that still maintains traditions and is the center of Javanese civilization is the Special Region of Yogyakarta. Yogyakarta is also called one of the Royal Cities because this city was the capital of the former Islamic Mataram kingdom and, to this day, remains the center of Javanese artistic and literary culture[32]. Within the Special Region of Yogyakarta, there is still the Yogyakarta Palace as the residence of the royal family and also as an important cultural, religious, political, and educational center in the history and life of the people of Yogyakarta.

II. Methods

This research is divided into two stages, namely, the first stage is using a qualitative method, namely conducting desk research, namely collecting various criteria for authentic Javanese traditional hospitality from various secondary data sources such as textbooks, magazines, journal publications, and websites, and exploring the criteria for traditional Javanese hospitality. through informal interviews with one informant from the Yogyakarta Palace. The second stage uses a quantitative method, namely confirming the criteria that have been prepared in the first stage with key informants and also confirming the practices carried out with the people in Yogyakarta by giving an approval score for each criterion through a closed questionnaire. This method, with a combination of two stages, has the advantage of being able to find as many traditional criteria for genuine Javanese hospitality as possible and then confirm these criteria again with key informants and the people in Yogyakarta.

Study Design: Mixed qualitative and quantitative methods
Study Location: Yogyakarta Sultan Palace and in the administrative area of the Yogyakarta Special Region.

Study Duration: October 2022 to May 2023   .

Sample size: 14 key informants from the Yogyakarta Sultan Palace, academics, and cultural figures, as well as 190 people from the Javanese people. Data was taken using closed questions designed using the One Score, One Indicator Scoring System method[33].

Data analysis

To find out about traditional Javanese hospitality for this study, the standard deviation, average score, correlation analysis, Euclidean distance, and significance tests were used to explore the data. Correlation analysis was used to find out how similar the assessments were between the informants and traditional Javanese hospitality practices carried out by the people of Yogyakarta, and an analysis of how big the gap was between the assessments of the informants and the practices carried out by the people of Yogyakarta was carried out using Euclidean distance analysis. Euclidean distance is a calculation of the distance from two points in Euclidean space to study the relationship between angles and distance. Euclidean is related to the Pythagorean theorem. Euclidean distance calculations can be carried out in several dimensions according to the number of criteria used. Significance value analysis helps in interpreting statistical results and provides a basis for making decisions based on empirical data.

Euclidean distance formula:

$$d\,(p,q) = \sqrt{\sum_{i=1}^{n}(q_i - p_i)^2}$$

p,q = two points in Euclidean n-space

qi,pi = Euclidean vectors, starting from the origin of the space (initial point)

n = n-space

III. Result

From the results of desk research and informal interviews with Yogyakarta Palace informants, it was found that patterns of behavior in interactions between hosts and guests carried out by Javanese people were based on the Javanese terms *gupuh, aruh, rengkuh, lungguh, and suguh*, and the values adopted by Javanese people are *tepa salira, andhap asor,* and *ngajeni*. The behavioral aspect as shown in Table 1 consists of, the Passionate aspect (*gupuh*) is an aspect that explains how the host behaves in preparation for welcoming guests, the Warm Welcoming aspect (*aruh*) is an aspect that describes how the host behaves, including body gestures, when welcoming guests, the aspect of receiving a person's presence (*rengku*h) is the aspect of accepting the presence of guests describing behavior, including body gestures, as a host when welcoming guests, then the aspect of providing a seat (*lungguh*) is an aspect that describes attitudes and behavior, including body gestures, as a host when accompanying guests in a sitting situation, and the serve guests aspect (*suguh*) is an aspect that describes how the host and guests behave regarding providing a meal.

Table 1 Aspects of Traditional Javanese Hospitality Behavior

No	Aspect	Criteria
1	Passionate	Rush to meet guests, be enthusiastic, immediately open the door, leave activities, clean the room, dress appropriately, organize the room
2	Warm Welcoming	Happy attitude, smiling, polite greeting, greeting with a nod of the head, opening a conversation, greeting first, greeting Asta
3	Accepting a Person's Presence	Welcome with a thumb gesture, sincere welcome, guests do not enter before being invited, stand up when welcoming, host enters first, guests follow at a distance of 1 foot, men enter first
4	Providing a Seat	Don't sit if you haven't been asked to, indicate your seat with a thumb gesture, don't sit with your legs crossed, invite you to sit immediately, move your legs together, provide the best seat, sit before guests
5	Serve guests	Giving dishes, inviting dishes, not enjoying dishes before being invited, serving sweet drinks, guests must not refuse dishes, male guests enjoy dishes first, host enjoys dishes first

In the traditional value aspect of Javanese hospitality as shown in Table 2, there is the aspect of tolerance (*tepa salira*), namely the aspect that describes how the host and guests act empathetically when interacting, the humble aspect (*andhap asor*), namely the aspect that describes the way the host and guests interact by adopting a humble attitude, and the Respect aspect (*ngajeni*), namely the Respect aspect, describes the way the host and guests interact by adopting an attitude of mutual respect and Respect

Table 2 Aspects of Traditional Javanese Hospitality Values

No	Aspect	Cretiria
1	Tolerance	Always be friendly when talking, care about the person you are talking to, please the person you are talking to, pay attention to each other when talking, position yourself individually, show solidarity

No	Aspect	Cretiria
		(empathy), Passionate when speaking
2	Humble	Be humble, be humble, be patient, don't emphasize yourself, don't talk about your own achievements, don't show pleasure when being flattered
3	Respect	Speak softly, Respect each other, Speak in language that is easy to understand, Speak with clear articulation, Do not interrupt the conversation, Decorate yourself, Do not yawn when speaking

After all aspects and criteria of traditional Javanese hospitality were identified, an analysis was then carried out on the extent of quantitative assessment both by informants and the practices carried out by the people of Yogyakarta regarding these aspects today. The results of the assessment of traditional Javanese hospitality behavior provided can be seen in Table 3.

Table 3 Scoring Results of Informants and the People on Aspects of Traditional Javanese Hospitality Behavior

Aspect	Informant		Javanese Yogyakarta People	
	Average	Standard Deviation	Average	Standard Deviation
Passionate	6.226	0.542	5.597	0.781
Warm Welcoming	5.937	0.581	5.833	0.728
Accepting a Person's Presence	5.867	0.797	5.243	0.756
Providing a Seat	5.933	0.533	5.512	0.817
Serve guests	5.585	0.658	5.196	0.821

From the results in Table 3, it can be seen that all the scores for traditional Javanese hospitality behavioral practices in the Javanese people are below the scores given by the informants, which means that there is starting to be a gap in traditional hospitality practices from what they should be. The highest gap value is in the passionate aspect and then in the aspect of accepting a person's presence. The lowest average value for traditional Javanese hospitality behavioral practices is aspects related to serving guests, which means that several behaviors related to entertaining guests by hosts are starting to be less frequently carried out by Javanese people. This situation may occur due to a lack of knowledge about how to behave at a meal due to the disconnection of information from previous generations. Apart from a lack of knowledge, this can also occur due to the large amount of cultural information from outside Java entering Javanese society, for example, through information and communication technology media, so that they think that this culture no longer needs to be practiced.

Table 4. Scoring Results of Informants and the People on Aspects of Javanese Traditional Hospitality Values

Aspect	Informant		Javanese Yogyakarta People	
	Average	Standard Deviation	Average	Standard Deviation
Tolerance	6,417	0.486	6,321	0.609
Humble	6,557	0.459	5,604	1,477
Respect	6,552	0.413	6,168	0.679

From Table 4, it can be seen that the score for the attitude given by the informant, which represents traditional Javanese hospitality, is quite high, namely above 6, meaning that this value must exist in every Javanese person. From the results of the assessment of traditional Javanese hospitality practices by the Javanese people, it is known that these values are still chosen by the Javanese people, especially in Yogyakarta. The gap value and the value that got the lowest score are the humble aspects, so this aspect needs attention to continue to be improved so that it can be implemented by the people of Yogyakarta.

To see how far the patterns are similar and how far apart they are, and whether there are significant differences between the informants' assessments and traditional practices of hospitality, the people of Yogyakarta can be seen in Table 5. The high similarity value shows that there are many similarities between the informants' assessments of each criterion and the traditional hospitality practices used by Yogyakarta's residents. The similarity of this pattern suggests that Yogyakarta residents' behavior toward this criterion is similar to the informant's assessment of the importance of one criterion relative to other criteria in one aspect. The distance between the two points in Euclidean space indicates how close the Euclidean distance value is. The smaller the Euclidean distance value, the closer the two points are in Euclidean space, and the larger the value, the further away the two points are. The significance value states how much a result or difference between groups is considered statistically "real" or "different."

Table 5 Similarity, Euclidean Distance, and Significance Test of Behavioral Aspects in Javanese Traditional Hospitality Between Informant Values and Yogyakarta People Practices

Aspect	*Similarity* *Correlation between Vectors*	*Euclidean Distance*	Significance
Passionate	0.450	2,078	0.017**
Warm Welcoming	0.971	1,028	0.527
Accepting a Person's Presence	0.834	2,193	0.030**
Providing a Seat	0.605	1,980	0.146
Serve guests	0.962	1,214	0.008***

***) Significant < (2-tailed) 1%, **) Significant < (2-tailed) 5% , *) Significant < (2-tailed) 10%

From Table 5, it can be seen that in the five aspects of traditional Javanese hospitality behavior, the similarity value between the informants' assessment patterns and the value of traditional hospitality practices is highest in the warm, welcoming aspect, and the aspect with the lowest similarity value is the passionate aspect. Judging from the distance between the values given by the informants and the practices of the people of Yogyakarta, the aspect of accepting a person's presence has the farthest distance, while the aspect of warm welcoming is the aspect that has the closest Euclidean distance value. In the significance test between the reference and factual values of Yogyakarta society, the passionate aspect and the accepting a person's presence aspect are significantly different at the 5% level, and the serve guests aspect is significantly different at the 1% alpha level. For the aspects of warm welcoming" and "provide a seat," there is no significant difference in assessment between the reference value and the factual value.

In this significance test, it was discovered that the aspects of passionate, accepting a person's presence, and passionate had significant differences between the informant's assessment and the practices carried out by the people of Yogyakarta. Aspect The warm welcome (*aruh*) and the aspect of provide a seat (*lungguh*) did not differ significantly from the informant's assessment and the practices of the people of Yogyakarta, which means that this behavior is still often found when interactions occur between hosts and guests. In the aspect of a warm welcome (*aruh*), the criteria for greeting with a nod of the head accompanied by a smile is an illustration of the welcome of traditional Javanese hospitality. In the aspect of sitting (*lungguh*), the criteria are not to sit if you have not been invited, not to sit with your legs crossed, the gesture of putting your legs together is a behavior of the guest to respect the host, while the criteria for indicating a seat with a thumb gesture, inviting you to sit immediately, providing the best seat, Sitting before guests is a behavior that respects and guides guests to feel welcome and comfortable when visiting the host.

From the results of the analysis of these behavioral aspects, it is known that the aspects of passionate (*gupuh*), accepting a person presence (*rengkuh*), and serve guests (suguh) are aspects that need to be strengthened in traditional Javanese hospitality. In the aspect of passion (gupuh), rushing to meet the guest and immediately opening the door will give the impression that the guest is appreciated, then cleaning and arranging the room will make the guest feel comfortable when visiting, and when the host is dressed appropriately and enthusiastically when welcoming, it will make the guest feel welcomed by the host. In the aspect of accepting presence (engkuh), the host inviting entry with a thumbs-up gesture is a symbol of the host's respect for the guest. Inviting with this thumb gesture, a sincere welcome, and standing when welcoming are behaviors that show acceptance and respect for guests. The aspect of the host entering the room first before the guest and the guest following at a distance of 1 foot and the guest not entering before being invited illustrates that the host guides the guest so that the guest feels comfortable and accepted by the host. Patriarchal culture in Java was the first to influence men's behavior. Patriarchy is a social system in which power and authority are concentrated in male figures, and men are considered the heads of the family or the dominant social structure. In the aspect of serving guests (treats), the guest's behavior to respect the host is not to enjoy the dish before being invited and not to refuse the dish, while the host's behavior to respect the guest is by providing dishes, dishes in the form of drinks, namely sweet drinks, and saying words to invite them to enjoy the dish. .

Indonesian people show their politeness when they meet by slightly lowering their heads and smiling, not crossing their legs when sitting and interacting, pointing at something with their thumb, not being allowed to show anger, and not starting to eat. and drink before being invited; it is not good to refuse the food provided; and put the fork and spoon in a closed position after finishing eating[34]. It is possible to say that Javanese culture has an influence on some aspects of Indonesian culture because these behaviors are reportedly similar to those that informants have identified as Javanese culture.

Analysis of the extent of similarity of value patterns, value distance, and significance of reference values and factual values was carried out through Pearson correlation similarity analysis, Euclidean distance analysis, and a t-test as shown in Table 6.

Table 6 Similarity, Distance, and Significance Test of Javanese Traditional Hospitality Value Aspects Between Informant Values and Yogyakarta People Practices

Aspect	*Similarity Correlation between Vectors*	*Euclidean Distance*	Significance
Considerate	0.622	0.305	0.01**
Humble	0.086	0.268	0.001***
Respect	0.597	1.352	0.031**

***) Significant (2-tailed) 1%, **) Significant (2-tailed) 5% , *) Significant (2-tailed) 10%

From Table 6, it can be seen that the similarity value between the reference value pattern and the factual value is highest in the tolerance aspect. The lowest similarity value is found in the humble aspect. Judging from the distance between the reference and factual values of Yogyakarta society, the respect aspect has the greatest distance, while the humble aspect has the closest distance. In the significance test between the informant's values and the practical values of Yogyakarta society, the aspects of tolerance and respect have significantly different values at the 5% alpha level, and the humble aspect is significantly different at the 1% alpha level.

From the results of the significance test, it is known that all aspects of traditional Javanese hospitality attitudes are significantly different between the assessments of the informants and the behavior of the people of Yogyakarta. From these results, it can also be seen that although the distance is not too great, it is still significantly different, which means that there is a gap between the values that should be implemented by the people of Yogyakarta and their daily implementation practices. The value of humility has the greatest significance value and also the lowest similarity value. Value for not talking about one's own wealth, not talking about one's intelligence, not talking about one's position, and also being humble, nowadays it seems that the people of Yogyakarta are starting to pay little attention to it. This change in attitude can be influenced by various factors, such as culture, social developments, technology, and changes in societal values.

According to the study's findings, Yogyakarta's residents need to strengthen a number of traditional Javanese hospitality practices and attitudes in order for them to endure and always be noticeable to visitors. Strengthening traditional Javanese hospitality requires long-term commitment, consistency, and involvement from all stakeholders and the people to achieve significant results.

Apart from the behavior and values that are important to immediately strengthen, there is also traditional Javanese hospitality related to the environment, especially plants, which should be there because they have meaning or function certain philosophy. Apart from the concept of interaction between humans, namely between hosts and guests, hospitality also includes interactions between humans and non-humans[35]. In relation to ecotourism, which includes ecological sustainability, it is important to reveal and remind people of how the environment in Javanese society is considered hospitable. The results of the assessment of plants that should be planted by Javanese people in the environment around the house, along with their meaning and how the practices currently occur in Javanese society in Yogyakarta, can be seen in Table 7

Table 7. Traditional Javanese Hospitality Plants According to Informant Assessments and Their Existence in the Yogyakarta Javanese People

Plant Name	Informant			Yogyakarta Javanese People Environment	
	Score	Standard Deviation	Meaning	Not Exis	There is
Sapodilla tree (*Manilkara achras*)	6,571	0.514	Always in goodness (*Sarwa becik*)	86.32%	13.68%
Dersono guava tree (*Syzygium malaccense*)	6,500	0.519	Symbolizes harmony, a symbol of the power of the king, the flow of good fortune, remember, brother	82.11%	17.89%
Starfruit tree (*Averrhoa bilimbi*)	6,429	0.514	Repels evil, wards off magic	86.32%	13.68%
Banana tree (*Musa paradisiaca*)	6,357	0.497	The antidote	53.68%	46.32%
Kepel tree (*Stelechocarpus burahol*)	6,357	0.497	Willpower, protection	93.68%	6.32%
Starfruit tree (*Averrhoa carambola*)	6,286	0.611	Always remember God	81.05%	18.95%
Cape tree (*Mimusops eaglei*)	6,286	0.611	Accuracy and regularity	95.26%	4.74%

From Table 7, it can be seen that the sapodilla tree (*Manilkara achras*) and the dersono guava tree (*Syzygium malaccense*) are the two plants that received the first and second highest ratings by informants, but are rarely planted by the Javanese people of Yogyakarta. In fact, the kecik sapodilla tree (*Manilkara achras*) should be planted by every Javanese Yogyakarta person because it has a deep meaning, namely that guests who come and also go home are always in good spirits. Guests who understand the meaning of this plant will

certainly feel good when they visit. Image illustrations of (a) sapodilla tree (*Manilkara achras*), (b) dersono guava tree (*Syzygium malaccense*), and (c) starfruit tree (*Averrhoa bilimbi*), can be seen in Figure 1.
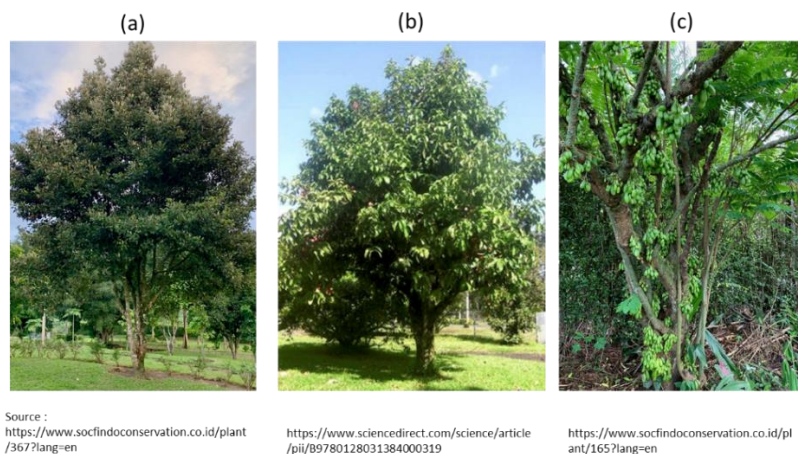

Figure 1. (a) sapodilla tree (*Manilkara achras*),
(b) dersono guava tree (*Syzygium malaccense*), and (c) starfruit tree (*Averrhoa bilimbi*)

Based on the various behaviors, values and environments that constitute traditional hospitality and have been confirmed by informants, this hospitality should be reapplied by Javanese people, especially those in Yogyakarta. These results can be a reference in the application of traditional Javanese hospitality so that guests or tourists visiting Yogyakarta can experience firsthand the unique hospitality and reception by interacting directly with the Javanese people in Yogyakarta, so that a memorable experience can be formed so that it is hoped that the guest or tourist will be interested in visiting revisiting the Special Region of Yogyakarta.

IV. Conclusion

Traditional Javanese hospitality is a set of behaviors and attitudes that should be applied, especially by the people of Yogyakarta who live in the city, which is the center of Javanese culture, and by Javanese people in general, so that this unique hospitality can be experienced by guests or tourists. From the results of this research, several conclusions can be drawn, namely:

1. Traditional Javanese hospitality behavior is based on Javanese terms, namely gupuh (passionate), aruh (warm welcome), engkuh (accepting presence), lunggu (sitting), suguh (dining), and traditional Javanese hospitality values, namely tepa salira (consideration), andhap asor (humble), and ngajeni (respect).
2. Aspects of traditional Javanese hospitality behavior that require greater strengthening are the aspects of passion (gupuh) with an average score of 5,597, euclidean distance of 2,078, similarity of 450, significant at the 5% level; accepting presence (aruh) with an average score of 5,243, euclidean distance of 2,193, similarity of 0.834, significant at the 5% level; and serving guests (suguh) with an average score of 5,196, euclidean distance of 1,214, similarity of 0.962, significant at the 1% level.
3. In the aspect of traditional Javanese hospitality attitudes, the aspect that requires greater strengthening is the aspect of humility (andhap asor), with an average score of 5,604, euclidean distance of 268, similarity of 0.086, and significance at the 1% level.
4. Only a few Javanese people in Yogyakarta still pay attention to interactions with non-humans in traditional Javanese hospitality by planting trees in the environment around the house, which actually has good Javanese meaning and philosophy.

References
[1]. Brida JG, Risso WA. The Contribution Of Tourism To Economic Growth: An Empirical Analysis For The Case Of Chile. European Journal Of Tourism Research. 2008. 2(2):178–185.
[2]. Sakai, M., "Public Sector Investment In Tourism Infrastructure", In: Dwyer, L., Forsyth. (Eds.), International Handbook On The Economics Of Tourism, Cheltenham, UK, Northampton, USA, Edward Elgar, .2006. Pp. 266-279
[3]. Lee CC, Chang CP. Tourism Development And Economic Growth: A Closer Look At Panels. Tour Manag. 2008..29(1):180–192.
[4]. Spurr, R. "Tourism Satellite Accounts", In: Dwyer, L., Forsyth. (Eds.), International Handbook On The Economics Of Tourism, Cheltenham, UK, Northampton, USA, Edward Elgar, 2006. Pp. 283-300
[5]. Goeldner CR, Ritchie JRB (2009). Tourism: Principles, Practices And Philosophies (11th Ed.). Hoboken, NJ: John Wiley & Sons Inc.
[6]. Kuvan Y, Akan P. 2012. Conflict And Agreement In Stakeholder Attitudes: Residents' And Hotel Managers' Views Of Tourism Impacts And Forest-Related Tourism Development. Journal Of Sustainable Tourism, 20(4), 571–584
[7]. Dyer P, Gursoy D, Sharma B, Carter J. 2007. Structural Modeling Of Resident Perceptions Of Tourism And Associated Development On The Sunshine Coast, Australia. Tourism Management, 28(2)

[8]. Ziffer KA. 1989. Ecotourism: The Uneasy Alliance. First In Conservation International's Serias Of Working Papers On Ecotourisrm.
[9]. Gunn CA. 1994. Tourism Palanning : Basic, Concept, Cases (3rd Ed.) Taylor & Francis.
[10]. Wood ME. 2002. Ecotourism. Paris: United Nations Environment Programme Division Of Technology, Industry And Economics
[11]. Beeton S. 2000. Ecotourism: A Practical Guide For Rural Communities. Australia (AU): Landlinks Pr
[12]. Orams MB. 2001. Types Of Ecotourism. In: Weaver DB (Eds.). Encyclopedia Of Ecotourism. CABI Publishing. New York, Pp.23-36
[13]. Avenzora R. 2013. Ekoturisme Teori Dan Implikasi. Dalam Darusman, D., Dan Avenzora, R. (Editor) Pembangunan Ekowisata Pada Kawasan Hutan Produksi. Potensi Dan Pemikiran. Program Pasca Sarjana Manajemen Ekowisata Dan Jasa Lingkungan. Fakultas Kehutanan. Institut Pertanian Bogor.
[14]. Nickerson, N.P., Kerstetter, D., Bricker, K.S. And Andereck, K. (2006), "Connecting Experiences To Quality: Understanding The Meanings Behind Visitors' Experiences", In Andereck, K., Bricker, K.S., Kerstetter, D. And Nickerson, N.P. (Eds), Quality Tourism Experiences, Elsevier Butterworth-Heinemann, Burlington, MA, Pp. 81-98.
[15]. Torres, E.N. (2016), "Guest Interactions And The Formation Of Memorable Experiences: An Ethnography", International Journal Of Contemporary Hospitality Management, Vol. 28 No. 10, Pp. 2132-2155
[16]. Khan, I. And Rahman, Z. (2017), "Development Of A Scale To Measure Hotel Brand Experiences", International Journal Of Contemporary Hospitality Management, Vol. 29 No. 1, Pp. 268-287.
[17]. Jennings, G., & Weiler, B. (2006). Mediating Meaning: Perspectives On Brokering Quality Tourist Experiences. Quality Tourism Experiences, 57-78.
[18]. Minkiewicz, J., Bridson, K. And Evans, J. (2016), "Co-Production Of Service Experiences: Insights From The Cultural Sector", Journal Of Services Marketing, Vol. 30 No. 4, Pp. 749-761.
[19]. Harkison, T., Hemmington, N. And Hyde, K.F. (2018), "Creating The Luxury Accommodation Experience: Case Studies From New Zealand", International Journal Of Contemporary Hospitality Management, Vol. 30 No. 3, Pp. 1724-1740.
[20]. Kandampully, J., Zhang, T. And Jaakkola, E. (2018), "Customer Experience Management In Hospitality: A Literature Synthesis, New Understanding And Research Agenda", International Journal Of Contemporary Hospitality Management, Vol. 30 No. 4, Pp. 21-56.
[21]. Buehring, J., & O'Mahony, B. (2019). Designing Memorable Guest Experiences: Development Of Constructs And Value Generating Factors In Luxury Hotels. Journal Of Hospitality And Tourism Insights, 2(4), 358-376.
[22]. Brotherton B, & Wood, R. 2000. Hospitality And Hospitality Management. Dalam: Lashley C., & Morrison A. (Editor), In Search Of Hospitality: Theoretical Perspectives And Debates. Oxford: Butterworth-Heinemann.
[23]. Bell D. 2009. Tourism And Hospitality, Dalam M. Robinson And T. Jamal (Editor), The Sage Handbook Of Tourism Studies, London: Sage
[24]. O'Gorman KD. 2007. Dimensions Of Hospitality: Exploring Ancient And Classical Origins, In: Lashley C., Lynch P., Dan Morisson A. (Ed.). Hospitality : A Social Lens. Elsevier Oxford UK
[25]. Wearne N, Morrison A. 2011. Hospitality Marketing. New York: Routledge. Weaver DB. 2001. The Encyclopedia Of Tourism. New York: CABI Publishing
[26]. Alan C, Chen W. 2007. International Hospitality Management : Concept And Cases. Burlington USA: Butterworth-Heinemann Elsevier Ltd.
[27]. Lynch P, Molz JG, Mcintosh A, Lugosi P, Lashley C. 2011. Theorizing Hospitality. Hospitality And Society. 1(1):3–24. Doi:10.1386/Hosp.1.1.3_2.
[28]. Derrida J. 2002. Acts Of Religion. New York: Routledge
[29]. Tefler E. 1996. Food For Thought: Philosophy And Food. Vol15.
[30]. Ariffin, A. A. M., Nameghi, E. N., & Zakaria, N. I. (2013). The Effect Of Hospitableness And Servicescape On Guest Satisfaction In The Hotel Industry. Canadian Journal Of Administrative Sciences/Revue Canadienne Des Sciences De l'Administration, 30(2), 127-137. Https://Doi.Org/10.1002/Cjas.1246
[31]. Karahanna, E., Evaristo, J. R., & Srite, M. (2005). Levels Of Culture And Individual Behavior: An Investigative Perspective. Journal Of Global Information Management (JGIM), 13(2), 1-20. Https://Www.Igi-Global.Com/Article/Levels-Culture-Individual-Behavior/3621
[32]. Suseno FM. 2001. Etika Jawa. Sebuah Analisa Falsafi Tentang Kebijaksanaan Hidup Jawa. Jakarta: PT Gramedia.
[33]. Avenzora R. 2008. Ekoturisme Evaluasi Tentang Konsep. BRR NAD-NIAS
[34]. Cole GJ. 2021. Passport Indonesia Passport To The World. World Trade Press. USA, California
[35]. Bell D. 2007. The Hospitable City: Social Relations In Commercial Spaces. Prog Hum Geogr. 31(1): 7–22. Doi: 10.1177/0309132507073526.