



Gen-Z Activities in Historical Tourism Branding at Mirigambar Temple

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Abstract. Mirigambar Temple is one of the temples which is unique and has a relief that tells the story of *Panji Wasengsari*. Uniqueness is the relief of shrimp found on the walls of the temple, which is the only relief of shrimp in Indonesia. The tourism sector, which was stuck during the pandemic, is now starting to adapt, recover, and get up. During the pandemic, people also survived by consuming unlimited digital media. Gen-Z awareness of digital media has a significant impact on behavior, including awareness of social media, dissemination of information quickly and widely, being active in social activities, and mental health. The purpose of this research is to find out the relevance of several Pentahelix sectors and the role of Gen-Z in responding to the existence of the Mirigambar Temple. The method used in this research is descriptive qualitative with data collection through literature studies, observation, interviews, and data analysis. The results of this study stated that Gen-Z plays an important role in the sustainability of Mirigambar Temple. Gen-Z is connected with the collaborative concept of 5 fields, which include Academic, Business, Community, Government, and Media (ABCGM). Gen-Z is able to develop viral concepts on social media, technology, and innovation, as well as conservation and sustainability.

Keywords: Branding, Village Tourism, Pentahelix, Gen-Z, Mirigambar.

1 Introduction

Mirigambar is a village located in Sumbergempol District, Tulungagung Regency, East Java Province, Indonesia. In this village, there is one of the historical heritages in the form of a temple which is estimated to have been built during the Majapahit Kingdom, or even before that. The structure of the Mirigambar Temple is made of red brick, and on the walls of the temple, there are several reliefs containing the story of Panji. Until now, this place has become a favorite destination for students in Tulungagung and its surroundings, who want to know historical insights outside of school.

It is said that Mirigambar Temple is unique in the reliefs on the temple walls. These reliefs include the story of Panji with the character *Wasengsari* depicted as a "cap-figure" [1]. The Panji story is one of the oral traditions of the ancient Javanese

cultural heritage which tells of the struggle of a prince in seeking love, truth, and justice. Apart from that, another unique feature of Mirigambar Temple is that one of the reliefs is engraved with shrimp shooting arrows. This shrimp relief is the only relief in Indonesia and still holds unsolved mysteries to this day, from the relationship between Mirigambar Temple, Panji relief, and shrimp relief.

Some of this visual uniqueness is of concern to researchers in the fields of archaeology, history, literature, fine arts, visual communication design, and tourism. These studies have been carried out and have had a positive impact on Mirigambar Temple in particular, and the surrounding community in general. The very visible impact is from the side of education and tourism.

It is not easy to develop the history of the tourism sector. Its potential is of course different from other tourism which has easy and many elements to be exposed. Moreover, the Mirigambar Temple has long been in a deplorable condition so that it looks very fragile, unattractive, and seems to lack attention from various entities. Until mid-2021, the Mirigambar temple has been renovated and looks neater, cleaner, and sturdy.

The tourism sector, which was stuck during the pandemic, is now starting to adapt, recover, and get up. During a pandemic, people also survived by consuming unlimited digital media. Public awareness of digital media has a significant impact on behavior, including; awareness of social media, dissemination of information quickly and widely, being active in social activities, and mental health [2], [3]. This impact is also felt by Gen-Z whose habitat is already in the digital media base. It is easy and fast to get the information obtained, it must be supported by wise powers and responsibilities in contesting and sharing information [4].

2 Method

The method used in this research is descriptive qualitative. The selection of this method is expected to be able to know the phenomenon in depth. As Sugiyono's opinion states that the descriptive method is a way to examine the status of a group of people, objects, conditions, systems of thought, or a class of events at present, with the aim of compiling descriptions, images, or paintings in a systematic, factual, and accurate manner [5].

To know a holistic and in-depth description of phenomena, what is done in relation to descriptive qualitative is to conduct: Interviews, observations, and document analysis. The document in question can be in the form of manual data or digital data related to Mirigambar Village.

The data used were obtained based on primary data sources and secondary data sources. Primary data sources are data obtained from the parties concerned directly, for example, such as interviews. Meanwhile, secondary data sources are data obtained from sources that have been published in general, such as books or scientific papers. Data collection techniques used in this research are through literature studies, observation, interviews, and data analysis.

Observations are made by looking for visual aspects of data and environmental conditions. Observation data will be documented in the form of images, text, and reference photos using a camera and then used as a study reference. To obtain information about the history of the story of Panji at Marigambar Temple, researchers conducted interviews with the Mirigambar Temple Locksmith, related agencies, and local community leaders [12].

3 Results and Discussion

3.1 Mirigambar Temple as a tourist destination

Based on the results of an interview with Nyoto, a caretaker for Mirigambar Temple as follows;

Before this temple was discovered, this area was previously called *Tamansari*. Since there was a temple with lots of pictures, it was changed to Dusun *Gambar*. *Gambar* Hamlet is adjacent to the neighbouring village named *Miridudo*. Then in 1921, a figure named *Mbah Demang Poncokromo* took the initiative to merge *Gambar* with *Miridudo*. The merger resulted in the name Mirigambar Village. Automatically, the temple at this location is also called Mirigambar Temple.

(Interview, 19 February 2023)

Meanwhile from a mythical perspective, some say it is Anglingdharma Temple. Because of folklore and stories from predecessors, it is said that this location was a stopover for the journey of King *Anglingdharma*. So until now the people also named Mirigambar Temple as *Anglingdharma* Temple.

The reliefs in Mirigambar temple contain elements of the Panji story, thus attracting the interest of archaeologists to research. One of the researchers who played an important role in the development of the study of the Mirigambar Temple is Lydia Kieven, who has come to Mirigambar since 1990.



Fig. 1. Relief containing Panji's story on Mirigambar Temple

3.2 Tourism Village Branding

The phenomenon of the mushrooming development of tourist villages in Indonesia has been inseparable from village funds from the government which are managed independently by the village, since 2015. After village infrastructure is built, the village government has the initiative to develop village tourism branding. With a spirit of collaboration, the village government, supported by the community, builds mutual awareness by examining all aspects related to sustainable local potential.

Especially now, since 2021, the government of the Republic of Indonesia through the Minister of Tourism and Creative Economy, is holding the Indonesian Tourism Village Award event (Anugrah Desa Wisata Indonesia-ADWI). This event is a response to the rise of Indonesian tourism from the downturn during the Covid-19 pandemic. The Ministry of Tourism and Creative Economy hopes that each village will have independent potential, resources, and most importantly be able to provide welfare to the village community.

Mirigambar Village has great potential to become a tourist village. Currently, the splendor of the Mirigambar temple has begun to be seen after being renovated in 2021. Several aspects related to "what to see" and "what to do" at the Mirigambar village destination can already be felt. To achieve expectations, various stakeholders must synergize and collaborate with each other.

The existence of Mirigambar Temple strengthens the potential of Mirigambar village to become a Historical Tourism Village. Mirigambar Temple can become a magnet for gathering communities who have a passion for self-development, according to their respective passions. Apart from archaeology and history, of course, many other scholars have an interest in this temple. Starting from the fields of music, traditional arts, dance, visual language, visual language, design, and even the tourism

sector. With a spirit of collaboration and mutually reinforcing, various sectors can work together and in the end, can improve the local regional economy.

Currently, Mirigambar Temple is often associated as an educational subject, so most of the people who come to the temple are related to research as a school assignment, writing theses, or other scientific research. If you look at the branding concept broadly, people who come to Mirigambar Temple are not only to see and examine the temple. However, the management of Mirigambar Temple can also be side by side with other potentials in the village.

For example, people who come to Mirigambar Temple will also be introduced to "Nyimplung", a typical Tulungagung regional food made from cassava and coconut sugar. The process of introducing "Nyimplung" if packaged attractively will make Mirigambar a village that has an awareness of village independence and potential.



Fig. 2. Nyimplung, a typical Tulungagung food. Made from Cassava and Coconut Sugar.

3.3 Pentahelix Branding Mirigambar Temple Tourism

Aribowo et al., [6] stated that the Pentahelix model was first introduced by Arief Yahya (Minister of tourism at that time), and was stipulated in the Ministerial Regulation of Tourism of the Republic of Indonesia Number 14 of 2016 concerning Guidelines for Sustainable Tourism Destinations that to create orchestration and ensure the quality of activities, facilities, services, and to create tourism experience and value to provide benefits and benefits to society and the environment, it is necessary to drive the tourism system through role optimization, academic, business, community, government, and media (ABCGM). Furthermore, Rosardi also mentioned that the pentahelix collaboration is very important to support joint innovation and contribute to regional social progress [7].

Tourism branding is the process of building positive images, identities, and perspectives that are embedded in tourist perceptions [8] so with branding, it is hoped that it will attract the interest and attention of tourists to visit managed tourist attractions. On the other hand, the form of visual identity attached to the brand is capable of forming an image, which will lead to the development of the facilities and

services provided. This will ultimately have the impact of increasing the number of tourists [9], [10].

A. Academic

The role of academics in the existence of Mirigambar Temple can be in the form of research which is mostly carried out according to their respective fields. These activities are in the form of; Scientific studies, destination sustainability studies in A3 (attractions, amenities, accessibility), communication and promotion processes, as well as environmental and social impacts.

Until now, many scientific studies have been carried out in Mirigambar. Scientific exploration of the temple, it is felt that it will never be obsolete. Various developments in human behavior as well as media developments will influence the existence of temples. Mirigambar Temple has the potential to continue to be studied. The presence of Lydia Kieven from Germany in 1990 in Mirigambar, became one of the encouragements for Indonesian researchers to continue exploring the mysteries of Mirigambar Temple. Kieven's contribution to the finding of "Topi Tekes" on the reliefs of the Mirigambar temple actually gave a new color to the development of Panji research in Indonesia.

In addition, destination sustainability studies must still be carried out. By carrying out the A3 concept (attractions, amenities, and accessibility), it encourages various parties to collaborate in creating a comfortable tourism space.

From the results of tracing and observing the Mirigambar temple area and its surroundings, the carrying capacity of tourist destinations is still lacking. When someone visits Mirigambar Temple, of course, there is something they want to see and do ("what to see" and "what to do"). In terms of activities, there are several events before the pandemic had been held such as the "Jejak Mirigambar" event which was held in 2018. The event was a series of art events enlivened by performances: music, dance, traditional games, cultural discussions, and "Pasar Malam" (night carnival). Gen-Z comes as players as well as spectators according to their passion. Socially, Gen-Z tends to enjoy the crowd and ignore the essence of "nguri-nguri budaya" (caring for and preserving culture) of the event.

In terms of amenities and accessibility, the road to the temple, parking lot, lodging, and places to eat in Mirigambar Village are not yet sufficient from a tourism standpoint. Someone who wants to come to Mirigambar and wants to stay overnight must stay in the middle of the city. The distance between lodging and tourist destinations is still very far. In this case, to support the activities of historical tourism village destinations, several residents' houses around the temple can be prepared. This can be done by making a tour package to Mirigambar. Starting from places to stay, special food menus, traveling around the village, making and processing typical Tulungagung food by tourists, and so on.

Of course, this requires a synergy from the village government and the local community. Lodging in question can be from residents' houses which are conditioned as a place to stay for tourists. The tourists will mingle with the homeowners. So that tourists can absorb Mirigambar's energy from various points of view.

B. Business

Business is one of the pentahelix elements that has a role in terms of sustainability. This business element should be a driving force for the development of Mirigambar community entrepreneurs. However, in reality, business people have not played an active role in developing Mirigambar community entrepreneurs. Some are only involved in the micro class (MSMEs).

Business people are reluctant to get involved in the tourism process in Mirigambar, becoming one of the obstacles to tourism development. One of the causes is inadequate road access, the local community's lack of awareness of tourism, and doubts about investment because the local community is considered less consumptive.

C. Community

Activities in Mirigambar are supported by several communities that have a direct interest in the sustainability of arts and culture. Some of these communities are actively holding shows. Some of these communities also support their communities at personal expense, without any sponsors or financial support. This shows that their totality and desire for the preservation of cultural arts is very high. In addition to the “Karang Taruna” (youth organization) in Mirigambar, several art communities also work together directly in Mirigambar events.

Some of them are: *Reog Odrog*, *RUCI Tulungagung*, *RUCI Ponorogo*, Mural, Speaking Mirigambar, and “Bursa Tosan Aji”. They organize events with activities: drawing and coloring for children, writing Javanese characters, traditional games, drawing murals and graffiti, storytelling, and an exhibition of Mirigambar's potential. If managed and cared for properly, the potential of this community is very feasible to be a supporter of tourism in Mirigambar village.



Fig. 3. Cultural discussion at the “Jejak Mirigambar” event, 2018

D. Government

In this case, the government acts as a regulator and controller in every activity. The government also acts as a coordinator of stakeholders who contribute directly to the development of tourism in Mirigambar village. From the closest structure, the

Mirigambar village head is very happy with the restoration of the Mirigambar Temple in 2021. It is hoped that this will trigger an increase in the number of visitors. In addition, it can be a lighter for Gen-Z to be actively involved in promoting, reporting, and bringing good messages to their social media accounts.



Fig. 4. Mirigambar Temple after being restored.

E. Media

Media also plays a very important role in terms of reporting and publication. It can be said that if managed properly, the media plays an important role in a sustainable news channel. This can support an entity that Mirigambar Temple has a good brand image. The mass media is also a link between the government and society at large. Media is also used to disseminate information widely to local and foreign tourists.

The involvement of the media in reporting on Mirigambar Temple is indeed very large. Tourism events or government agendas in Mirigambar can be widely disseminated through media publications. This is also supported by radio, local television stations, online news media, and print media.

In addition, in this digital era, the viral indicator is a benchmark for the continued success of the media. As Gen-Z tends to be more adaptive to digital media, they always use this media as a means to build perception and existence.

3.4 Gen-Z as tourism branding agents

In the current era of media change, of course, it also has a big influence on the habits of Gen-Z in taking a role in tourism branding. The role of Gen-Z in tourism branding is as follows.

Gen-Z can mobilize through social media. Gen-Z is active users of social media who have a very strong influence on the shape of trends and opinions. Gen-Z often shares their activity experiences on the Instagram, TikTok, and Youtube platforms. This, without realizing it, can be used by tourism managers to take advantage of their power and influence. As a term that often appears, namely celebrity endorsement, which is a person or an entity that is able to influence and can be imitated by its followers [11].

So, when the management of Mirigambar Temple is able to see this opportunity, then they can take advantage of the presence of Gen-Z to expose the Mirigambar temple from various sides, then narrate it on social media, so that it will have a big influence on the community.

Furthermore, Gen-Z is capable of managing experience-focused content. Gen-Z tends to be looking for unique experiences when traveling. Gen-Z will tend to exploit the travel process, interact with local culture, and narrate the journey into an adventure. This trend is actually able to have a positive impact when they have to come into direct contact with Mirigambar Temple. Mirigambar Temple will be frequently uploaded, reported, and narrated with interesting stories.

Furthermore, Gen-Z was born in an advanced digital era. This will encourage Gen-Z to always be integrated with digital technology. They will always look for tourism activities related to augmented reality, virtual reality, and applications. So if a tourism brand is able to adopt technology and share innovative experiences, it will certainly be preferred and chosen by Gen-Z. Gen-Z is also capable of developing digital activities for tourism brands, including Mirigambar Temple.

4 Conclusion

According to the findings of this research, Mirigambar Temple is one of the temples that is quite unique in its relief that narrates the story of Panji Wasengsari and a shrimp shape that is discovered on the temple's walls, which is the only temple with relief of shrimp in Indonesia. Because of this distinction, it is essential to preserve the Mirigambar Temple's existence through historical branding. The Pentahelix model/concept was used to achieve this aim. As a result, it can be concluded that Gen-Z plays an important role in the sustainability of Mirigambar Temple. In this case, Gen-Z is connected with the collaborative concept of 5 fields; which include Academic, Business, Community, Government, and Media (ABCGM) thus they are expected to be able to develop viral concepts on social media, technology and innovation, as well as conservation and sustainability in promoting or creating the historical branding.

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