



# **Rajamangsa Mantyasih: Reconstruction of Royal Cultural Heritage as an Attraction of Gunungsari Tourist Village**

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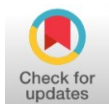
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<https://doi.org/10.69812/itj.v2i2.133>

## **Article Info**



### **Article History;**

#### **Received:**

20 July 2025

#### **Revised:**

17 August 2025

#### **Accepted:**

29 August 2025

## **Abstract:**

Rajamangsa Mantyasih, a royal culinary heritage from the ancient Mataram Kingdom, is being reconstructed as a cultural attraction in Gunungsari Tourism Village, Madiun Regency, to strengthen local identity and enhance cultural-based tourism development. The purpose of this research is to explore how the historical narrative of Rajamangsa Mantyasih can be reconstructed and adapted in contemporary contexts to serve as an authentic, educational, and marketable tourism product. This study employed a descriptive qualitative approach using field observations, participatory documentation, and semi-structured interviews with cultural practitioners, community members, and tourism managers. Findings reveal that the reconstruction process integrates historical narratives from the Mantyasih Inscription with adaptive culinary practices, substituting rare ingredients with locally available resources while maintaining symbolic values. The reconstructed Rajamangsa Mantyasih is developed into two main attraction formats: the Buffet Meeting Package and the Cooking Class Package, both of which emphasize participatory and educational tourism experiences. Community involvement plays a central role, with local residents contributing knowledge, resources, and management in ways that strengthen cultural preservation and stimulate economic activities through MSMEs. The study concludes that Rajamangsa Mantyasih not only preserves historical values but also creates a sustainable cultural tourism model that promotes heritage appreciation, strengthens local identity, and contributes to community empowerment. This model offers a replicable approach for other tourism villages seeking to leverage cultural heritage as a foundation for sustainable tourism innovation.

**Keyword:** Rajamangsa Mantyasih, Royal Culinary Culture, Gunungsari Tourism Village



## **INTRODUCTION**

Tourism is a crucial sector for improving the welfare of both communities and the nation. Its development can significantly open up opportunities and create job availability for local communities, indirectly contributing to increased economic income

(Marzoan & Murianto, 2023). Recognizing the vast potential offered by the tourism sector, the Indonesian government has intensified its efforts to promote tourism as a pillar of national development, supporting the national economy (Basaib, 2023; Choirunnisa & Karmilah, 2022). This is further strengthened by "Undang-undang Nomor 10 Tahun 2009" concerning Tourism, which highlights the need for tourism development to foster equitable opportunities, provide benefits, and address the challenges of life changes at local, national, and global levels (Fitri et al., 2015; Jones, 2018).

The tourism sector itself is divided into several sub-sectors, with cultural tourism being a prominent area (Amalia & Lubis, 2024; Sabiq, 2024). As a nation blessed with diverse cultural riches from Sabang to Merauke, Indonesia possesses distinct cultural characteristics in each region. This diversity reflects the myriad of ethnicities, histories, languages, and belief systems that have evolved from ancient kingdoms to the present day (Alkadri et al., 2024; Ikaputra & Widyastuti, 2025). Over time, this cultural richness, which is a vital aspect of the nation's identity, has also become an asset with immense potential for local economic growth, particularly as a tourism attraction.

As one of the significant economic dimensions for a country, especially due to the income generated from tourism, this sector also plays an important role in supporting the preservation of cultural heritage (Richards, 2018; Song et al., 2025). One of the developing forms of cultural tourism in Indonesia is the Tourism Village. A tourism village is a rural area that offers an authentic rural atmosphere in terms of socio-economic aspects, socio-cultural practices, customs, daily life, economic activities stemming from unique and appealing village potential, as well as architectural buildings and spatial arrangements that can be developed for various tourism components (Marzowan & Murianto, 2023).

The presence of culture-based tourism in rural areas also emerges as an attractive alternative for tourists seeking to explore and directly experience the richness of local cultural heritage. This potential then encourages the development of tourism villages by integrating cultural elements, environmental resources, and active participation of local communities to create authentic and valuable tourism experiences (Sofiani et al., 2024).

Gunungsari Village, located in Madiun Regency, is designated as a traditional Javanese culture-based tourism village that integrates the tourism industry into the daily life of its community. As a tourism village, Gunungsari inherently possesses significant potential to develop into one of the best tourism villages in East Java Province (Wahyuni et al., 2023). This village was established through an initiative influenced by the presence of manufacturing industries in two neighboring villages (Bagi Village to the north and Tiron Village to the south), which impacted the local economy.

Based on this, Gunungsari Village, which initially relied on agriculture for its economic sector, sought to improve its welfare through the development of the tourism sector. Through this concept, Gunungsari Village is expected to develop independently and surpass the growth of these two neighboring villages. Through its diverse tourism offerings, Gunungsari Tourism Village aims to create a positive impact on village development, including job creation, growth of Usaha Mikro, Kecil, Menengah (UMKM), and broader income generation for residents.

Various innovative and distinct tourism concepts have been designed through extensive collaboration, involving stakeholders from the Pokdarwis to the active participation of local residents (Rohaeli et al., 2025). This collective involvement is

crucial for fostering positive impacts that support the village's advancement (Mahaswa & Syaja, 2025; Polkinghorne et al., 2024). The hope is for Gunungsari to become a leading tourist destination that not only boosts the local economy but also strengthens cultural identity and community welfare.

One of the cultural tourism concepts championed by Gunungsari Tourism Village is the Rajamangsa Mantyasih, a cultural legacy from the ancient Mataram Kingdom. Rajamangsa Mantyasih was discovered through the literary analysis of a 9th-century inscription, the Mantyasih Inscription. The term "Rajamangsa Mantyasih" comprises two words: "Rajamangsa," referring to special food exclusively consumed by the king and his family, and "Mantyasih," derived from the inscription's name itself (Swandayani, 1989). As a form of cultural preservation, Rajamangsa Mantyasih has been incorporated as a cultural concept offered by Gunungsari Tourism through various reconstructions, ensuring the original cultural essence remains intact.

By employing historical and ethnographic approaches, the reconstruction of Rajamangsa Mantyasih has become a strategy for both cultural preservation and the development of local wisdom-based tourism potential. Gunungsari's approach of offering a tourism concept centered around the sale of special Rajamangsa Mantyasih dishes has maximized the appeal of this tourism potential. This unique appeal transforms Gunungsari from just another destination into a cultural nexus that unites historical narratives, local identity, and sustainable tourism innovation.

Therefore, it is crucial to further understand how the Rajamangsa Mantyasih concept is developed and represented in a contemporary cultural context to enhance Gunungsari Tourism Village's appeal as a leading cultural tourism destination at city, provincial, and even national levels. Previous research related to tourism villages generally focuses on aspects of nature-based tourism development, local community involvement, or tourism destination marketing strategies. These studies largely emphasize optimizing the physical and economic potential of villages, thus lacking a specific emphasis on the historical and cultural reconstruction aspects that should be at the core of a tourism village's appeal (Gao & Wu, 2017; Pickel-Chevalier et al., 2021; Priatmoko et al., 2021).

This research specifically aims to differentiate itself by examining Rajamangsa Mantyasih as a cultural heritage element with high historical value, attempting to reconstruct it as a significant selling point in the development of Gunungsari Tourism Village. By combining compelling cultural, historical, and tourism approaches, this study presents a new perspective on leveraging past royal cultural narratives as a strategic force in building Gunungsari Tourism Village's identity and market value.

This study seeks to delve deeply into the reconstruction of Rajamangsa Mantyasih as a strategic element in developing cultural tourism appeal in Gunungsari Tourism Village. This research is essential for addressing fundamental questions such as: How can the historical narrative of Rajamangsa Mantyasih be reconstructed in a contemporary context? And how can the strategy of utilizing this cultural heritage strengthen Gunungsari's appeal as a history and culture-based tourism village?

## **RESEARCH METHOD**

This study employs an exploratory research design with a descriptive qualitative approach, conducted in Gunungsari Village, Madiun District, Madiun Regency, East Java

Province. Exploratory research was chosen because the primary focus of this study is to delve into and gain an in-depth understanding of a local cultural phenomenon that has not been extensively examined, the historical narrative of Rajamangsa Mantyasih and its potential as a culture-based tourism attraction.

The qualitative exploratory approach allows researchers to capture the nuances of cultural values, local practices, and community responses to the development of heritage-based tourism (Clark, 1998; Decrop, 1999). The main method utilized is a qualitative case study. A case study was selected to thoroughly explore the local context, the actors involved, and the socio-cultural dynamics in the effort to reconstruct and brand Rajamangsa Mantyasih as an educational tourism identity in the village. Data collection techniques included participatory observation, visual and historical documentation, and semi-structured interviews.

Documentation plays a crucial role in data collection (Bowen, 2009). Various activity documentation, photos, videos, tourism package brochures, and community activity records were used to reinforce the results of observations and interviews. Documentation helps capture the visual and symbolic aspects of the Rajamangsa Mantyasih presentation and provides concrete evidence of the reconstruction practices undertaken by the village community.

Semi-structured interviews were conducted with various key informants, including local cultural practitioners, the Tourism Awareness Group (Pokdarwis) as tourism managers, UMKM actors, and tourists who are central to this reconstruction. Interviews were flexible, allowing informants to share their narratives, opinions, and interpretations of Rajamangsa's meaning within the current cultural and tourism context.

The collected data was then analyzed descriptively by grouping information based on key themes emerging from the field, such as forms of reconstruction, community involvement, culinary presentation, and cultural values that are preserved or adapted (Ansori et al., 2024). Each piece of data will be interpreted by considering the socio-cultural context of the Gunungsari community.

As a strategic approach to evaluating the potential of Rajamangsa cultural tourism, a SOAR (Strengths, Opportunities, Aspirations, Results) analysis was also utilized. SOAR was employed to identify the strengths of the local culture, reflected in: (1) the royal historical value and cultural narratives still alive within the community; (2) development opportunities supported by trends in educational tourism, village tourism policies, and digital advancements; (3) community aspirations evident in the spirit of cultural preservation and involvement in digital promotion; and (4) the expected results from the cultural transformation into economic and social value, increased citizen participation, involvement of tourism stakeholders, and positive tourist responses to the Rajamangsa cultural experience.

## **RESULT AND DISCUSSION**

### **1. Reconstruction of The Rajamangsa Mantyasih Historical Narrative in a Contemporary Context**

#### **a. Reconstruction Process**

The reconstruction of the historical narrative of Rajamangsa Mantyasih began with a study of the Mantyasih Inscription, believed to have been discovered in the 9th century CE. The Mantyasih Inscription contains various information such as a list of ancient kings,

descriptions of cultural traditions, and symbols of power deeply connected to the social structure of that era, including specific royal foods known as rajamangsa. As a special dish served exclusively for the king and his family, rajamangsa reflected not only social status and power but also the system of values and beliefs prevalent in ancient Javanese society.

#### 4. Prasasti Mantyasih I 829 Ś/ 907 M

Teks :

B.1.

3. .... lwir niṅ tinadaḥ hadaṇan. wōk.  
kidaṅ. wdus. ginaway samēnaka. muaṅ saprakāra niṅ  
haraṅ haraṅ dēṅ hasin. dēṅ hañṅ. dēṅ taruṅ. muaṅ  
huraṅ hala hala hantrini i sampun niṅ manadaḥ ....

Terjemahan :

B.1.

3. .... makanan yang tersedia adalah  
masakan (dari daging) kerbau, babi, kijang, kam-  
bing yang dibuat masakan lezat. Ada juga berbagai  
jenis masakan haraṅ haraṅ, daging asin, daging  
hañṅ dan daging taruṅ yang dikeringkan, udang,  
hala hala, dan telur. Setelah selesai makan ...

Figure 1. Prasasti Mantyasih Manuscript

Source: Swandayani, 1989

Archaeological and philosophical sources indicate that Rajamangsa in the past was a royal food made from unusual ingredients. It's noted that this food comprised highly exclusive components, often including rare and symbolically significant ingredients. Other inscriptions, such as the Prasasti Waharu IV and the Prasasti Garaman, describe these royal foods as including wdus guntin (pregnant goat), baḍawan (a type of fish), asu tugel (castrated dog), and other dishes prepared through preservation methods like salting and smoking.

#### 5. Prasasti Mantyasih III

Teks :

b.

8. .... lwirniṅ inadaḥ hadaṇan wōk ki-  
9. daṅ wdus, ginaway samēnaka, muaṅ saprakāraṇi (ṅ)  
haraṅ haraṅ i sampuniṅ manadaḥ ...

Terjemahan :

b.

8. .... makanan yang disediakan adalah  
(daging) kerbau, babi, ki-  
9. jang, kambing yang dimasak lezat, dan berbagai ma-  
cam masakan haraṅ haraṅ. Setelah selesai makan ...

Figure 2. Prasasti Mantyasih Manuscript

Source: Swandayani, 1989



Viewed within a cultural context, these dishes were not merely for consumption but served a symbolic function as markers of social status, power, and even sacredness within the ancient Javanese kingdom system. The cultural narrative reconstruction process undertaken today doesn't fully replicate the original elements. Instead, it employs various adaptive approaches that consider ethical values, social acceptability, and the integration of modern tourism contexts. Through various collaborations, Gunungsari Village strives to adapt the food ingredients of the Rajamangsa legacy by replacing extreme components with more common and suitable alternatives.

**b. Forms of Reconstruction**

As a part of the cultural heritage now revived by Gunungsari Tourism Village, the reconstruction of Rajamangsa Mantyasih is actualized through a cultural gastronomy approach focused on the tourist experience. Here, Rajamangsa Mantyasih isn't merely presented as a culinary dish; it's developed into a tourism product that unifies historical elements, local wisdom, and educational value into a single tourism package. This dish is an exclusive element within specific tour visits, meaning it's not offered in every tourism package. Rajamangsa Mantyasih holds its own value as a unique and special signature dish, thus preserving its characteristic as a luxurious and iconic royal meal.



Figure 3. Eat of Rajamangsa Mantyasih  
Source: Author, 2025

Rajamangsa Mantyasih is presented as a "royal menu (dishes for kings)" that portrays past exclusivity and grandeur while remaining enjoyable for modern society. The food composition in this package includes sega (white rice), hayam (seasoned free-range chicken), hantigu (free-range chicken egg), rap dhudhutan (mixed vegetable salad with grated coconut), asin-asin (salted freshwater fish), karupu (rice crackers), and kinca (tamarind drink with pure palm sugar). Each food element is carefully selected and prepared to reflect the sacredness and honor evident in ancient royal dishes, offering visitors a tangible connection to the historical and cultural richness of the Kingdom.

The Rajamangsa Mantyasih dishes are served buffet-style, with each type of food placed separately in traditional pots called "kuali." This serving method not only maintains the aesthetic value and traditional ambiance but also gives tourists the freedom to choose dishes according to their preferences. This approach is designed for

visitors to have a more personal and interactive experience while enjoying the distinctive Javanese royal cuisine. Guests receive an empty plate and rice shaped into a "tumpeng," symbolizing respect for Javanese tradition. They are then invited to take various side dishes and accompaniments, one by one, from the neatly arranged selection on the serving dining table.

This presentation style isn't merely about providing food, it deeply revives the distinctive atmosphere of ancient royal feasts within a more modern and contemporary context. By emphasizing the aesthetic aspect of the presentation, tourists are invited to experience an exclusive and sacred ambiance, similar to what was once enjoyed only by nobility or the royal family. This concept offers individuals the freedom to choose their desired dishes, creating a personalized and reflective dining experience.

As a concrete form of cultural reconstruction within the context of Rajamangsa Mantyasih, Gunungsari Tourism Village also offers an innovative participatory tourism experience through the "Rajamangsa Mantyasih Cooking Class Package." This program is designed not just for recreation but also as a cultural education medium, allowing tourists to be directly involved in the preservation of traditional Javanese cuisine. This package aims to ensure the continuity of this culture by sharing insights with visitors. It provides a comprehensive experience, blending historical aspects, local wisdom, and enjoyable practical activities. Tourists are invited to participate in cooking several types of typical Rajamangsa dishes, symbolizing the revitalized royal cuisine in a contemporary context.

## **2. Community Involvement in Reconstruction**

The local community is one of the most vital elements in the reconstruction process of Rajamangsa Mantyasih, particularly regarding their involvement. This involvement isn't limited to tourism managers or specific cultural figures; it's a collaborative effort that includes various layers of the village community. Concepts derived from the initial historical information and local traditions are actively reformulated by the community to ensure their relevance to current conditions. Village residents aren't just beneficiaries of these activities, they are also the main actors who ensure that every element in this reconstruction is relevant in all aspects, from the cultural narrative displayed, the form of presentation, to the serving methods, truly reflecting an authentic local identity.

Many village community members who possess extensive knowledge of traditional food have also made significant contributions by sharing their traditional culinary knowledge and cultural values, which are crucial for the successful creation of these dishes. Through various oral narratives, they've shared generational cooking traditions, experiences in organizing traditional ceremonies, information about unique ingredients, cooking techniques, and even the philosophy behind traditional foods. This collective knowledge has been gathered and forms the basis for the reconstruction. Homemakers with extensive kitchen experience, both from daily cooking and local customary events, are also key in helping adapt the Rajamangsa Mantyasih menu to retain its authentic taste while being palatable to modern tourists.

Indeed, when viewed in this context, beyond the community's involvement in the reconstruction process, the Rajamangsa Mantyasih dishes also significantly contribute to overall community empowerment. This process strengthens the community's sense of

ownership over their cultural identity, opens up participatory avenues in the tourism sector, and creates a model for village development based on local potential. This success demonstrates that community involvement is not merely supplementary but a fundamental cornerstone in transforming cultural heritage into a sustainable living resource.

### **3. Utilization Strategy as an Attraction**

#### **a. Attraction Concept**

Research findings indicate that Rajamangsa Mantyasih is a symbolic royal cultural heritage from the past, representing spiritual, symbolic, and social values with significant potential to be utilized as a unique culinary and educational tourism attraction in Gunungsari Tourism Village. One key strategy for its utilization involves packaging its historical value and cultural narrative into an experiential tourism product. This packaging emphasizes the philosophy behind each element of food presentation, the arrangement of side dishes, and the local natural ingredients used. The main concept developed for this culture-based culinary attraction comes in two formats: 1) Buffet Meeting Package and 2) Cooking Class Package.

Buffet Meeting Package, This concept is specifically curated for group-based tourists, such as those from travel agencies, community organizations, or corporate institutions, who are seeking to host meetings, gatherings, or communal activities within a setting that offers an authentic and culturally rich local atmosphere. The package is thoughtfully designed to integrate local heritage into the tourism experience by featuring the reconstructed Rajamangsa Mantyasih culinary tradition, which is inspired by authentic royal Javanese dining practices. The culinary offerings are adapted into a buffet-style service, yet carefully retain symbolic elements and ceremonial nuances drawn from the original customs of royal feasting.



Figure 4. Rajamangsa Mantyasih Buffet Servings  
Source: Author, 2025

What distinguishes this package is not merely the food itself, but the holistic experience it offers complete with storytelling components that narrate the cultural and historical context of each dish. The buffet is not only a means of consumption but becomes a performative space where heritage is presented, interpreted, and tasted. The Rajamangsa Mantyasih buffet menu includes sega (white rice), hayam (seasoned free-range chicken), hantigu (free-range chicken egg), rap dhudhutan (mixed vegetable salad



with grated coconut), asin-asin (salted freshwater fish), karupu (rice crackers), and kinca (tamarind drink with pure palm sugar). Beyond enjoying the meal, visitors will receive explanations of each dish's name, rich with underlying meaning and history, all within an ambiance tailored to a heritage setting. This concept significantly enhances the value of the local culinary product by combining educational, recreational, and communal elements, while simultaneously supporting local culinary UMKM.

**Cooking Class Package**, The cooking class package is an attraction development strategy based on participation and education. In this activity, tourists are directly involved in the cooking process of distinctive Rajamangsa dishes, which are rich in cultural meaning. One aspect this reflects is that the dishes are not merely for satiety but also serve as a means of spiritual connection, harmony, and respect. The activity itself is conducted with local residents who are systematically and enjoyably trained to be instructors or facilitators.



**PAKET WISATA KELAS MEMASAK  
RAJAMANGSA MANTYASIH**

DESTINASI	FASILITAS	HARGA
Kenduri Jajan Pasar Atraksi Udeng Kelas memasak 5 jenis menu	Souvenir Udeng Makan Siang Photographer Tour Guide	<b>199 K</b> /pax

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082233451480

**Contact Us** 082233451480    instagram : Desa.Wisata.Gunungsari

Figure 5. Cooking Class Tour Package Brochure  
Source: Author, 2025

Besides being taught cooking techniques, participants are also invited to understand the historical values behind Rajamangsa cuisine, the philosophy of each ingredient, and the values and serving etiquette previously used in royal settings, such as the order of food arrangement. This package is highly unique, especially for educational tourists like students and families, and holds potential as a medium for intergenerational cultural preservation.

The implementation of these two attraction concepts demonstrates that cultural heritage, such as Rajamangsa, is not only worthy of symbolic preservation but can also be developed into a socially and economically sustainable tourism product. Both concepts bring together the potential of cultural narratives, the empowerment of local

communities, and the rapidly growing trend of experience-based tourism. This aligns with the development direction of tourism villages based on local wisdom and supports the SDGs agenda in terms of cultural preservation, education, and local economic empowerment.

## **2. Innovation and Development**

Rajamangsa Mantyasih is not merely a royal dish, it symbolizes togetherness and gratitude to God for abundant harvests, alongside local wisdom demonstrated through the use of hundreds of food sources grown in Gunungsari village and the underlying philosophy of their use. This combination of cultural richness and fertile land, integrated through traditional cuisine, forms a strong foundation for the development of Rajamangsa Mantyasih. The culinary presentation itself becomes a symbol of harmony between humans and nature, manifested in food created from healthy, fresh, and natural local ingredients. The preparation process for Rajamangsa is quite extensive, beginning with the selection of over 100 types of ingredients from the fields, traditional and separate processing, and finally uniting each ingredient into a single dish.

The innovative utilization of Rajamangsa Mantyasih cultural heritage as a tourism attraction doesn't stop at merely presenting cuisine as a passive object or limiting it to two attraction concepts. Instead, it's developed into a more participatory and educational tourism experience. This innovation strategy integrates a "farm-to-table" process, where tourists not only enjoy Rajamangsa dishes but are also directly involved in the entire production chain. Activities begin with an explanation of the history, philosophy, and meaning of every element within Rajamangsa, followed by an introduction to unique plants and spices found in local fields, direct harvesting of ingredients by tourists, and traditional cooking practices, culminating in serving the Rajamangsa menu in a royal ambiance alongside local community members.

This approach strengthens the educational value and cultural preservation efforts, as it connects tourists with the local wisdom embedded in traditional agricultural practices and royal cuisine. Moreover, the involvement of village communities as facilitators, farmers, cooks, and activity guides provides direct economic benefits in the form of additional income, capacity building, and derivative business opportunities. This activity also indirectly expands the historical narrative of Rajamangsa Mantyasih into a living cultural heritage, presented in a modern yet authentic way. Through such innovation, the tourism appeal isn't just object-based, it evolves into an immersive experience that promotes cultural sustainability, village economy, and the strengthening of local identity. This innovation also addresses the modern tourist's demand for authentic, educational, and socially meaningful experiences.

## **3. Branding Strategy**

A branding strategy is a crucial aspect in maximizing the appeal of Rajamangsa Mantyasih as a culinary and cultural icon of Gunungsari Tourism Village. Branding goes beyond just naming and visual identity; it involves building meaning and value rooted in historical narratives, culture, and local wisdom. "Rajamangsa," meaning "royal dish," and "Mantyasih," meaning "true love," form the basis of the emotional and historical message conveyed to tourists: the experience of savoring culinary delights with symbolic royal value, presented in a modern and inclusive package.

The branding process begins with developing the product's visual identity, such as a logo and colors that represent royal grandeur and local elements that symbolize (Deviana et al., 2024). Natural colors, Javanese wayang or Madiun batik motifs, and short narratives about the food's philosophy are incorporated into packaging and digital promotional materials. Additionally, a digital branding strategy is implemented through social media and the official tourism village website, featuring educational content, activity documentation, tourist testimonials, and the story behind the dishes.

Brand activation is also carried out through cultural events and cooking demonstrations available in tourism packages and held regularly. This includes the participation of Rajamangsa products in culinary festivals and tourism exhibitions. This strategy not only builds awareness but also creates product differentiation for Gunungsari village's cultural offerings from other destinations. By combining the power of historical narratives, strong visual branding, and digital and event promotion strategies, Rajamangsa Mantyasih has the potential to become a leading local brand capable of competing in the national and even international cultural tourism market.

#### **4. Economics and Social Impacts**

The utilization of Rajamangsa Mantyasih as a cultural culinary tourism attraction serves not only as a preservation of ancestral heritage but also as a driving force for local economic and social empowerment in Gunungsari Tourism Village. Through a strong, historically narrative-based branding strategy, Rajamangsa is positioned not merely as a consumable product but as a high-value cultural experience. This creates value creation that can be capitalized on by the village community (Kismartini et al., 2023; Kuchiki, 2022; Wisudawati & Maheswari, 2018). The economic impact is evident in the creation of new business opportunities through two key attraction concepts: the Buffet Meeting Package and the Cooking Class Package. These concepts involve local UMKM as suppliers of raw materials and equipment, creating an inclusive and distributed economic value chain. Innovations in experiential tourism development, such as cooking together, harvesting local ingredients, and enjoying traditional village dishes, can increase tourist length of stay and local spending.

From a social perspective, this program encourages active citizen participation in tourism and cultural preservation activities. There's a significant transfer of knowledge across generations, particularly regarding traditional cooking techniques and the philosophical understanding of the ingredients used in Rajamangsa, which were previously less known to the younger generation. Furthermore, through digital branding training and tourism promotion activities, the community is becoming more tech-savvy and independently marketing village products (Chen et al., 2020; Purwanti et al., 2023; Soszyński et al., 2018). The branding strategy also acts as a social education medium, as it revives a local identity that may have been overlooked. The presence of Rajamangsa as a cultural culinary icon becomes a collective means to build pride and solidarity among village residents.

Overall, the implementation of Rajamangsa Mantyasih as a tourism attraction not only generates new revenue streams but also strengthens the village's social fabric, enhances cultural literacy, and opens access to a sustainable creative economic ecosystem. Rajamangsa Mantyasih proves itself not just as a reconstructed historical heritage but also as a tool for culture-based village transformation. The proposed

attraction concepts, innovative tourism programs, and inclusive branding strategy have successfully created mutually reinforcing economic and social impacts.

## **5. SOAR (Strengths, Opportunities, Aspirations, Results)**

As a result of the research analysis, the potential and strategic direction for developing Rajamangsa Mantyasih culinary tourism as a cultural attraction are formulated strategically and participatively through a SOAR matrix mapping. This matrix provides an overview of internal strengths, external opportunities, community aspirations, and expected achievements in developing local culture-based tourism attractions.

Table 1. SOAR Analysis

Strengths	Opportunities
<ul style="list-style-type: none"><li>• The historical narrative of Rajamangsa Mantyasih as a symbol of a unique and authentic royal culture</li><li>• Active community involvement in cultural preservation</li><li>• The potential for abundant local raw materials from agriculture</li></ul>	<ul style="list-style-type: none"><li>• Experience-based and high-culture tourism trends</li><li>• Government support for the development of tourist villages and local culinary delights</li><li>• Availability of digital media as a means of global promotion and branding</li></ul>
Aspiration	Result
<ul style="list-style-type: none"><li>• Establishing Rajamangsa as a culinary icon of Gunungsari culture</li><li>• Increasing historical literacy and local pride in local identity</li><li>• Creating an inclusive, participatory, and sustainable tourism ecosystem</li></ul>	<ul style="list-style-type: none"><li>• Developing culinary tourism products with high educational and economic value</li><li>• Increasing the income of local communities and MSMEs</li><li>• Creating a culture-based tourism village brand that is recognized nationally and internationally</li></ul>

Source: Author, 2025

As part of the strategic efforts to develop Rajamangsa Mantyasih as a key cultural tourism attraction in Gunungsari Tourism Village, a SOAR (Strengths, Opportunities, Aspirations, Results) matrix was created. This matrix maps out a development direction focused on potential, opportunities, and participatory community involvement. It provides a constructive framework for strengthening the appeal of culture-based culinary tourism by not only focusing on internal and external issues but also incorporating collective dreams and ideal achievements.

One of the primary “strengths” is the historical narrative of Rajamangsa Mantyasih, originating from the ancient Mataram Kingdom's cultural heritage. The uniqueness and authenticity of this story provide added value in building a strong and recognizable local identity. Furthermore, the active involvement of the community in cultural preservation is a crucial social strength, fostering a sense of ownership and shared responsibility in revitalizing ancestral cultural values. The abundant availability of local raw materials from the agricultural sector also serves as a distinct advantage in supporting the sustainable production of traditional cuisine.

In terms of Opportunities, the growing trend of experience-based, educational, and cultural tourism presents a significant potential to be leveraged. Today's tourists are



increasingly drawn to authentic tourism activities that connect with local values. Additionally, government support for the development of tourism villages and the strengthening of local culinary identity opens up opportunities for infrastructure development, human resource training, and policy support. The availability of digital platforms also expands the scope for global promotion and branding of Rajamangsa, reaching a wider segment of tourists through social media and online marketing.

Regarding aspirations, there is a shared ambition to make Rajamangsa an iconic culinary symbol of Gunungsari culture, representing the village's character and history. This aspiration is also driven by a desire to improve the community's historical literacy and foster a sense of pride in their local identity, which may have previously been overlooked. Furthermore, the village community hopes to create an inclusive and sustainable tourism ecosystem where all elements residents, businesses, and tourists are actively and equally involved.

Finally, for Results, the development of Rajamangsa is aimed at producing a culinary tourism product that is not only economically valuable but also educational and culturally distinct. The medium to long-term goals include increasing the income of local communities and UMKM actors, as well as establishing the Gunungsari tourism village brand to be widely recognized at national and even international levels. Thus, the presence of Rajamangsa becomes not just a symbol of the past but also a current force driving culture-based economic development.

## **CONCLUSION**

This research and the design of a development strategy for the Rajamangsa Mantyasih cultural heritage in Gunungsari Village demonstrate that royal culinary heritage can be reconstructed and utilized as a unique, local culture-based educational tourism attraction. The approaches employed, ranging from the reconstruction of historical narratives, the development of attraction concepts (such as buffet packages and cooking classes), to branding strategies and digital innovation, have successfully strengthened local identity and opened new economic opportunities for the village community.

The Rajamangsa Mantyasih concept is not just about preserving traditional values, it also creates an authentic, participatory, and inclusive tourism experience. Integrated activities, from historical education and philosophical understanding to direct involvement in culinary activities and the utilization of social media for promotion and rebranding, have positively impacted building the village's image as a prominent cultural tourism destination. This comprehensive approach ensures that visitors gain a deep appreciation for the heritage, fostering a more meaningful engagement than traditional tourism models.

Furthermore, the implementation of a community-based tourism strategy, which actively involves UMKM actors, cultural figures, local communities, and the younger generation, has proven effective in encouraging community participation in cultural preservation while simultaneously strengthening the local economy. This model showcases how cultural assets can be transformed into sustainable economic drivers, providing tangible benefits to those who are stewards of the heritage. The success of Gunungsari Village in leveraging its unique culinary history offers valuable insights. Therefore, this sustainable and community-driven model can be replicated in the context

of other tourism villages that possess similar cultural riches, serving as a blueprint for culturally sensitive and economically empowering tourism development across Indonesia and beyond.

## **ACKNOWLEDGEMENT**

We extend our sincere gratitude to all individuals and institutions who contributed to the successful completion of this research. Our deepest appreciation goes to the local community of Gunungsari Village, Madiun Regency, especially the Kelompok Sadar Wisata (Pokdarwis), local cultural practitioners, culinary MSME actors, and all participating residents, whose invaluable insights and active involvement were fundamental to this study. Their willingness to share knowledge and experiences enriched every aspect of this research. This research would not have been possible without their unwavering dedication and collaboration.

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