



Edu-Heritage-Based Cy-walk Tour in Educational Institution: Design, Content, Steps, and Challenges of Edu-Tourism in University Area

Tuti Elfrida^{1*}, Fatkurrohman¹, Fajarasih Luthfia Martha¹, Hastika Shafira¹ & Nilam Sari Ratnaningrum¹

¹ Tour and Travel Business, Vocational College, Universitas Gadjah Mada

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Abstract.

Yogyakarta, Indonesia is home to a number of popular tourist spots, in addition to being the city of one of the top tertiary institutions, Universitas Gadjah Mada. However, this one of Indonesia's oldest colleges still offers only a few recreational opportunities and tourist attractions. This study aims to identify alternative tourism potentials at UGM by extracting data about cultural heritage, philosophy, and inspirational figures—the three main elements in this research—in order to close the gap and provide the concept of edu-heritage tour within the context of the university. The data collection method used in this study is a descriptive qualitative, includes literature reviews, documentation, observation, and in-depth interviews. The three components of this study's structure include various key ideas, such as the metaphysical dimension, epistemological dimension, axiological dimension, heritage, history, international participation, roles in academic disciplines, and views and values of life. Each component communicates a variety of values, such as adversity, openness, simplicity, unity, independence, assurance, integrity, and so on. The tour material, which consists of three components and the core values, is then created to become an educational tourism activity, with design work beginning with archival studies and ending with a brochure and poster creation. This alternative tourism activity is anticipated to adhere to the notion of sustainable tourism, which uses travel as a platform for reflection and education to raise awareness of the importance of upholding values and expressing them through actions that are morally and responsibly.

Kata Kunci:

Wisata edukasi,
Keberlanjutan,
Wisata alternatif,
Universitas,
Yogyakarta.

Abstrak.

Yogyakarta, Indonesia merupakan rumah bagi berbagai destinasi wisata sekaligus kota salah satu perguruan tinggi unggulan, yaitu Universitas Gadjah Mada. Meski demikian, masih minim aktivitas dan atraksi wisata yang ditawarkan di salah satu universitas tertua di Indonesia ini. Demi mengisi celah tersebut serta menawarkan konsep edu-heritage tour dalam lingkup universitas, penelitian ini bertujuan untuk mengidentifikasi potensi wisata alternatif di UGM melalui penggalian informasi data tentang sejarah, cagar budaya, filosofi dan tokoh-tokoh inspiratif, yang menjadi tiga elemen utama dalam penelitian ini. Penelitian ini menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data meliputi studi literatur, dokumentasi, observasi, dan wawancara mendalam. Ketiga elemen dalam penelitian ini mengandung beberapa core points, mencakup metaphysical dimension, epistemological dimension, axiological dimension, heritage, history, international participation, roles in academic fields, serta views and values of life. Masing-masing elemen menyampaikan beberapa nilai, diantaranya struggle, openness, simplicity, unity, independence, confidence, integrity, and so forth. Materi dan konten wisata yang mencakup 3 element dan the core values kemudian dirancang menjadi sebuah edu tourism activities yang perancangannya dimulai dari archival studies hingga brochure and poster design. Kegiatan wisata alternatif ini diharapkan sejalan dengan konsep pariwisata berkelanjutan yang menjadikan pariwisata sebagai media edukasi dan refleksi, sehingga tumbuh kesadaran untuk ikut menjaga dan melestarikan nilai-nilai serta mengekspresikannya melalui tindakan yang berintegritas dan bertanggung jawab.

* Corresponding author.

E-mail addresses: tutielfrida@ugm.ac.id (Tuti Elfrida).

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1. Introduction

Tourists are increasingly requesting walking excursions as a unique interest in travel. By constructing walking tour packages with specific subjects in line with the locale or tour route, certain districts are offering this activity more frequently. Since each route/area offers unique stories and experiences, it is normal for tour participants to want to learn about other tales and travel alternative routes. Walking tours typically involve exploring a neighborhood, a maze of alleyways, or a collection of old buildings to uncover historical tales or discover certain peculiarities that define a place. Travelers of all ages and educational levels frequently participate in it and eventually form groups. The tour guide occasionally allowed the visitors to pause at a historic home or building so they could inspect it and greet the owner of the structure, which had specific aesthetic and historical significance. It is thought that the connections between walking tours and historically or culturally significant structures efficiently raise awareness and concern within the community, and especially among the participants, for the preservation of cultural heritage. The educational principles presented in this activity broaden people's perspectives and give them information and firsthand cultural and historical experiences.

Government offices, museums, and schools are presently housed in several historic Indonesian buildings. As one of the top universities, Universitas Gadjah Mada (hereinafter referred to as UGM) has a number of historical treasures since several of its structures are listed as cultural heritage and yet preserve its authenticity. Since UGM has been effective in maintaining and managing cultural heritage buildings, including the "Gedung Pusat", it was given the Preservation of Cultural Heritage and Cultural Heritage Award by the Governor of Yogyakarta in 2012 (Ika, 2012). A different structure, the Pantjadarma building, was also designated as a historic treasure due to its use with the 1959 Colombo Plan Conference (Sholikhah, 2020). Gadjah Mada, the name of the institution, has special importance and honors Mahapatih Gadjah Mada of the Majapahit kingdom, who was successful in unifying the archipelago. Its position in Yogyakarta thus has strategic importance given that it serves as the primary domestic and international tourism attraction for Indonesia.

Tourists continue to favor sites with a strong cultural component, such as those rich in cultural heritage. For the sake of sustainable preservation and education, new possible historical and cultural heritage sites have to be investigated and included as alternative tourism destinations. In this context, Universitas Gadjah Mada, which has resources related to historical and cultural heritage, may be promoted in the travel and tourist industry. Additionally, Universitas Gadjah Mada rose to prominence as an educational institution both nationally and internationally. It would be advantageous to introduce Universitas Gadjah Mada to the larger community through tourism, welcoming visitors to the university area, sharing narratives, and examining the history of certain structures, items, and sites. Given that Yogyakarta holds the designation of "city of education," the tourist industry there may provide an alternate idea of tour and travel with an academic emphasis.

2. Literature Review

There is still a dearth of literature that discusses schools or universities as vacation spots or attractions. When universities and tourism are combined, they typically talk about the role of universities in the development of tourism, edu-tours led by university students, or international students traveling as edu-tourists (Saidi, et.al., 2020; Arionesei, et.al, 2015; Tomasi, et.al, 2020; Lam, et.al., 2011, Donaldson & Gatsinzi, 2005). However, walking tour activities are often planned to educate participants about the visited sites. According to Ritchie et al. (2003), educational tourism (also known as edutourism) is defined as a tourism product designed to teach tourists about a particular region. It was later disputed by McGladdery and Lubbe (2017), who claimed that it is not always simple to determine whether the desire to learn while traveling is a primary or secondary motivation. They added that edutourism is basically an activity carried out by those who travel, stay and spend the night for a

while, and have excursions for education and learning as the primary or secondary goals of the entire series of trips. Tourists may visit a location for reasons other than amusement or enjoyment, such as to learn about the history, culture, or language of the region (Spanoudis, 1982). They may also travel with the intention of acquiring new knowledge. A learning component appears to be formed in travel, even though it is frequently a passive one, given that useful skills and information might be gained spontaneously and accidentally (Falk, et al., 2012). After taking part in a tour, certain transformational processes with quantifiable results, such as cognitive (learned information), emotional (attitude and ways of thinking), and behavioral (skill development), may take place (Ritchie et al., 2003).

Ecotourism, heritage tourism, rural/farm tourism, and student exchanges between educational institutions are some possible ways that edu-tourism might be conveyed. According to Ankomah & Larson (2000), materials employed in edu-tourism may be divided into numerous categories, including culture/history, the outdoors, rural areas, and study abroad opportunities. The partnerships and combinations that result from these diverse forms and dimensions are known as edu-heritage tourism, edu-cultural tourism, edu-ecotourism, and so on. Referring to the experiential value of learning and personal growth put out by Pine and Gilmore (2013), Richards (2011) stated that educational tourism, encompassing ecotourism, cultural tourism, and agritourism, might be more tied to participants' experiences and seen as transformational.

As a component of edutourism, cultural heritage is linked to items that are susceptible to damage or destruction, lack of knowledge and conservation policies, inappropriate interpretations, shifting resource values, excessive consumption, and exploitation (Guillén-Peafiel et al., 2022). In this environment of cultural heritage vulnerability, object education becomes crucial to raise cultural heritage values awareness while preventing ecological harm and destruction brought on by tourism. Additionally, it is crucial to invest in education even at the graduate level to shape visitors' tastes for heritage tourism in order to establish a dynamic and quickly expanding cultural heritage and tourism industry (Mansouri, 2014). Numerous locations, lodging options, tourist attractions, and recreational activities are available. Each traveler chooses the locations they visit in the area for a variety of reasons. Various elements, including the wants and habits of the visitors as well as external ones, have an impact on their decision-making process (Djeri et al., 2007). The attractiveness of the location, including the resources available, as well as visitor views and expectations, form the basis of external considerations. While the need to escape (from routine), leisure, relaxation, prestige, health and fitness, and social connection have an impact on internal elements, such as decision-making (Hsu et al., 2009). These internal and external variables then decide whether visitors will go to tourist sites for culture, religion, shopping, gastronomy, or other attractions like events, sports tourism, or dark tourism.

Given that several universities keep old and historical structures recognized as cultural assets, the heritage integration in edu-tourism may entail the university's function as a mediator. Universities and other institutions of higher learning are crucial to educational tourism because they see it as an engaging location for research that offers chances for learning-related activities as well as ways to engage or educate people of the larger community (Pitman et al., 2011). Additionally, they supported the growing connections between the university and the community that offer ethics instruction outside the boundaries of academic study by offering moral instruction for professional development, using the entire world as a pedagogical setting, implementing techniques like practical and experiential learning, and exposing students to the real world. The development of tourist programs and educational materials requires cooperation between universities and industry participants, as well as government participation in establishing public policies, resource identification, and infrastructure management. Certain elements of what Sharma, et al. (2015) referred to as the 3E, including environmental considerations, engagement, and exploration, should be put into practice for more sustainable growth in edutourism, where the institution plays the role. Environmental considerations entail supplying tourists with knowledge-based information, teaching them to respect the

environment where they are traveling, advocating for the preservation of biodiversity, and drawing more attention to cultural assets. Engagement refers to tour participants' active involvement in order to fully immerse themselves in the environment and to develop their niche interests. While the exploration assists visitors in gaining an authentic understanding of the location through on-the-job training. To address societal and ethical challenges, a multi-stakeholder learning community must be established that includes both university students and local youth and adult learners (Tomasini et al., 2020).

3. Methods

The study was conducted using a qualitative descriptive methodology over the course of two phases: the exploration of the primary content and narrative for the cy-walk (an abbreviation of cycling and walking) tour and the trial execution of the tour as the last stage of development. Four methods of gathering data were used in the first step, including literature studies, archives and documentation, in-depth interviews, and observation. A literature studies was performed to identify the gaps in edutourism research, particularly that done at universities. Additionally, the notion of starting an edu-heritage tour at the institution that concentrates on three primary topics—figure, philosophy, and cultural heritage—was inspired. Data for these three components was gathered from UGM documents and archives, including photos, speech scripts, newspapers, decree, and UGM chancellor's annual report in 1964, and certificates, also supplemented with research from pertinent literature, including books and journal articles.

In-depth interviews were also undertaken to confirm and supplement the information gathered from archive and document investigations. There were four interviewees in all, including two senior academics, a member of the UGM archive office staff, and the writer of the “Filosofi UGM” book. The interviewees were specifically questioned about philosophies, histories, cultural heritage, and inspiring figures within the UGM context during the unstructured interviews. In order to further corroborate the findings of archive/document research, interviews, and field observations, observational methods were also used in this study. Additionally, observations were done to identify key locations and pathways that were suitable for narrative. A trial cy-walk tour was part of the second stage of this study, which featured 5 students who participated voluntarily. In order to evaluate the tour design when it is finalized, observation techniques are being employed then to test the design. Given that the researcher employed a variety of data-collecting approaches for this study, the data triangulation method was used to analyze the data. The triangulation method analysis procedure involved data collecting, data reduction, data display, and conclusion drawing throughout a number of steps. The eight-month duration of this study was from March 2022 to October 2022.

4. Finding and Discussion

4.1. Content of Cy-walk Edu-heritage Tour of UGM

The creation of UGM as a higher education institution in Indonesia was not exempt from the struggles that eventually contributed to the pride of the country. In addition to intellectual properties related to academia, UGM also has a range of information that may serve as a source of education, inspiration, or motivation for students or the general public. In this study, supplementary information is at least concentrated on three topics: philosophy, cultural heritage, and inspirational figures.

Philosophy

Universitas Gadjah Mada was developed and planned with a specific ideology in mind, whether it was for the buildings, the layout, or other components. The idea and significance of UGMs are clearly visible in the 'Gedung Pusat' (main building), UGM main gate or entry, and flora placed inside the UGM area. For example, the philosophical aspects of the Gedung Pusat are represented in three separate dimensions, including metaphysical dimension, epistemological dimension, and axiological dimension (Santoso, 2019). The first dimension was metaphysical, and it followed the imaginary axis between Mount Merapi, the Palace, and the Southern Sea. The spatial aspect is linked to some considerations which refer to the combination of macrocosms and microcosms.

Second, the epistemological dimension applied to the building design is a combination of Egyptian, Greek, Roman, European, Hindu, and Javanese knowledge and culture, which blend into a masterpiece (Sudaryono, 2012). The pillars of the Gedung Pusat, for example, are a blend of typical European, Middle Eastern, and Indonesian architecture. The combination contains academic meaning as the ability to explore knowledge located at the top of the world to be applied and adapted to the land of the Archipelago. Third, the axiological dimension where the building was constructed with an open design without doors aimed to provide space and opportunities for anyone to be able to enter from various directions. The value of simplicity may also be found in the building's architecture and ornamentation. The pillars in the building's main lobby depict a Papyrus tree with snake pattern decorations as a symbol of glory attained through education. There are also 'kala-makara' on the north and south sides of the structure as a repellent to calamity or misfortune. Furthermore, the continuous rectangular shape of this structure demonstrates the significance of harmony with the surroundings. This structure is made up of seven major doorways that follow the principle of the number seven (pitu) in Javanese culture. This indicates that UGM offers pitulungan (help), pitutur (advice), and pituduh (direction). Meanwhile, on the second level of this structure, the five doors represent Pancasila as the foundation of UGM, while the conical-shaped roof represents surrender to God and the return of all things to him.

Aside from the structures, trees were also planted throughout the UGM region according to certain meanings and ideologies. As the plants represented different parts of Indonesia, an archipelago design was used for the park arrangement along UGM Boulevard. The variety of tropical plants symbolizes the Indonesian national motto, 'Bhinneka Tunggal Ika'. The Sawo Kecil trees, or Sarwo Becik in Javanese, are seen along the road leading to the Gedung Pusat and represent the academicians at UGM upholding good behaviour. The Banyan tree, which represents democracy and protection, was also planted to encourage academics to speak up for and defend the community. The seven cypress trees in the Gedung Pusat region represent qualities that all academics should exemplify seven noble qualities, including honesty, avoiding damage, being truthful with pledges, not taking illegal substances, not wanting accolades, maintaining cleanliness, and hating primping. In addition, Bodhi trees are also planted in the UGM area, a tree where Siddhartha Gautama (in Buddhism) received revelations, so it then reflects a symbol of enlightenment. It seems that the mini forest near the Gedung Pusat also symbolizes the people and indicates that the UGM academicians should come with enlightenment to the Indonesian people.

Cultural Heritage

The Gedung Pusat and the Pantjadharma Building, both of which were constructed in 1949 and have distinct historical and cultural qualities, are two of the UGM structures that have been designated as being a part of the cultural heritage. The Gedung Pusat of the UGMs, which was constructed in 1951 and opened in 1959, satisfies the requirements for being a monumental architectural work in addition to serving a defined purpose. This building was designed by GPH Hadinegoro, an Indonesian native architect who at that time was an official of the Buildings Bureau. Given that it was the first national structure constructed without the aid and assistance of the Dutch, this fact was a source of pride for Indonesians. In the opening speech during the building inauguration on December 19, 1959,

President Soekarno mentioned that this building was built based on the proclamation spirit of August 17, 1945, which include a spirit of independence, a spirit of unity, a spirit of sacrifice and sincerity, and a spirit of development.

Apart from the Gedung Pusat, the Pantjadharma building on the west side of the university area has also been declared as a cultural heritage. This building owns several historical values as the background for its construction. The Pantjadharma building, under Hamengku Buwono IX's consent, was once used for the preparation of the Colombo Plan, a conference for actualizing Colombo Plan activities. It was an international event attended by delegates from around 21 countries, including Japan, India, Pakistan, Cambodia, Thailand, Laos, the Philippines, Sri Lanka, and Singapore, as a collective intergovernmental effort to strengthen the economic and social development of its member countries in the Asia-Pacific region. At the time, hosting a significant international event was a great honor and source of immense pride. The Pantjadharma building has additionally served as a dorm for students. In the Universitas Gadjah Mada Annual Report for the academic year 1951–1952, the university's president, Prof. Dr. M. Sardjito, made note of the proposal to build a hostel for students. UGM had trouble finding lodging for about 3,439 students over the aforementioned time period. So, on April 13, 1952, Hamengku Buwono IX founded the Guna Dharma Foundation, an organization that helped UGM build dorms for its students.

Inspiring Figures

Numerous influential people from Indonesia who attended education at UGM were not only professionals in certain scientific disciplines but also instilled moral principles that would later serve as role models. Inspirational leaders like Prof. Drs. Sardjito, Notonagoro, Herman Johannes, Koesnadi Hardjosoemantri, Damardjati Supadjar, Siti Baroroh, Teuku Jacob, Prof. Ir. Wreksodiningrat, Omar Kayam, Prof. Dr. Kuntowijoyo, and W.S. Rendra contributed to the advancement of their respective fields and disciplines. Prof. Dr. Mas Sardjito provided emergency medical care and produced medications for the insurgents during the conflict. Additionally, his studies in the medical area helped advance medical advancements globally. It was not surprise that the World Health Organization (WHO) listed him on the list of expert panels in the field of serology and laboratory aspects in its official circular letter released in 1960. Prof. Dr. Johannes, who reacted quickly to the time's high oil costs, is another source of inspiration. He then carried further research and created a biomass charcoal briquette-powered burner. Additionally, he was always on the lookout for alternative fuels that might be generated from local resources such lamtoro gung, nipah, thistle, agricultural waste, and peat and used widely by the community. Prof. Notonagoro also inspired people by his performance on the national stage. He emerged as a thinker who restored Pancasila's status and dignity in the Indonesian constitution following an attempt to replace Pancasila as the foundation of the state during the liberal democracy (1950–1959 period). Notonegoro established himself as a philosophy pioneer in Indonesian academia. Philosophy has been taught at UGM since 1955, when it was made a requirement for all faculties. Notonegoro felt that philosophy would help individuals face and solve difficulties by encouraging them to think critically and objectively.

Not only are academic and scientific ideals imitated from such personalities, but also concepts or values that they live by. His life philosophy, "By giving we will be rich," is another source of inspiration for Prof. Dr. M. Sardjito. He formerly devoted his time and attention to advancing society. He also highlighted the need of carrying out work to the best of one's ability, regardless of results, and of valuing ownership of work outcomes because life is essentially a means of coming back to God. Prof. Dr. Damardjati Supadjar also emphasized the value of the *Asih* (loving), *Asuh* (care), and *Asah* (sharpening) learning methodologies that Ki Hadjar Dewantara taught. *Asih* refers to a parent's and a family's responsibilities and roles. *Asuh*, however, refers to the duty and function of educational institutions like universities and schools. The definition of the *Asah* is the obligation and function of the neighbourhood. Another historical figure, Wreksodiningrat, influenced in a different way since

he was a patriot who not only participated in academic life but also battled against colonialists. Wreksodiningrat offered instructions to UGM students from a number of faculties, including the faculty of engineering, law, and medicine, in order to carry out his battle throughout the conflict, telling them to blow up the bridge at specific spots. He used to use his expertise as a civil engineer to develop infrastructure for the community, such as tunnels, gates, clean water pipes, and perimeter walls.



Figure 1. Cy-walk Edu-heritage Tour Resources and Content

4.2. *Value in Cy-walk Edu-heritage Tour*

A learnable set of values may be found in philosophy, history, and historical people. The information revealed the maturity of the architectural and design concepts, plans, and objectives in terms of philosophy. The building's layout and architecture were carefully thought out, and latent ideals like the importance of struggle, simplicity, open-mindedness, noble behavior, and serving as a light and guardian for others were taken into account. The idea of "Bhineka Tunggal Ika," which is represented by plants or trees from many Indonesian islands, also emphasizes the need for unity and togetherness despite differences in beliefs and viewpoints. Anyone should constantly keep in mind that all is given back to the Almighty because the conical roof of the Gedung Pusat is a reflection of the importance of spirituality. Particularly in light of UGM's founding history, patriotism and nationalism are viewed as role models. This educational facility, which was established a few years after Indonesia gained its independence, is evidence of the fight to raise the nation's dignity and make it more competitive on the international stage. The absence of the Dutch contribution to the founding of UGM is another indication of the nation's independence and self-sufficiency. The capacity of UGM to hold international events demonstrates the nation's and country's confidence in its ability to compete on a global scale. Meanwhile, the figures provide a variety of inspirations. Academicians as well as the public were inspired by the characters' perseverance in pursuing knowledge together with their fight to preserve Indonesia's independence and against groups that sought to topple Pancasila. They innovated and worked hard for the interests and welfare of the people despite having inadequate facilities and few resources. These role models helped people develop as human beings so they could play important and constructive roles in society.

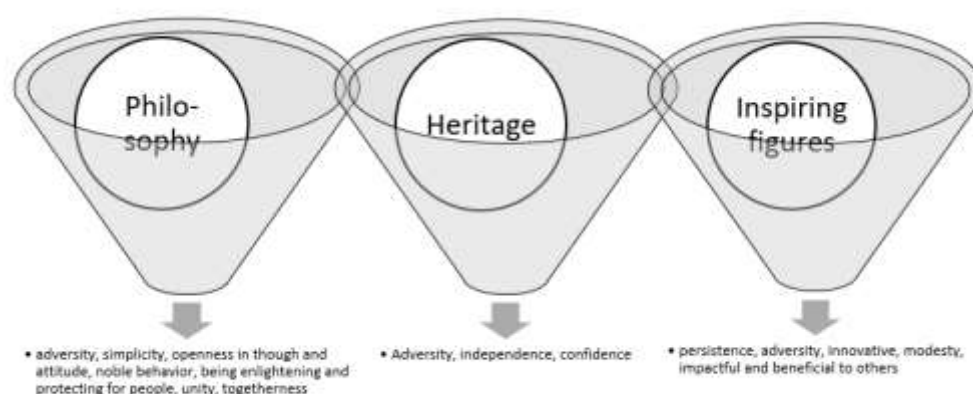


Figure 2. Value of Edu-heritage Tour in UGM

4.3. *Implementation of Edu-heritage Tour and Additional Interactive Activities*

Stakeholder participation is necessary to improve the effectiveness and appeal of tourism-related activities. It might also guarantee that the goals, expectations, and objectives would be met to the fullest extent possible. Participants in this cy-walk edu-heritage tour at UGM discovered fascinating stories relating to the three main components (philosophy, cultural heritage, and inspirational figures) while touring specific areas and locations on a bicycle (cycling) and also on foot (walking), especially for bicycle-inaccessible areas. Participants paused multiple times to look at the finer features of specific plot-related items, like the *Kalamakara* in the Gedung Pusat. Additionally, participants were requested to participate in interactive group activities where they located specific items or symbols in a space that had been given with various photos. At the conclusion of the tour session, participants were likely to share and discuss their ideas on the trip they just completed.

This two-hour cy-walk educational heritage trip started at the UGM main gate, also known as the UGM roundabout, and ended at the Pantjadharna building. Bicycles were the mode of transportation for this activity, thus access to the campus bicycles was made possible through cooperation with the Directorate of Management and Maintenance of UGM Assets. Participants on the cy-walk edu-heritage tour were limited to 10 persons in order to achieve the intended objectives. After completing this activity, participants were able to emulate the motivating ideas employed in everyday life.

4.4. *Steps and Challenges for UGM's Alternative Edutourism Development*

Beginning with archival research of the history, information, statistics, and tales about UGM that were accessible, the creation of the cy-walk edu-heritage tour took place over the course of around seven months. Interviews with experts, including UGM archivists and the author of *Filosofi UGM* book, were also done as part of the process of researching stories and facts. The researchers organized the material and data, once they had been gathered, considering how relevant they were to the core issue. In this step, some data and information must be first saved before concentrating just on the pertinent information.

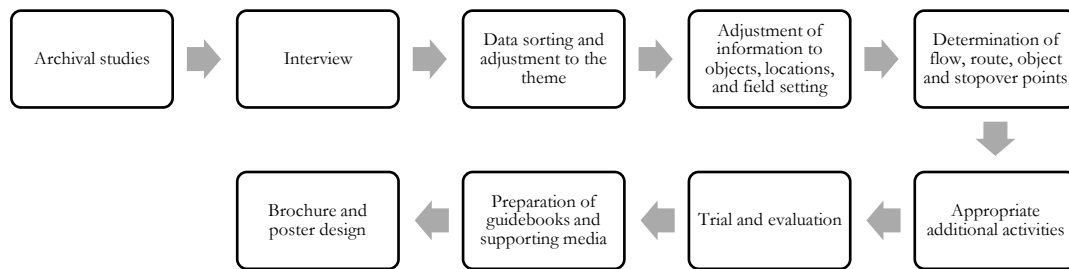


Figure 3. Steps of Cy-walk Edu-heritage Tour Development

Field observation was the following step, which was used to adapt the narrative, information, and statistics to the real field environment. Multiple trials and errors are made while keeping in mind that the researcher must adapt the data and information to a certain plot and route to make it easier for the participants to receive the most inspirational experiences. At this stage, stopover locations for closer examination of artifacts were chosen, and concepts for extra tour activities were generated. Once the stories, narratives, and itineraries were identified, a tour map was created and sent to the participants prior to the trip's start.

The trial tour phase is the following step in the development of this cy-walk instructional tour. In order to evaluate the effectiveness of this alternative tour activity, the researchers worked with a number of students, implemented the intended flows and itineraries, and included interactive activities. After the trial phase, this tour activity is also evaluated to detect flaws and make modifications for a more well-organized execution. An effort was made to create a manual for the development of this cy-walk edu-heritage tour in order to provide the organizers something to refer to during implementation and help them be more targeted and on time for the intended audience. The researchers created images, graphics, and pictures that were utilized as media throughout the trip to transmit information or narratives. The last step is creating advertising pamphlets or posters to draw in potential participants.

Conveying moral and inspirational or motivational messages to guests is a problem for the organizers because the major topic and concept of this trip is inspiring edu-heritage. To direct the participants in learning the values, the guide must possess a particular level of experience in the information-transmission process. Therefore, it is important to choose tour guides who will help the group achieve its goals and objectives while also having a beneficial effect on the individual tour participants. In addition to being able to provide facts and tales, tour guides also need to be able to engage with people well in order to run interactive activities and lead visitors to a certain point of reflection and meaning at the conclusion of the tour.

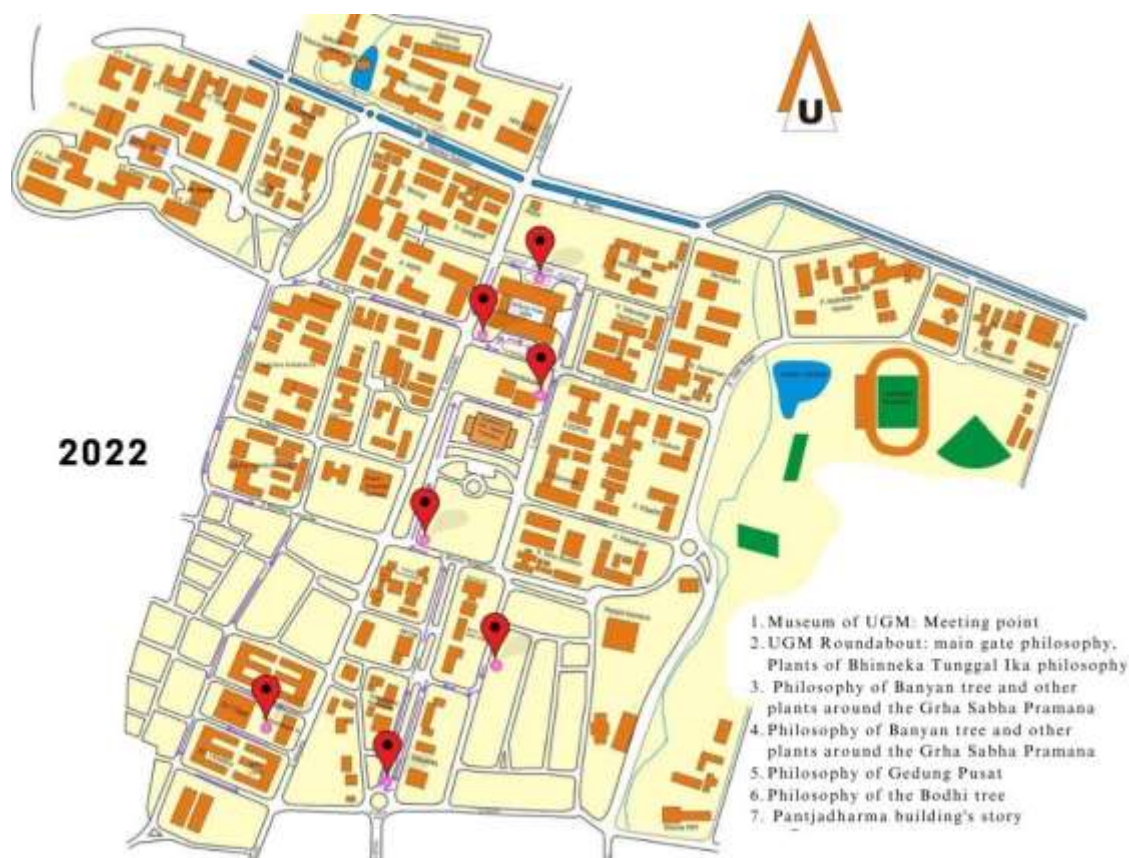


Figure 4. Cy-walk Edu-heritage tour Route

4.5. *Edu-heritage Tourism and Informal Learning Media in the University*

The cy-walk edu-heritage tour activities at UGM highlight the ultimate purpose in the tourist context of providing inspiration and motivation for the tour participants. Although Wang & Li (2008) said that edutourism is a travel pattern that attempts to increase knowledge and master skills, involvement may also result in changes in attitude and character. In this edu-heritage tour, education plays a part in communicating implicit values as well as historical and philosophical understanding from the stories. Bhuiyan et al. (2010) also emphasized the objectives and the fact that edu-tourism activities might be acquired from educational institutions like schools or universities as well as from other organizations like travel agencies. The development of edutourism might concentrate on educational initiatives that attempt to alter participants' cognitive traits, participatory knowledge, skills, and attitudes.

Cy-walk edu-heritage tour which is a combination of edutourism and heritage tourism might then be interpreted as historical and philosophical educational activities at a cultural heritage site. This idea is consistent with Smith's (2013) assertion that edutourism is classified according to its components or locations that have particular potential, such as ecotourism, heritage tourism, rural tourism, or community-based tourism. In addition to the learning lessons that have been offered, direct trips to relevant areas or sites undoubtedly enhance experience and comprehension (Sharma, 2015). The Council of Europe's Committee of Ministers' recommendation No. R (98)5 to Member States on heritage education further stated that such an approach refers to incorporating cultural heritage as part of teaching through active and cross-sectoral methods, collaborations with cultural fields, and the use of various forms of communication and expression (Council of Europe, 1998). By upholding the values of education and sustainable development, tourism has always aimed to be a platform for

the communication of cultural heritage (Zarate, 2017). As a result, management of tourist activities in a more meaningful manner is needed in order to transform them into sources of knowledge and identity and prevent the perception of them as a commodity.

5. Conclusion

The growth of the tourism industry necessitates the involvement of all parties in developing alternate activities, attractions, and travel locations that will promote long-term tourism objectives. The UGM area's "Cy-walk edu-heritage" is a different kind of tour that aims to educate the general public about cultural heritage, inspirational people, and philosophical ideas. The exploration of information, comprehension, as well as inspiration and motivation for living, is required from participants. The formal settings where students registered to pursue a specific branch of knowledge are universities or other higher education institutions. However, if the school offers informal education for extending a beneficial impact on self-development, both among students and the larger community, its utility for the community will be more clearly demonstrated. This cy-walk educational heritage tour can serve as a break from more formal academic activities for students to gain a sense of community, a deeper understanding of the university, as well as inspiration and motivation to study honestly and responsibly. Given that the university is a hub for knowledge and innovation with a dynamic development, numerous events, programs, and stories could be created in the future. To improve the tour's content and reach more worthwhile objectives, it is important to look into the inspiring stories of current UGM figures.

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