

Branding Analysis of Omah Kalang in Kotagede's Prenggan Tourism Village Through Storynomics

¹Della Puspita Dewi, ²Budi Hermawan, ³Fian Damasdino

¹⁻³Sekolah Tinggi Pariwisata AMPTA Yogyakarta, Yogyakarta, Indonesia

(dellapuspitadewi4725@gmail.com)

Abstract. This study aims to explore the historical potential and uniqueness of Prenggan Tourism Village, especially in the historical stories of Kalang heritage which has become the image of tourist village. The focus of this research is to analyze Omah Kalang branding through the Storynomics Tourism approach. The research method used is descriptive qualitative, utilizing interviews, observation and document study to explore Omah Kalang's branding strategy. So, the researchers can identify that local stories, family history and guest experiences are the key elements in Omah Kalang's branding. Storynomics proves its vital role in creating added value for tourism destination brands, building emotional connections with visitors. The results of the study show that storytelling in Omah Kalang branding has a positive impact on brand image, increases the attractiveness of the destination, and motivates tourists to choose to visit Omah Kalang. The integration of local and traditional stories proves the success of Omah Kalang in adding cultural richness and increasing competitiveness in the tourism market. It is hoped that the destination will continue to increase its attractiveness and brand image. As well as getting a conclusion in the form of, Omah Kalang is a reflection of life and a legacy that continues to live on through every story etched on its walls. Thus, a smart branding strategy, especially with the application of Storynomics, proves that Omah Kalang is able to create an unforgettable experience for every visitor. This research also provides recommendations for tourist village managers and business owners to further strengthen the storytelling aspect in their branding strategy. It is hoped that the destination will increase its attractiveness and sustainable brand image.

Keywords: *branding, branding strategy, storynomics, tourism village*

INTRODUCTION

Prenggan Tourism Village is one of the best tourist villages in Yogyakarta, located on Jl. Tegal Gendu No.20, Prenggan Village, Kotagede District, Yogyakarta City, Yogyakarta Special Region. This tourist village is rich in cultural and historical value for visiting tourists. The diversity of cultural heritage in the Prenggan Tourism Village is the main attraction of this tourist village. Not only are there various cultural heritage sites such as the Intro Living Museum, Sekar Kedhaton, Ndalem Natan, Perak Mosque, Ndalem Sopingan, and Tegalgendu, these cultural heritage sites also contain diverse history. The cultural heritage remains in the form of "Omah Kalang" which is famous for the houses of the Kalang people who were known as rich people and has Indisch Gothic and Joglo architectural styles. This makes the Prenggan Tourist Village have more value than other tourist villages in the city of Yogyakarta. With this existing potential, the Prenggan Tourism Village must have a strategy in creating and telling the existing potential for branding and can attract tourists with storynomics.

However, there are several problems in the Prenggan Tourism Village that the author focuses on, such as how to analyze Omah Kalang's branding in the Prenggan Tourism Village, Kotagede through storynomics tourism. The aim of this research is to discuss the use of storynomics tourism as branding for Omah Kalang in Prenggan Kotagede Tourism Village with a focus on the application of

storytelling and storynomics analysis as branding for Prenggan Kotagede Tourism Village. It can be seen from the benefits, that the development of storytelling-based tourism can be a benefit related to the branding of Omah Kalang in the Prenggan Kotagede Tourism Village.

REVIEW OF RELATED LITERATURE

1. Storynomics

Based on the focus of the problem that the author will research. The author reviews theories based on experts. As stated by the Ministry of Tourism and Creative Economy, the definition of storynomics tourism is "a tourism approach that prioritizes narrative, creative content and living culture using the power of culture as the DNA of the destination". Apart from that, another definition based on Mckee (2018: 168-179) storyomics is "story-based marketing in the world of post advertising where the marketing approach is carried out using story form in creative content".

2. Branding

Next is a review of branding by Bilson Simamora (2001: 149), in the statement a brand is "a name, sign, term, symbol, design, or combination thereof which is intended to identify and differentiate (differentiate) the goods or services of one seller from the goods or services of other sellers". Apart from that, the theoretical review regarding branding strategy is based on Schultz and Barnes (1999: 11) definition of branding strategy, namely "management of a brand where there are activities that organize all elements aimed at forming a brand". Apart from that, another definition comes from Gelder (2005: 75) branding strategy is "what a brand should achieve in relation to consumer attitudes and behavior". From the statement above, the author can conclude that branding strategy is brand management which aims to regulate all brand elements related to consumer attitudes and behavior. According to Gelder (2005: 80), the keys to branding strategies to make brands more competitive are brand positioning, identity and personality. In addition, according to Schultz and Barnes (1999: 43), brand strategy is brand communication.

RESEARCH METHOD

This research was conducted in Prenggan Tourism Village, which is one of the best tourist villages in Yogyakarta. The exact address is Jln. Tegal Gendu No. 20, Prenggan Village, Kotagede District, Yogyakarta City, Yogyakarta Special Region. This research was carried out 4 times. The first visit was on March 1 2024 with documentation regarding the condition of the Prenggan Kotagede Tourism Village location. The second visit was on March 5 2024 for an informant interview addressed to Mr. Sony Saifuddin as Head of the Museum Section. The third visit was on March 10 2024 for informant interviews aimed at Crosita, who is also a tourist at Prenggan Tourism Village. The fourth visit was on March 13 2024 for informant interviews addressed to Mr. Agus Widodo as manager of Prenggan Tourism Village. This research uses the provisions for selecting informants, as follows: 1. Parties who are directly involved in the management of the Tourism Village, 2. Parties who play an active role as tourism actors, 3. Parties who understand and know the history of Omah Kalang. With these provisions, it can be used more relevantly to obtain information from informants.

RESULTS AND DISCUSSION

Prenggan Tourism Village is located in Kotagede District which is about 6 km southeast of the center of Yogyakarta City. The origin of the word Prenggan has two meanings in its name, the first is that Prenggan is the residence of Prince Pringgolaya so that his place of residence is called "pa-rangga-an". Secondly, the word Prenggan is taken from the name of the servant of the Purwangga Key Officer. Prenggan Tourism Village is in Prenggan Village which is part of the Cultural Heritage area.

As is known, Kotagede is a historical area which has heritage sites from the Islamic Mataram Kingdom.

1. History of Wong Kalang and Omah Kalang

In the 17th century, the term "wong kalang" appeared again when Sultan Agung exiled them to Central Java in 1636. They worked as lumberjacks and made "gurab" and warships. The wave of arrivals in Kotagede in the 18th century was divided between the Yogyakarta Sultanate and the Surakarta Kasunanan. They have a nomadic nature, a talent for trade, service, and entrepreneurship.

In the nineteenth century, wong kalang played an important role in the economy of Kotagede. They inhabit various cities in Java such as Tegalgendu, Semarang, Madiun and Banyuwangi.

In the early 18th century, Mertawangsa's ancestors owned a trading company and pawnshop before moving to Kotagede at the end of the century. Kotagede is considered strategic because it is close to the government centers of Yogyakarta and Surakarta. Kotagede is also a center for weapons manufacturing and iron crafts. Demang Brajasemita's son was appointed demang by the Yogyakarta Palace in 1850. Apart from that, other businesses, namely the gold and diamond trade, also developed equally well so that this family became increasingly rich and respected. Van Mook even wrote that at that time Kotagede was the largest trade center in the Dutch East Indies. With the support of his son Noerijah, Prawirasuwarna tried to rebuild his position and role in the economy, and during this time they also supported the family of the Sultan of Yogyakarta. Losses resulting from the war, coupled with the integration of the Yogyakarta region with the Republic of Indonesia, which, among other things, also had an impact on the nationalism of the pawnshops, prompted this family to change its business direction. The business fields they are involved in after this are tourism, especially hotels and travel agencies, as well as transportation including bus companies.

The Omah Kalang heritage is a typical Kotagede house type owned by a group of people who mostly live in Tegalgendhu and its surroundings, specifically in the western region of Kali Gajah Wong. According to data that the author obtained on March 5 2024 from Mr. Sofyan Saifuddin as Head of the DIY Museum Section, the word kalang was first mentioned in an inscription dated 753 Saka/832 AD which was found in Tegalsari Village, Tegalrejo, Malang. The word kalang is used to refer to a head carpenter who belongs to the lower group of the caste system. The poor people in Kotagede developed into rich people because the craft industry and trade that developed in the early 20th century enabled them to elevate their standard of living. Then the Kalang people built luxurious residences. This can be seen from the Omah Kalang building which is currently still preserved with a luxurious architectural style and is different from Javanese houses in general. The spatial arrangement of the Kalang residence resembles a traditional Javanese house building. However, what really differentiates traditional Javanese houses is that the open and closed pendhapa have the same flat ceiling and columns. The ornate leaded glass also shows the adoption of a luxurious style originating in Europe. Most homeowners adopt many design elements that come from Europe, such as the use of tiles and walls. Compared to traditional Javanese houses which are built uniformly according to their standards, the architecture of Kalang houses actually stands out because of the differences between one house and another. European styles inspired a lot of the architecture of this Kalang house.

2. Branding Omah Kalang through Storynomics

a. Branding Postioning

Value	The narrative of the historical value of Omah Kalang conveyed by the management was well received by tourists.
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Uniqness	Omah Kalang is a unique building with an architectural style that combines elements from Indisch Gothic, Javanese and Arabic, and shows the unique culture of the Kalang people.
Credebility	There are differences in arrests related to the history of Omah Kalang, which has several historical versions, so the history of Omah Kalang has the potential to change.
Sustainable	Many Omah Kalang have now been converted into productive places, such as homestays, cafes and restaurants.
Appropriatness	The distribution of information regarding where Omah Kalang is and the history of each house has also not been identified, so tourists have difficulty finding Omah Kalang in Prenggan Tourism Village.

Omah Kalang's brand positioning in Prenggan Tourism Village lies in its strong storynomics narrative. Although there is still a myth about wong kalang having a tail, the authenticity of the story cannot be confirmed. Most of Omah Kalang has been converted into homestays, cafes and restaurants, making it difficult for tourists to identify them. These findings indicate that the development of the brand positioning of Prenggan Tourism Village has not been optimal.

b. Brand Identity

Physic	The logo in the Prenggan Tourism Village includes the potential attractions of the Prenggan Tourism Village and is also a characteristic and differentiator from other tourist villages.
Personality	Omah Kalang which reflects how rich the Kalang people were in his time. Omah Kalang's heritage is currently still preserved as it was in ancient times at the Kotagede Intro Living Museum.
Culture	The logo and symbols of the Prenggan Tourism Village include cultural elements from Omah Kalang, in terms of the architectural style which is the property of the tourist village.
Relationship	The management of Prenggan Tourism Village has a cooperative relationship with the private sector and government.
Reflection or Image	Attractive symbols and logos can make tourists come to visit the Prenggan Tourism Village. Prenggan itself has a strong history

	during the Mataram Kingdom era, therefore, so that it can be known and remembered when reading it, it is melted into Prenggan.
Self image	The image that the Prenggan Tourism Village continues to build regarding Omah Kalang and its wong Kalang village is still not being effectively disseminated to the public and tourists.

With an effort to include visual elements from omah kalang in the Prenggan Tourism Village logo with the aim of attracting tourists. However, the text also notes that the original wong kalang no longer live in the Prenggan area, and many omah kalang have been converted. Therefore, the image built by the Prenggan Tourism Village by adopting the concept of "Wong Kalang Village" is being questioned because it no longer corresponds to the actual conditions in the area.

c. Brand Personality

Sincere	Existing historical sources do not yet have one historical source of Omah Kalang that is trusted and recognized as a source of genuine Omah Kalang history. And the delivery of historical stories is still not optimal.
Hospitality	The presentation of the history of Omah Kalang has succeeded in providing an attractive picture for tourists. However, there are still many hidden interesting things that can be revealed to increase tourist attraction.
Compensation	Increasing self-competence for managers of tourist villages or other tourism is important for self-development and service quality.
Sophistication	Prenggan Tourism Village is unique because it has a village with a strong history, only found in Prenggan Kotagede, Yogyakarta, giving it exclusivity.
Toughness	Prenggan Tourism Village has strong resilience and is difficult for other tourist villages to compete with in terms of the strength of its historical potential, so it is the strength of this tourist village with its storynomic potential.

The strength of personality in the Prenggan Tourism Village is in the historical narrative of its attraction, namely Omah Kalang. However, there are several historical sources used by the management in creating the historical narrative of Omah Kalang, so there is not yet one trusted and recognized source that explores the history of Omah Kalang in depth. It can be interpreted that the personality that builds on the historical narrative of Omah Kalang is not optimal regarding the authenticity of the history conveyed.

d. Brand Communication

Advertisement	Promotion and dissemination of Omah Kalang on social media at Prenggan Tourism Village still needs to be improved so that tourists can get better information. Cooperation from all stakeholders in the Prenggan area is needed to help promote Omah Kalang more widely.
Events and Experiences	Prenggan Tourism Village has experience and events with organizing parties to spread the word about Prenggan Tourism Village and its potential.
Direct and Indirect Marketing	This direct and interactive marketing is one way to spread the potential of Omah Kalang to tourists. If the use of this marketing is not maximized, there is a chance that tourists will be reluctant to come to Prenggan Tourism Village.
Mouth to Mouth Marketing	Omah Kalang marketing trends focus on positive reviews and recommendations from visitors, helping to spread the history of the place indirectly.

The communication strategy for Prenggan Tourism Village is through the historical narrative of Omah Kalang on social media and the importance of interactive human resources in direct marketing to tourists. This shows that maximum effort is needed in managing the marketing of the Prenggan Tourism Village brand communication.

CONCLUSION

Based on the results of analysis using branding strategy theory from Sisco Van Gelder, Schultz and Barnes. It can be said that the branding built by Prenggan Tourism Village regarding Omah Kalang through storynomics can be said to be not optimal. In the brand positioning of Prenggan Tourism Village, in several aspects of value and uniqueness it has been successful, but in the aspects of credibility, sustainability and suitability it has not been optimal in developing a strong storynomics narrative and identifying Omah Kalang. Brand Identity in the aspect of the image of the wong kalang village is still not optimal in its development, but in terms of the physical, personality, cultural, relationship, and reflection or image aspects it has fulfilled or been successful. There are several aspects to the Brand Personality of the Prenggan Tourist Village, such as aspects of sophistication

and toughness that have been successful, but the main thing to note is the validity of historical sources that must be explored and trusted for their authenticity. In Brand Communication, there are deficiencies in optimizing collaboration between stakeholders in marketing or disseminating the image of Omah Kalang in the Prenggan Tourism Village.

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