

## SULTAN'S WISDOM IN PRESERVING CULTURE AS SUSTAINABLE TOURISM DEVELOPMENT (CASE STUDY: JERON BETENG, YOGYAKARTA)

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### Abstract

From the perspectives of economic, social, politics, and cultural preservation, the sultan's wisdom can have an impact on the entire ecosystem in the implementation of policies toward sustainable tourism destinations in the Jeron Beteng Region - Yogyakarta. The Jeron Beteng neighborhood, which is inside the palace fortress, is currently dealing with global phenomena like population growth, declining public service quality, decreasing availability of residential areas, traffic congestion, a lack of parking, rising levels of energy consumption, garbage buildup, and rising crime rates. As a result, the Jeron Beteng region can continue to be sustainable thanks to palace culture, which has been described by the sultan's knowledge in formulating policies, along with standards and principles for managing the quality of life.

The Yogyakarta Palace, which is the de facto owner and authority of the land and the culture inside it, as well as other supporting papers are used in the research's descriptive qualitative methodologies to gather both primary and secondary data from government officials, community members, and other sources. The methods of gathering data include interviews, observation, and documentation. The study's findings demonstrate the sultan's wisdom toward environmentally friendly tourist attractions in Yogyakarta's Jeron Beteng district, which is deeply concerned with cultural preservation. However, the sultan's position is still crucial in encouraging people to adhere to legal requirements.

**Keywords:** Sultan's Wisdom, Cultural Preservation, Sustainable Tourism Destinations, Jeron Beteng, Yogyakarta.

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### A. INTRODUCTION

The capital of the Special Province of Yogyakarta, it is divided into 4 districts, 78 districts, 45 sub-districts, and 393 villages on an administrative level. With only 3,172.984 km<sup>2</sup>, the Special Region of Yogyakarta is a relatively small province. Despite its relatively small size, it boasts a wide variety of physical surroundings. This exemplifies one of the unique features of Yogyakarta's Special Region (Kurniawan.A., et al, 2018). Yogyakarta is renowned for being a significant city in Indonesia's cultural, historical, and artistic spheres. It is also one of the country's most well-liked tourism attractions. There are many interesting locations to visit in this city, including the Parangtritis Beach, tourist temples, local cuisine, a variety of local crafts, and of course the Keraton, which serves as the cultural hub of the Javanese tribe. In addition, Yogyakarta is a fantastic spot to engage in enjoyable pursuits like riding a rickshaw, shopping at the market, or attending traditional art events.

The heritage places, cultural treasures, and historical assets in Yogyakarta, including the Jeron Beteng area, are among its attractions for historical tourism. The 'Beteng Baluwerti' neighborhood, which includes the 'Jeron Beteng' region, is part of the Yogyakarta Palace fortress and has four beteng corners, five 'plengkungs', and the entrances North and South 'Alun-Alun' and 'Regol Pangurakan'.

Jeron Beteng area has many tourist attractions which are historical and cultural heritage, including the Yogyakarta Palace complex, Taman Sari, Keraton Museum, "alun - alun", Bale Raos Restaurant,

Ngasem Traditional Market, etc., on the other hand the buildings in the area are also buildings - an ancient building that has its own characteristics. The character of Jeron Beteng is mostly formed by its physical elements which have heritage values, especially the Keraton, Alun-alun, and beteng walls. Changes in spatial planning and the physical environment have occurred, however, the essence or core of the physical landscape character of Jeron Beteng continues and contributes to the cultural identity of the Yogyakarta Palace and its city (Rahmi, 2021). The current state is inextricably linked to changes in the landscape brought about by old buildings losing their purpose as a result of being torn down to make room for new ones. This condition is more a result of a limited understanding of society itself. Many times, culture and all of its products are treated like inanimate things. As a result, culture is viewed as a sector that only uses budgetary resources in the midst of permissive circumstances and all-material benchmarks. This condition also occurs at various cultural sites in many locations (Hosseini, K., Stefaniec, A., & Hosseini, S. P., 2021); (Zhang, Y., & Lee, T. J., 2022); (Birendra, K.C., 2021); (Wang, S. X., Lu, W. M., & Hung, S. W., 2021).

In order for the tourism activities in the Jeron Beteng area to have a more beneficial impact on the tourism development in the city of Yogyakarta and also for the welfare of the local residents and Yogyakarta in general, it is anticipated that this research will yield a significant recommendation that can be used as a reference for investigating and maximizing the potential of the Jeron Beteng area. Because culture is a description of all human life processes that are related to both its physical elements as cultural traces and to its non-physical elements that manifest in people's everyday lives, culture preservation in social life of society is always interesting to study.

According to the Law (Undang – Undang RI No. 10, 2019 concerning Tourism) states that: Tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, businessmen, Government and Regional Governments. The definition of Tourism is all activities related to tourism and are multidimensional and multidisciplinary in nature that emerge as a manifestation of the needs of each person and country as well as interactions between tourists and local communities, fellow tourists, the Government, Regional Governments and entrepreneurs. And Tourism aims to: a) increase economic growth; b) improve people's welfare; c) eradicate poverty; d) overcoming unemployment; e) preserving nature, environment and resources; f) promote culture; g) elevating the nation's image; h) fostering a sense of love for the motherland; i) strengthening national identity and unity; and j) strengthen friendship between nations. Based on this description, the research will examine the relationship between tourism, cultural preservation and its problems. i) enhancing national character and cohesion; j) enhancing international friendship. Based on this statement, the study will look at how tourism, cultural preservation, and related issues are related.

### **Sultan's Wisdom**

According to the Law (Undang – Undang RI No. 13, 2012, provisions of Article 18 paragraph (1) letter c, concerning the Privileges of the Special Region of Yogyakarta), candidates for governor and deputy governor of the Special Region of Yogyakarta must be enthroned as Sultan Hamengku Buwono for governor candidates, and as Duke of Paku Alam for deputy governor candidates. The Sultan is a traditional leader who also oversees the Province of the Special Region of Yogyakarta in Indonesia. He is known as Sri Sultan Hamengku Buwono in the Special Region of Yogyakarta. The Sri Sultan Hamengku Buwono policies are a set of directives made to run the government and address issues in the Province of the Special Region of Yogyakarta. The Yogyakarta sultan's wisdom was frequently geared toward advancing the wellbeing of the populace of the Province of the Special Region of Yogyakarta. Additionally, Sri Sultan Hamengku Buwono Yogyakarta is crucial in maintaining and defending the customs and culture of the Province of the Special Region of Yogyakarta.

The policies on infrastructure development, improving the quality of education, promoting tourism, and industrial development are just a few examples of the wisdom given by the Sultan of Yogyakarta that is highly regarded by the people of Yogyakarta and is one of the reasons why the Province of the Special Region of Yogyakarta is such a developed and prosperous region. The Sultan of Yogyakarta frequently helps those in need by, among other things, aiding in post-disaster rehabilitation and helping out marginalized groups of people.

### **Cultural Preservation**

A culture that has existed for a long time is being preserved in an attempt to preserve its continuity. Because culture is a characteristic that reveals a society's personality, it is crucial for the sustainability of a society. To guarantee that the culture is not lost and can be transmitted from one generation to the next, cultural preservation is practiced. Activities for cultural preservation face several difficulties because culture is changing. Cultural preservation is an extremely difficult task. In actuality, we cannot guarantee that one culture will remain constant across time. The best way to preserve a culture is to uphold the moral standards that are shared by a particular group of people (Sari, Y.K., et al, 2020).

There are many methods to preserve cultural heritage, including:

1. Storage and study of historical artifacts: Museums and other suitable locations, including history museums, art museums, and others, preserve and store historical artifacts that are a part of culture. These items are also carefully examined to discover more about their past and culture.
2. Organizing cultural events: Such as festivals, art performances, etc. are held regularly to introduce and promote culture to the wider community.
3. Cultural education: Integrated into the formal education system, such as in schools, to ensure that culture is maintained and can be recognized by the younger generation.
4. Community empowerment: To ensure that culture is preserved and can be passed down from one generation to the next, communities with a wealth of cultural knowledge get engaged in activities that promote cultural preservation, such as teaching traditional arts or creating unique handicrafts.

To maintain the cultural wealth that is held, it is crucial to practice cultural preservation. Additionally, cultural protection is a means of introducing and promoting culture to those outside the area.

### **Sustainable Tourism in Indonesia**

Sustainable tourism is a way to manage tourism properly and responsibly, so that tourism can continue without damaging the environment and local communities. The term "sustainable tourism" can also refer to a concept that stresses the growth of tourism that is successful, integrated, ecologically friendly, and benefits the local community fairly.

Sustainable tourism already has a legal basis that has been created in Indonesia, regulated through Regulation of the Minister of Tourism and Creative Economy / Head of the Tourism and Creative Economy Agency (Permenparekraf) No. 9 of 2021 concerning Guidelines for Sustainable Tourism Destinations. Since the implementation of sustainable tourism needs synergy from upstream to downstream, which leads to harmonization and harmony between people and the environment, it is crucial to the growth of tourism. The characteristics of Indonesian tourism as an archipelagic location, the dynamics that develop adapt to the culture and regional knowledge of the ethnic/national community, the pattern that is developed is dynamic, adjusts to space and time, and trends can be created according to the situation and conditions of the destination.

There are four potential areas for sustainable tourism locations, including:

- a. Sustainable management, which incorporates stakeholder involvement, management of stress and change, and management structures and frameworks.
- b. Social and economic sustainability, which take into account societal impact and well-being as well as the provision of local economic benefits.
- c. Cultural sustainability, which includes criteria for protecting cultural heritage and visiting cultural sites.
- d. Environmental sustainability standards that take into account the preservation of natural tourist resources, waste management, and emissions.

An area is explicitly said to have implemented the concept of sustainable tourism if it fulfills the following matters :

- a. Enhancing environmental resources, which are essential to the development of the tourism industry, helps to keep crucial ecological processes, protect natural heritage, and promote biodiversity.
- b. Respect the sociocultural uniqueness of the people, maintain the structures, the cultural legacy, and the traditional values, and promote tolerance and intercultural understanding.
- c. Ensuring long-term economic growth that benefits all parties involved, including chances for employment and social services for the neighborhood that can help alleviate poverty.

In order to safeguard significant sources of assets related to tourism for the benefit of welfare in the future, it is hoped that the idea of sustainable tourism development can be given top priority for development.

### **Tourism and Cultural Preservation: Relationships**

A phenomenon like tourism has many facets, including economics, technology, politics, religion, society, the environment, and defense and security. Through tourism developing openness and communication across cultures, through tourism also developing increasingly widespread communication between other components within the framework of relationships that are mutually influencing (Geriy, 1996:38).

A form of cultural education, the development of tangible (material) cultural tourism seeks to introduce the public to ancient historical heritage so that they can understand and eventually appreciate it. Cultural tourism is a type of tourism developed based on culture (Geriy, 1996: 45). We can learn from, understand, and draw inspiration from the positive aspects of past life and culture to organize the present and look to the future through the artifacts left behind by our forebears. Tourists visiting a new location are typically at a stage of curiosity. However, not all of this knowledge is attached to all levels of society. Admiring the beauty and uniqueness of the object, satisfaction and life experience that has succeeded in reaching the tourist object alone or in other words they are generally still in the packaging looking for "entertainment" in taking advantage of their free time or "vacation". (Siswanto 2007).

The potential of the already-existing national culture served as the foundation for the growth of Indonesian tourism, and national culture will continue to grow alongside tourism. Additionally, the strengthening and simultaneous preservation of Indonesian national culture will be possible through sustainable tourism development with the idea of cultural tourism.

### **Tourism's Effect on Cultural Preservation**

Both good and negative effects on cultural preservation may result from the tourism industry. If they can sell goods that are representative of their culture, this industry may serve as the locals' primary source of income. All tourism-related goods can aid in the development and preservation of local culture. However, poorly handled tourism can also result in issues. Overtourism has affected many well-known tourist destinations, which can lead to issues with the ecosystem, society, and culture. If tourism is not

properly managed, it may result in undesirable social changes like an increase in housing and property costs and a greater reliance on the travel and tourism sector. Additionally, tourism can alter the way that locals behave, particularly if tourists and tourists don't respect or comprehend the local culture. In order to protect the local population and its culture, it is crucial to ensure that tourism is handled properly and responsibly.

The effect that tourism has on cultural heritage is inextricably linked to the interaction pattern between them, which is typically vibrant and beneficial. This dynamic is still evolving because the Jeron Beteng region contributes positively to cultural preservation, which is essential for the development of sustainable tourism. The positive characteristics of these dynamics are shown by cultural patterns that can increase tourism and tourism is also able to preserve and promote culture. (Geriya, 1996: 49).

The positive effect of tourism on cultural preservation as stated is consistent with Sihite's thinking (2000: 76), who claims that the following issues show the positive influence of tourism on cultural preservation: 1). is a catalyst for the preservation of historical sites that both locals and visitors can appreciate. 2). It serves as inspiration for Jeron Beteng's attempts to preserve and revive a number of traditional cultural practices, including arts, crafts, dance, music, traditional ceremonies, and clothing. 3). Motivating people to create a more aesthetically pleasing and tidy living space. 4). The frequency of cross-cultural interactions between visitors and locals. For instance, through the stories of tourists, locals can learn more about other cultures and environments as well as other locations. 5). Promoting tourism-related schooling to create qualified human resources for the industry.

The rapid, concentrated, and area-specific growth of the tourist industry can have a variety of effects. Both good and negative impacts may result from a situation. The expansion of job opportunities, the expansion of business opportunities, the increase in income, the preservation of local culture, and the recognition of local culture by visitors are all benefits of the development of the tourism sector. Meanwhile, the detrimental effects of the tourism industry's expansion include: (1) the occurrence of additional population pressure brought on by outsiders; (2) the emergence of commercialization; (3) the development of a consumptive lifestyle; (4) environmental disturbance; (5) the limited availability of agricultural land; (6) the digestion of culture; and (7) the urgency of the local community (Spillane, 1989).

Additionally, the development of cultural creativity and innovation, cultural acculturation, and cultural revitalization are some beneficial effects of tourism activities on the preservation of regional community culture. Meanwhile, the local community's culture, including its processes of commodification, imitation, and profanization, is the adverse effect that is frequently dreaded. (Shaw, G., & Williams, A., 2009). It is further explained that the effects of tourism on cultural preservation in local communities are brought on by three factors, namely: (1) local people want to produce high-quality works of art or crafts for buyers (tourists); (2) to uphold the image and show the cultural identity of local communities to the outside world (regional areas); and (3) the public can earn money due to increased commercialization. (Graburn, N., 2002).

Limitations on the sociocultural effects of travel are presented by research. Both good and negative social effects of tourism policy can be seen on cultural preservation. Tourism can be a substantial source of income for locals and aid in increasing awareness of local culture if these policies are effectively implemented. But if improperly managed, tourism can disrupt local residents' everyday lives and result in social changes in the community and behavioral changes in the local populace. Because of this, it's crucial to make sure that tourist policies are handled ethically and responsibly to avoid harming the local population and eradicating the existing culture.

## **B. RESEARCH METHOD**

This research using qualitative research methods. The research method uses qualitative methods and a descriptive approach. Qualitative methods are often called naturalistic research methods because the research is carried out in natural conditions (natural setting) (Sugiyono, 2008). The qualitative method is defined as a social science research method that collects and analyzes data in the form of human words and actions and researchers do not try to calculate or quantify the qualitative data that has been obtained and thus do not analyze numbers (Afrizal, 2016).

According to Sukmadinata (2011), qualitative descriptive research is aimed at describing and describing existing phenomena, both natural and human-made, which pay more attention to characteristics, quality, interrelationships between activities. In addition, descriptive research does not provide treatment, manipulation or changes to the variables studied, but instead describes a condition as it is. The only treatment given was the research itself, which was carried out through observation, interviews and documentation.

### **The methodology of qualitative study**

Qualitative research begins with ideas expressed by research questions. The research questions will determine the method of data collection and how to analyze it. The qualitative method is dynamic, meaning that it is always open to changes, additions, and replacements during the analysis process (Srivastava, A. & Thomson, S.B., 2009). In terms of data collection, Gill et. al. (2008) suggests that there are several types of data collection methods in qualitative research, namely observation, visual analysis, literature study, and interview. Furthermore, the data that was collected with observation and in-depth interview, analyzed to be able to understand and get conclusions in the research.

There are four problems encountered in analyzing data (Li & Seal, 2007), namely: 1). Not knowing where to start analyzing large amounts of material or how to relate research questions to data. 2). Ambiguous definitions of coding categories. 3). Reporting or recording data, often involves omitting line numbers in transcripts or speaker names. 4). Inaccurate or overinterpretation of data. Furthermore, to anticipate problems in data analysis, Li & Seal (2007) provides five strategies in data analysis, namely: a). Linking is characterized by the need to establish a rigorous and valid relationship between the statements made by the researcher and the actual data. b). Separating, characterized by the need to separate the participant category (emic analysis) from the researcher category (ethical analysis) and from the views of other authors. c). Contrast, marked by suggestions to adopt a systematic approach to identify regular features or differences across settings. d). Quantify, indicated by suggestions about enumerating or specifying the size of the selection of data needed to hold arguments. e). Delete, indicated by a suggestion to remove irrelevant material.

## **C. RESULTS AND ANALYSIS**

The wisdom of the Sultan can be applied to a variety of topics, such as traditional preservation and environmentally friendly tourism growth. The Sultan plays a significant part in ensuring that government policies in the Special Province of Yogyakarta do not compromise the protection of regional culture. The Sultan may also take part in initiatives to preserve and advance regional culture, such as planning festivals or keeping significant cultural landmarks. By ensuring that government policies do not undermine the sustainability of tourism and give attention to its guiding principles, the Sultan's policy can also have an impact on how the Yogyakarta region's tourism industry develops.

The local community in Jeron Beteng can be helped to preserve and appreciate the local culture and heritage by providing access to resources that provide information about that culture as well as by facilitating learning activities and cultural understanding. Additionally, local communities can be helped with managing tourist attractions that are connected to their culture by offering technical and financial

support to those who want to start businesses related to local cultural preservation, such as artisans of cultural goods.

One of the greatest positive effects of sustainable tourism development in the Jeron Beteng region is an increase in income for those working in the industry, such as the expansion of tour operators, homestay operators, and other regional tourism businesses. Additionally, it can raise neighborhood standards of living by enhancing public amenities like access to clean water and superior sanitation. By promoting environmentally friendly best practices, sustainable tourism can keep environmental sustainability while also preserving local culture and heritage. One of the advantages of sustainable tourism is that it allows local residents to participate in the planning and growth of the industry.

The community and the region stand to gain a lot from the growth of sustainable tourism, but there are also some potential drawbacks. Due to the high demand from tourists, one adverse effect that might happen is an increase in the cost of goods and services in the region. The local population may find it challenging to satisfy their basic needs as a result. Additionally, unchecked environmental damage activities like deforestation and the use of fossil fuels that are not environmentally friendly can result from sustainable tourism growth, as can local traffic congestion and congestion issues. Therefore, it is crucial that the local community and the government pay attention to and foresee the negative effects.

Promoting local culture and heritage as a tourist draw outside of the area is one of the cultural preservation strategies that can be used in the development of sustainable tourism in the Jeron Beteng area. This can be achieved by offering programs that showcase culture as well as encounters that encourage visitors to participate in regional cultural activities. Additionally, helping local communities preserve and value their culture and history is another method of cultural preservation that can be used. Offering facilities and infrastructure, technical training, and financial support to local communities and small and medium-sized businesses who wish to develop businesses related to the development of local culture, such as artisans of cultural products, and assisting the local community in managing tourist attractions related to local culture, are some of the more appropriate patterns that can be made.

### **Developing Sustainable Tourism**

When creating and managing the tourism industry, sustainable tourism development takes into consideration economic, social, and environmental factors. While preserving the viability of current tourist destinations and natural resources, this aims to guarantee that tourism can benefit locals.

There are several steps that can be done, to accomplish sustainable tourism development :

1. Encourage active participation of local communities in tourism planning and management.
2. Respect local culture and traditions, and pay attention to the rights of local communities related to tourism.
3. Enhancing the standard of tourist services, particularly in terms of hospitality, cleanliness, and safety.
4. Maximizing the use of natural resources, particularly with regard to waste management, pure water management, and habitat preservation.
5. Promote travel locations as eco-friendly vacation spots and inform people about the significance of preserving the sustainability of travel destinations.

### **Role of the Sultan of the Special Region of Yogyakarta**

As the city's ruler, the Sultan plays a crucial part in running the government and resolving issues in the Province of the Special Region of Yogyakarta.

The Yogyakarta Sultan has taken on a variety of responsibilities, including :

1. The Sultan of Yogyakarta is in charge of implementing government policies and oversees affairs in the Province of the Special Region of Yogyakarta.
2. The Sultan of Yogyakarta is in charge of resolving issues that affect the Province of the Special Region of Yogyakarta, including those that are societal, economic, tourism-related, and other issues.
3. Upholding customs and culture: The Yogyakarta Sultan plays a significant part in upholding customs and culture in the Province of the Special Region of Yogyakarta.
4. Promoting development: The Sultan of Yogyakarta is in charge of fostering development in the Province of the Special Region of Yogyakarta, for example, by constructing facilities and raising educational standards.
5. Giving back to the community: The Sultan of Yogyakarta frequently helps those in need, such as by assisting in the post-disaster recovery process or by giving support to underprivileged community organizations, among other things.

The Sultan's position is crucial to the province of the Special Region of Yogyakarta's development and continuity of government. The Sultan's position also contributes to the preservation of the traditions and culture that are present in the Province of the Special Region of Yogyakarta, which is perhaps the most significant aspect of all.

### **The Role of the Yogyakarta Palace (Keraton)**

One of Java's highest cultural hubs, the Yogyakarta Palace (Keraton) is positioned in accordance with the idea of integrating macrocosmological and microcosmological values, as well as physical and mental spatial dimensions and beginning-to-end temporal space. Keraton represents the "jagad gedhe-cilik" (all parts of the cosmos), a replica of the cosmic energy that is surrounded by a centrifugal force. Keraton is a representation of a location where people can go to hear messages from God, represents the harmonious coexistence of God, man, and the cosmos, which includes the principles of kindness, truth, and beauty. Religious, philosophical, and cultural ideals are visually represented by the symbols affixed to the Yogyakarta Palace (Keraton) structure. This demonstrates the necessity of the Sultan's way of life being able to preserve a harmony between the material and spiritual realms. These all include the definitions of "sangkan paran" and the "dumadining manungsa" procedure.

It is undeniable that the face of the Yogyakarta Palace (Keraton) is a mirror of a cultural city, particularly in the city of Yogyakarta, as the continuation of the palace as a cultural stakeholder is not only the future of Yogyakarta where they are the inheritors of Islamic Mataram Culture in the land of Java. The continuation and protection of the palace will be crucial to the growth of tourism in Yogyakarta City. The cooperation between the Yogyakarta Palace (Keraton) and the city administration to develop the characteristics of a cultural city in the future. To establish sustainable tourism destinations in the Jeron Beteng tourism area, all stakeholders must collaborate in a system that moves as a whole.

The Yogyakarta palace is able to position itself as a cultural stakeholder because it is a source of tradition and culture. In order to create conservation, it is crucial for all internal parties to work together, in this case, family and relatives. The Keraton affirms its status as a cultural partner by serving as a source of tradition and culture. The success of efforts to construct preservation depends on the cooperation of all internal parties, in this case, the family and relatives of the palace. The palace plays a crucial part in upholding and safeguarding the country's traditions and culture in the age of ever-improving civilization, but it also plays a crucial role in shaping the identity of the Jeron Beteng community.



### **Area of Jeron Beteng**

Anyone interested in learning more about the past of Yogyakarta and Javanese culture in this city should go to the Jeron Beteng area. In addition, this region is the best location to take advantage of the interesting things to do close to Jeron Beteng, like shopping at traditional markets, taking in traditional art performances, or trying local delicacies like warm, bakpia, angkringan, and so forth. Jeron Beteng area provides an experience for tourists and also offers several crafts such as wayang carving, painted "batik" and others (Wijayanti, A., & Damanik, J., 2019).

Dalem, or noble houses, is a residence granted by the Yogyakarta Palace to a member of the Sultan's family. In and around Yogyakarta's Jeron Beteng neighborhood is Dalem. The palace has experienced numerous changes as of late, particularly in terms of its design. A rise in population density and a shift toward a more modern mindset among the locals in the Jeron Beteng region were factors in this transformation.

It's fascinating to study the changes that take place in the palace, particularly in the spatial aspect. The goal of this study is to comprehend the changes that can occur in the Jeron Beteng region at the sultan's discretion in terms of traditional preservation and aspects of sustainable tourism development. By examining various facets of the local area's history and the culture of the Javanese people, this research used a descriptive methodology with a qualitative approach. These two factors provide an explanation for the ongoing customs or ceremonies that serve as the foundation for cultural preservation and the growth of tourism that the Javanese people require.

Data were gathered through interviews, field observations, and book reviews. By examining Yogyakarta's culture and history as well as the fundamentals of sustainable tourism growth, dalem analysis is studied. This study compares contemporary conditions with cultural conditions based on the principles of sustainable tourism in an effort to show how the Sultan's policy has changed over time. The Sultan's policy can be studied in terms of its direction, function, organization, and cultural preservation techniques and how they are evolving in relation to sustainable tourism. According to the research's findings, the conditions that led to the changes in the Jeron Beteng area—such as rising population density and a modern mindset—could be traced back to the Sultan's policy toward those issues. As a result, there was a cultural shift in the neighborhood, as well as changes in behavior and the physical landscape of the area, and there was still no concept of arrangement, responsible tourists.

### **D. CONCLUSION**

Cultural preservation and the tourist industry are closely related especially in Jeron Beteng, Yogyakarta. This is so because Indonesia's tourist policies were created using the national culture already present on Indonesian soil. Tourists who require a language of expression can appreciate the national culture, which is supported and consists of regional cultures. This means that individuals or visitors who wish to learn more about Indonesian national culture must at the very least learn Indonesian (as well as a cultural tool). Similar to this, individuals or visitors who study the language indirectly maintain national culture in Indonesia. Therefore, learning Indonesian is a supporter of and the initial step in maintaining Indonesian national culture, which can be used as a foundation for the growth of tourism in Indonesia.

Best practices for the local community ecosystem in the Jeron Beteng region are given more importance thanks to the Sultan's wisdom in traditional preservation. A beneficial impact on cultural preservation and the growth of sustainable tourism is possible with the right policies. The development of sustainable tourism has positive effects on cultural preservation, including cultural acculturation, which results from interactions between local communities and tourists, regional cultures continuing to develop as a result of visitors who come to the area to see and learn more about the native culture, and efforts to

explore original cultural values to be developed and preserved. Along with its beneficial effects, the growth of tourism has the potential to result in cultural issues because of the excessive commercialization that results from over-exploitation of culture.

The study's findings showed that the Yogyakarta Palace plays a very important role because many policy-related issues are completely supported by the local populace, which is why the phrase "Sabda Panditho Ratu" or Sultan's Expression is still very deeply ingrained. The Yogyakarta Palace requests that the citizens of Jeron Beteng willingly follow all laws. Specifically at the Jeron Beteng tourist destination, so that the Yogyakarta government's programs when collaborating with the Palace will be more easily socialized, implemented, and completely integrated.

The issue is that the socialization of various tourism-related programs has not been as effective as it could have been, but Yogyakarta's residents are still very obedient and willing to comply with requests and rules as a way of revealing the elements and goods of the tourism industry to become a tourism system into a sustainable tourism destination.

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