



Promotion of the Makam Keramat Raden Ayu Siti Khotijah as a Storynomic-Based Tourist Attraction in Denpasar City

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ABSTRACT

The Sacred Tomb of Raden Ayu Siti Khotijah is a tourist attraction located in Denpasar City, Bali. Ongrave It has three potentials that can attract tourists to visit, including historical, cultural and religious potential. However, the manager's lack of awareness of the tomb's potential and his lack of good promotion efforts has resulted in minimal tourist interest to visit. This research uses a descriptive qualitative form using the case study method which is a type of data exposure descriptively and narratively based on the details of a phenomenon that aims to obtain detailed and in-depth research results based on primary data and secondary data. As for the data collection is done by observation, interviews, documentation, and literature study. The results of this study show basic concepts storynomic tourism at the Tomb of Raden Ayu Siti Khotijah is considered to have been well formed because it fulfills the five basic forming elements storynomic tourism namely setting, character, conflict, plot, theme so as to form a historical narrative that can be understood by tourists. In addition, the cultural and religious potential that continues to operate in the tomb is an added value that can be included in the narrative story comic so as to increase the interest of tourists visiting. On the other hand, there are three stakeholder groups at the Raden Ayu Siti Khotijah Sacred Cemetery, which until now have had their respective roles in the sustainability of the tomb. The existence of stakeholders at the cemetery is less than optimal in the promotion efforts made so as to make the potential of the Raden Ayu Siti Khotijah Sacred Cemetery unable to attract tourists. Therefore, there is a need for management awareness of the potential for tourism at the Raden Ayu Siti Khadijah Sacred Cemetery by recruiting qualified human resources in the field of promotion so that they can maximize tourism potential in order to attract tourist visits.

Keywords: *Storynomic Tourism, Makam Raden Ayu Siti Khotijah, Promotion Mix*

1. Introduction

Talking about the world of tourism, the Island of the Gods Bali is a tourist destination that is a favourite destination for tourists both from within the country and abroad. There are many reasons behind the arrival of tourists in Bali, starting from its natural beauty, the thickness of customs that still apply, historical value, and the completeness of facilities and infrastructure that support the comfort of tourists when visiting. In addition, with these various potentials, it is not surprising that various types of tourist activity options can be easily found such as natural tourism, artificial tourism, cultural tourism, and even religious tourism.

The existence of religious tourism in Bali can survive until it is caused by the thick customs that are still maintained until now and the awareness of the community to maintain and preserve it, so some religious tourism sites can be found easily in various regions in Bali. Ulun Danu Beratan Temple, Besakih Temple, Tirta Empul, Puja Mandala, the Tomb of Raden Ayu Siti Khotijah are some examples of religious tourism sites scattered in Bali. The city of Denpasar, which is the capital of Bali Province, does not escape the existence of a religious tourism attraction. Reporting from an article entitled "Jagatnatha Temple, a Magnificent Religious Tourism Object in Denpasar" (Ilham, 2023), Denpasar City, which is the capital of Bali Province, also has several religious tourism sites that can be visited by tourists such as Pura Agung Jagatnatha and the Sacred Tomb of Raden Ayu Siti Khotijah. Although the term "city" in Indonesia is synonymous with modernisation and luxury, this does not make some of these sites disappear and abandoned. On the contrary, some of these sites can stand firmly until today and compete with modernisation in Denpasar City.

As mentioned above, one of the religious tourism destinations in Denpasar City is the Sacred Tomb of Raden Ayu Siti Khotijah. This tomb site is famous for the history behind the establishment of the tomb so it is often visited by tourists. It is not uncommon to find many tourist buses parked around the tomb area so that it can close the road area around the tomb site. Another uniqueness of the Raden Ayu Siti Khotijah Sacred Tomb site is that it is a religious

tourism attraction for two different religions, namely Islam and Hinduism, which indicates the existence of strong religious coexistence in Bali. In addition, the location of the tomb which is located near the centre of Denpasar City is further unique because religious tourism attractions are generally found far from the hustle and bustle of the city but this tomb site is the opposite.

With all the potential and uniqueness that attracts tourists to visit the Sacred Tomb of Raden Ayu Siti Khotijah, there are several things that concern researchers in the research topic. The lack of awareness of the tomb manager regarding the tourism potential that exists in the Sacred Tomb of Raden Ayu Siti Khotijah. This is a concern because with the development of tourism in Bali and some of the potential of the Raden Ayu Siti Khotijah Sacred Tomb, this tomb site should be able to attract more tourists than it currently has. In addition, the lack of information dissemination related to the potential of the tomb to the community makes the public's interest in visiting the tomb relatively low and cannot reach a wider market level.

With the two problems of concern, this research will discuss efforts to increase tourist visits in the Sacred Tomb of Raden Ayu Siti Khotijah using the concept of stornomic tourism which puts forward a narrative related to the potential in the Sacred Tomb of Raden Ayu Siti Khotijah. Stornomic tourism is a method that can be used by stakeholders of the Sacred Tomb of Raden Ayu Siti Khotijah to answer the two problems above. The potential of history, culture, and religion is the initial foundation that the tomb site has in developing stornomic tourism in order to achieve the initial goal of increasing tourist visits. In addition, the research will discuss the right efforts in the application of stornomic tourism so that it can convey information to tourists so that it can be understood and educate tourists regarding the potential of the Raden Ayu Siti Khotijah Sacred Tomb so as to attract tourists..

2. Methodology

Data analysis techniques are a series of methods used to examine the findings that have been obtained which aim to gain an understanding of the phenomenon under study. These techniques include several processes such as collecting data, reducing data, analysing data, and presenting it into accurate data (Miles, Huberman, 2014). In carrying out data analysis techniques, there are several things that need to be considered, including efforts to find data, efforts to organise the data that has been obtained, present the data that has been found and also understand the meaning of the research results. From the above understanding, it is concluded that carrying out data analysis techniques has four stages, namely:

1. Data Collection is the first step which at this stage is carried out by collecting various kinds of data and information related to variables that are the topic of research. In collecting data, researchers made observations to the Raden Ayu Siti Khotijah Sacred Tomb area by interviewing the Tomb Keeper, Banpamda of Denpasar Customary Village, and Deputy Bendesa Adat Denpasar. In addition, researchers traced several journals and books as references in taking data as a determination of marketing strategies based on stornomic tourism at the Raden Ayu Siti Khotijah Sacred Tomb so that they could determine an effort to increase tourist visits.
2. Data reduction is a stage that goes hand in hand during the research in which the researcher writes all the observations made in a note which then the data will be selected again according to the research needs. Thus the word reduction stage is a stage where researchers process various kinds of data that have been obtained in the field from observations, interviews and documentation into a research result that is focused and simplified with the main topic in this study. The data and information obtained are data that focus on efforts to implement stornomic tourism. In this study, data reduction carried out by researchers was applied by writing all kinds of data that had been obtained based on the results of data collection. After that, the data that has been collected will be processed and selected according to the data needs needed in this research, namely on the topic of stornomic tourism.
3. Data Presentation is an activity of collecting various kinds of data and information that have been processed in data reduction so that conclusions and actions can be drawn. In the presentation itself, the researcher uses a qualitative method in the form of narrative text with notes on all information in accordance with the conditions in the field so that it makes it easier to see the phenomena that occur and makes it easier to draw conclusions. In addition, in presenting the data in this study, it will display some evidence in the field in the form of image results and a table to make it easier for readers to understand the results of this study.
4. Drawing Conclusions is the last stage where researchers combine all kinds of data that have been obtained in several ways. In drawing this conclusion, researchers will think about all the possibilities that occur in the field with the application of the concepts and theories used. In addition, researchers will discuss with supervisors and fellow researchers so that they can determine the right decision in producing valid data so that it can be useful for managers and readers of this research.

3. Results

Overview

In this study, the Sacred Tomb of Raden Ayu Siti Khotijah became the object of research located in Denpasar City or more precisely on Jalan Batukaru, Pemecutan Village, West Denpasar District, Denpasar, Bali. The location of the tomb located on the shoulder of the road makes it easy for tourists to visit. This grave site is an Islamic grave site located in the middle of Badung Cemetery which is a grave for Hindus. The Sacred Tomb of Raden Ayu Siti Khotijah can stand because as a form of King Pemecutan's last respect for his daughter, Gusti Ayu Made Rai or Raden Ayu Siti Khotijah because of the King's misunderstanding that killed his daughter. Having an area of 500 m², the condition of the Sacred Tomb of Raden Ayu Siti Khotijah is well maintained with a clean and very well-maintained condition. This can happen because of the services of the Bu Mangku family, the son of JroMangku I Made Puger as the caretaker of the Raden Ayu Siti Khotijah Sacred Tomb who was sent by the previous King Pemecutan so that until now it has been passed down for four generations in guarding the tomb.

Standing in an area of 500 m², the Sacred Tomb of Raden Ayu Siti Khotijah until now stands firmly with two parts consisting of the front yard and the main yard. The front yard of the tomb is a place for pilgrims to put their footwear before entering the main location of the tomb and there is also a fairly

large banyan tree along with a place for ablution or purification for pilgrims who will visit. While in the main courtyard is the main location where there is a tomb or tomb of Raden Ayu Siti Khotijah and a pavilion that is used as a resting place and a place of prayer for pilgrims visiting the tomb. In this main courtyard there is also a tree called the tarurambut tree which is said to be a tree that grew from the hair of Raden Ayu Siti Khotijah. This tree is located towering from inside the cemetery of Raden Ayu Siti Khotijah to outside the cemetery, many pilgrims visit to take leaves from the tree which are said to be able to cure all kinds of diseases.

Although the Sacred Tomb of Raden Ayu Siti Khotijah is called an Islamic grave site, this grave site is not only visited by Muslims but Hindus are often found visiting. For Muslims who visit usually perform tahlil rituals or pray together, while for Hindus who visit usually pray and if it is their first time visiting they will give pejati to the tomb of Raden Ayu Siti Khotijah. Although often visited by these two religious communities, the Sacred Tomb of Raden Ayu Siti Khotijah is not infrequently visited by people of other religions such as Buddhists, Christians, and Catholics as a historical place and helps calm their spirituality. The origin of these tourists is not only from Bali but tourists from outside Bali are also found in this tomb. The Madura region is the average with high tourist visits due to the emotional factor between the people of Madura and the history of Raden Ayu Siti Khotijah.

The birth of tourism in the Sacred Tomb of Raden Ayu Siti Khotijah began in the past twenty years after the restoration of the tomb location which was carried out in 1988, 2009, and 2011 at the Raden Ayu Siti Khotijah tomb location.

The highest average number of pilgrim visits occurs at the end of the year and is dominated by students from various schools outside Bali. This time was chosen because the end of the year is a holiday for students so it is appropriate for these students to do a study tour. In addition, the time before the month of Ramadan is the second time that becomes the highest average visit with dominated by community organisations that have a vulnerable age of adolescents to the elderly.

Tourism Potential of the Raden Ayu Siti Khotijah Sacred Tomb Site

In increasing the number of tourist visits to a tourist attraction, it is important that the place has its own uniqueness that is different compared to other tourist attractions. This uniqueness will then become a potential for an attraction in attracting tourists. In addition, tourism potential is a major aspect of a tourist attraction in attracting tourists, tourism potential here can be in the form of natural beauty, history, culture, culinary and other tourist attractions that have their own uniqueness (W. Handayani, 2017). Without the uniqueness or potential of a tourist attraction, the place will be difficult to be recognised and attracted by tourists so that the visit rate will be very minimal.

The establishment of the Sacred Tomb of Raden Ayu Siti Khotijah until now did not just appear out of nowhere, this tomb is one of the historical sites that witnesses the development of Islam in Denpasar City. The history of the establishment of this tomb is one of the main attractions for tourists who come to take lessons from her story during her life. According to Bu Mangku as the caretaker of the tomb, there is no exact date of the establishment of the Raden Ayu Siti Khotijah Sacred Tomb, but it is estimated that it was established during the period before the Puputan War which occurred on 20 September 1906. The existence of this tomb stems from a misunderstanding between King Pemecutan and his daughter Gusti Ayu Made Rai or known as Raden Ayu Siti Khotijah.

Based on the story told by MrsMangku from her father JroMangku I Made Puger, this story began when the daughter of King Pemecutan at that time, Gusti Ayu Made Rai, suffered from jaundice or liver disease. King Pemecutan panicked about his daughter's health because several royal healers could not cure his daughter's illness. Therefore, a competition was made which contained a message that anyone who could cure his daughter if the person was male then the king would marry his daughter while if the girl then he would be adopted as a child. The competition was spread by King Pemecutan to various kingdoms in Bali and outside Bali. Until the message of the competition reached the ears of the Sheikh in the Mataram Kingdom in Yogyakarta, the Sheikh sent his protégé in Madura, Abdul Kharim or also known as PangeranCakraningrat IV to help Raja Pemecutan cure his daughter.

With respect and obedience from Prince Cakraningrat IV to his Guru, he travelled to the Pemecutan Kingdom. Arriving at the kingdom he was welcomed by the King of Pemecutan and invited Prince Cakraningrat IV to treat his daughter. After some time a miracle appeared with the Princess recovering completely from the jaundice that she had been experiencing. Therefore, King Pemecutan fulfilled his promise by marrying his daughter Gusti Ayu Made Rai to Prince Cakraningrat IV at the Pemecutan Royal Palace. After the task was completed, Prince Cakraningrat IV asked King Pemecutan to bring his wife, the Princess of King Pemecutan, to follow him back to his home kingdom in Madura. King Pemecutan allowed his daughter to follow her husband back to Madura.

Upon returning to Madura, Prince Cakraningrat IV and Gusti Ayu Made Rai were married in accordance with Islamic marriage procedures and Gusti Ayu Made Rai converted to Islam and changed her name to Raden Ayu Siti Khotijah. After embracing Islam, Raden Ayu Siti Khotijah studied Islam carefully so that she became a devout Muslimah and had high faith or belief in Islam. She became a very obedient wife to her husband and became a Muslimah who was diligent in worship. Until one day Raden Ayu Siti Khotijah missed her family in Bali because she had not seen them for a long time. Raden Ayu Siti Khotijah also asked her husband for permission to allow her to return to the Pemecutan Kingdom for some time so that her longing for her family in Bali could be conveyed. Prince Cakraningrat IV as a husband gave permission to his wife on the condition that Raden Ayu Siti Khotijah's trip to Bali would be accompanied by 40 bodyguards from the Madura Kingdom consisting of 20 male and 20 female bodyguards. In addition, Prince Cakraningrat IV entrusted an heirloom in the form of a konde to Raden Ayu Siti Khotijah and advised that the heirloom always be carried wherever she went. Agreeing to the requirements of her husband, Raden Ayu Siti Khotijah and her bodyguards departed for the Pemecutan Kingdom in Bali.

Upon arriving at the Pemecutan Kingdom, Raden Ayu Siti Khotijah and her bodyguards were welcomed by the people of the kingdom, including the King of Pemecutan as her father. The Pemecutan king and his family felt the same longing felt by Raden Ayu Siti Khotijah because they had not met for a very long time. At sunset, Raden Ayu Siti Khotijah, who had now become a Muslim woman, wanted to perform the maghrib prayer to fulfil her obligation. By wearing special women's prayer clothes or called white mukenah, Raden Ayu Siti Khotijah performed the maghrib prayer. The Royal Patih who was walking at the location where Raden Ayu Siti Khotijah was praying saw that the Princess was performing a ritual that was unfamiliar to his eyes. The Patih heard the Princess say the word "Lakar Mekeber" which actually means "Allahu Akbar". Patih thought that the Princess was performing the Ngeleak ritual or the ritual of summoning the devil because it was performed at sandikala time and wearing all white clothes and immediately Patih reported the

incident to Raja Pemecutan about the incident. King Pemecutan who was angry about the incident sent Patih to take the Princess to the Badung Cemetery area to be killed.

After being brought to the Badung Cemetery, Raden Ayu Siti Khotijah explained to Raja Pemecutan that she had converted to Islam and that the ritual that Patih had seen was the Maghrib prayer, which was an obligatory ritual that she performed every day. Raja Pemecutan who was filled with anger did not care about his daughter's defence and still ordered Patih to kill Raden Ayu Siti Khotijah with a kris. Raden Ayu Siti Khotijah who had resigned herself to this accepted the judgement on the condition that in the execution process the Patih should use the konde-shaped heirloom that she always wore in her hair. In addition, Raden Ayu Siti Khotijah advised that what she was doing was the right thing, this would be proven when she died from her body a smoke would emerge that caused a fragrant smell so that it could be smelled by all the people who came to her execution. Meanwhile, if the smoke caused a foul odour, then what Raja Pemecutan thought was true. Immediately before the konde heirloom hit the heart, Raden Ayu Siti Khotijah said "Bismillahirrahmanirrahim Allahu Akbar" and immediately after the execution was carried out smoke came out of her body which caused a fragrant smell throughout the Badung Cemetery area.

King Pemecutan felt guilty and sorry for the misunderstanding and made a final honour to his daughter with her own grave area called Makam Keramat or Holy Grave. King Pemecutan also gave a plot of land to 40 of Raden Ayu Siti Khotijah's bodyguards in Ubung, North Denpasar and Kepaon, South Denpasar, which is now known as Kampung Jawa and Kampung Muslim Kepaon. In addition, King Pemecutan sent the family of the caretaker's grandfather and his descendants to always maintain and care for the Sacred Tomb of Raden Ayu Siti Khotijah.

The historical story of the establishment of the Sacred Tomb of Raden Ayu Siti Khotijah itself is a value in attracting tourists to visit. The emotional bond between Raden Ayu Siti Khotijah, who was once the wife of Prince Cakraningrat IV in Madura, is an encouragement for people in Java, especially the people of Madura, to visit this tomb.

In addition to the emotional ties that are established, another purpose of tourists visiting this meal is to commemorate one of the important figures in the emergence of Islam in the Balinese area. The significant impact of the death of Raden Ayu Siti Khotijah on the emergence of Islam in Bali provides another value that attracts tourists to visit. This history has also spread among the people in Indonesia from word of mouth and articles on the internet.

As one of the historical sites that has survived for more than a century, the Raden Ayu Siti Khotijah Sacred Tomb site holds several cultures that are still maintained and preserved by both the caretaker of the tomb, pilgrims, and the local community around. Some of these cultures have been passed down from generation to generation so that they become habits, which are derived from beliefs and beliefs in the goodness of fellow humans and ancestors. The existence of culture survives until now comes from the way humans interpret life, learn to think, believe and carry out what they think is appropriate for their behaviour so that it becomes an identity in society (Sagala, 2013).

According to Bu Mangku as the caretaker of the tomb, there are three cultures that are still being implemented today:

1. Odalan Tradition

This Odalan tradition is a day that commemorates the weton or birthday of Raden Ayu Siti Khotijah which coincides on Sunday, Kliwon, Pujut in Bali. In this tradition, several offerings will be made.

As for the Odalan Tradition, pilgrims who are allowed to enter the area of the Raden Ayu Siti Khotijah Sacred Tomb are only Hindus because the activities to be carried out on that day are an agenda for Hindu prayers. As for other people, they are prohibited from entering the tomb area due to maintaining the solemnity of Hindus in carrying out prayers.

In addition, this Odalan requires considerable funds in providing offerings that will be offered. The offerings include holy water, prayer mat, mukenah, tasbih, coconut, rice, kepeng money, glass, cosmetic tools, yellow tumpeng 1 tampan, tutu bebek, tipat, eggs, vegetables, fruits 1 tampan, jajan 1 tampan, white tumpeng 1 tampan, roasted chicken, and nuts. All the offerings are purchased using the proceeds from the alms and entrance fees of the visiting pilgrims.

2. Menyama Braya

The tradition of Menyama Braya is a local wisdom value for Balinese people which means equality between fellow humans as a brother. This tradition is one of the key aspects in Balinese community life so that they can live in harmony despite their differences. In this tradition, Balinese people do not see humans from differences even though they are different religions, but see humans as a unity of social beings who respect each other for all differences both in joy and sorrow (Widarta, 2017).

The Menyama Braya tradition is one of the ideal concepts for the community and pilgrims at the Raden Ayu Siti Khotijah Sacred Tomb as a value of tolerance between religious communities. Although the story reflects a very strong Islamic value, in reality, not a few Hindus come to pray in the Raden Ayu Siti Khotijah tomb area. MrsMangku as the caretaker explained that in her daily life guarding the tomb, it is often found between these two religious communities performing their respective rituals when visiting the tomb

Balinese people apply this tradition from generation to generation from their ancestors, the existence of the Sacred Tomb of Raden Ayu Siti Khotijah as one of the Islamic religious sites in the middle of the Hindu tomb area to date is evidence of the application of this tradition. In principle, Menyama Braya is a Balinese principle that is timeless and not lost to the times. The value of brotherhood that is emphasised in this tradition can help social life become more peaceful and become a special attraction for the cultural values applied so that it becomes a cultural potential in attracting tourists and pilgrims to come.

3. Beliefs for New Muslims

In Islam, someone who has just embraced Islam is called a convert. The unique culture that exists at the Raden Ayu Siti Khotijah Tomb is that someone who was originally Hindu when they were about to become converts, they will make a pilgrimage to the tomb of Raden Ayu Siti Khotijah to ask permission. This pilgrimage is done because those who were originally Hindu were reluctant or afraid to ask permission from their parents for their choice to convert to Islam. The grave of Raden Ayu Siti Khotijah was chosen because she is an ancestor in Bali who became a convert and her life story shows that she is a good person who can be used as an example.

This tradition is hereditary from ancient times, those who visit are usually people who will marry someone who is Muslim or embrace Islam on their own consciousness.

The three cultures above have survived for generations which are still being carried out at the Sacred Tomb of Raden Ayu Siti Khotijah. The odalan tradition here is a special value for tourists to be present at the tomb in carrying out the ritual procession in it. The uniqueness of the coexistence of religious people in the tomb is the beauty of its own value that proves the beauty of religious people in Indonesia as evidenced by the absence of problems but mutual respect when tourists visit and perform rituals in the tomb according to their beliefs. In addition, some beliefs that are still believed today are still always carried out when visiting the tomb without any obstacles and prohibitions as long as it has a positive impact on all aspects related to the Sacred Tomb of Raden Ayu Siti Khotijah.

As one of the people who had a major influence on the existence of Islam in Denpasar City, the Raden Ayu Siti Khotijah Tomb has become a religious site for tourists or pilgrims. This tomb site is a place for pilgrims to strengthen their faith in the Creator through several rituals that aim to always remember death and always be kind to others during life. Uniquely, the Siti Khotijah Tomb is not only a religious site for one religious community but two religious communities, namely Muslims and Hindus. In fact, it is not uncommon to find other people visiting this site for several things such as calmness, lessons, and interpreting good values in the history of his life.

The existence of religious tourism sites is not only known by the Balinese people, but the Tomb of Siti Khotijah is often visited by pilgrims from outside Bali. The Java region is one of the largest contributors to pilgrims with the average visit coming from Madura. The Madura region itself is the largest average visit due to the emotional bond between the people of Madura and the history that exists in the Sacred Tomb of Raden Ayu Siti Khotijah. The end of the year and before the month of Ramadan are the peak periods of pilgrim visits at the Raden Ayu Siti Khotijah Tomb. During this peak period, the Jalan Batukaru area in front of the tomb will usually be closed temporarily and will be used as a parking lot for visiting pilgrims' buses. This can happen because the number of buses is quite large and due to the lack of parking space, the road area is forced to be used as a parking lot.

For pilgrims visiting the sacred tomb of Raden Ayu Siti Khotijah, there are rituals that are often performed by pilgrims when visiting. As the two majority religions that often visit the tomb, therefore there are two rituals that are often performed, namely prayer for Hindus and tahlil for Muslims.

Important Elements in Building Storynomic Tourism at the Tomb of Raden Ayu Siti Khotijah

Storynomic tourism is a new strategy developed by the Ministry of Tourism and Creative Economy (Kemenparekraf) to help develop tourism in Indonesia. Storynomic tourism was initially launched by Kemenparekraf in 2019 to help develop five priority destinations namely Lake Toba, Borobudur, Manado, Mandalika, and Labuan Bajo so that they are better known by tourists so that visits to the five destinations increase sharply. Reporting from Kompas.com, Irfan Wahid, who was assigned by President Jokowi as the head of the Quick Win 5 Priority Destinations team, introduced storynomic tourism as a strategy to introduce tourism by promoting narrative in a creative content that uses living culture from history and culture in a tourist attraction.

The concept of storynomic tourism is an adaptation of Robert Mckee's marketing concept that prioritises narrative as one of the new breakthroughs in the marketing field (Kartika & Riana, 2020). Storynomic tourism is considered effective in marketing a tourist attraction because humans are storytelling creatures (homo narrans) which makes them often tell everything in their lives and tend to be more interested in a story than a good argument (Rahmanto et al., 2023). In the results of research conducted by (Anita & Lestari, 2020) involving 100 subscribers in the Taman Mini Indonesia Indah (TMII) youtube channel aims to see the impact of storynomic in attracting tourist visits and proves 76.2% of subscribers are interested in visiting TMII. From the results of this study, it can be seen that the power of a narrative or story at a tourist attraction can foster curiosity and also emotional bonds in tourists so that they can attract tourist visits.

The concept of storynomic tourism also has similarities with storytelling marketing, the thing that distinguishes the two is that the material raised from storynomic tourism focuses on culture and history (Badollahi&Anjarsari, 2023). Therefore, the way these two concepts work is very closely related, which makes some aspects of them similar (Kartika & Riana, 2020). Before applying storynomic tourism in a strategy to attract tourists, it is necessary to know several important elements in shaping the narrative that will be conveyed to tourists neatly so that it can attract their enthusiasm. According to (Rahmanto et al., 2023), there are five important elements that form the basis of storynomic, namely:

1. Setting, which is a description of the place, conditions, and situation in a story.
2. Character, which is a character or someone who is part of every action in the story.
3. Conflict, which is the problem faced by the character in this story.
4. Plot, which is a sequence of events arranged chronologically in a story.
5. Theme, which is the main message or idea to be conveyed from a story.

Based on some of the storynomic elements above, the research will further discuss the basic formation of storynomic tourism from the story of Raden Ayu Siti Khotijah so that it becomes a narrative story that can attract tourists.

Setting is a description of the place, time, and atmosphere that occurs in a story (Rahmanto et al., 2023). Meanwhile, according to Mido (in Siadari, 2020), the role of setting is very influential on the results of a story, where the clearer and more interesting the depiction of the setting, the better the results of the story and vice versa. Setting is the main component in a story where the depiction will help listeners to understand how the conditions of the people in the story are so that the emotional bond between the storyteller and the listener is well established and the message in the story can be conveyed.

In the historical story of the establishment of the Sacred Tomb of Raden Ayu Siti Khotijah, there are three types of settings used, namely place setting, time setting, and atmosphere setting. The depiction of these three types of settings is done clearly in the story of the Sacred Tomb of Raden Ayu Siti Khotijah by presenting it at the beginning of each event that occurs. The division of each setting will be explained as follows:

1. Place Setting

Place Setting is the location of an event experienced by a character in the story. In the story of the Sacred Tomb of Raden Ayu Siti Khotijah, the depiction of place settings occurs in several locations including the Pemecutan Kingdom, Mataram Kingdom, Madura Kingdom, Badung Tomb Area, Javanese Village, and Kepaon Islamic Village. Each location above is clearly described at the beginning of each event that will occur. The description of some of

these locations is explained to find out some other historical sites that are silent witnesses to the story of Raden Ayu Siti Khotijah during her life and become evidence of the authenticity of her story.

2. Time Setting

Time setting is a depiction of the time of an event that leads to when the event occurred. The time setting in the story of Raden Ayu Siti Khotijah is not much explained in it, but there is one time setting that is the core of this story, namely in the setting of maghrib time or at sunset. The time setting is where Raden Ayu Siti Khotijah performs prayers and the beginning of the misunderstanding between King Pemecutan and Raden Ayu Siti Khotijah begins so that she is killed.

3. Atmosphere Setting

Setting the atmosphere is a description of the mood of a character in the story so that the listener or reader of the story indirectly feels the tension or calmness of the story. Setting the atmosphere is not written clearly but written descriptively describing the character's condition in a story. In the story of Raden Ayu Siti Khotijah, there are several mood settings in it, namely sadness, joy, anxiety, and anger. The description of the atmosphere setting is well described in every event experienced by the characters in the story of the establishment of the Sacred Tomb of Raden Ayu Siti Khotijah.

A character is someone who plays an action in an event in the story (Rahmanto et al., 2023). The character himself is the actor in a story where his existence is an important element in a story and when the character does not exist then nothing will be told (Mardiah et al., 2020). In a story, the role of the character is very important in order to build understanding to the listeners and readers of the story in order to understand the storyline conveyed. In a story, characters have a variety of characters that describe the characteristics of people so that the story told is more varied and emotional. Characters in a story are also used as a means of conveying messages to readers, both good and bad messages.

In the story of the establishment of the Tomb of Raden Ayu Siti Khotijah, there are several characters present in it. According to (Kemal, 2014), it is stated that characters are representations of humans every day so they certainly have various types of characters. Therefore, the characters here can be classified into two types, namely protagonists and antagonists. A protagonist is someone who has a good character so that it can be liked by readers, which in this story, for example, is Raden Ayu Siti Khotijah and Prince Cakraningrat IV. While the antagonist character is a character who causes a problem in a story which in the story of the establishment of the Tomb of Raden Ayu Siti Khotijah is played by King Pemecutan and Patih Pemecutan Kingdom.

Conflict is a problem experienced by characters in a story (Rahmanto et al., 2023). According to Nurgiyantoro (in Adrean, 2017) explains that conflict is an unpleasant event experienced by a character in a story, it is part of the formation of a story so as to produce an interesting story. Based on its origin, conflict is divided into two parts, namely internal conflict where the conflict comes from within the character and also external conflict where the conflict comes from the character either from other individuals, groups, or nature.

In the story of the establishment of the Sacred Tomb of Raden Ayu Siti Khotijah, the conflict that occurs is a type of external conflict where this conflict comes from other characters in the story. The conflict in this story stems from a misunderstanding between Raja Pemecutan and his daughter Raden Ayu Siti Khotijah whose daughter died. The misunderstanding occurred because Raja Pemecutan thought that his daughter Raden Ayu Siti Khotijah was performing the Ngeleak ritual or summoning the devil, but actually at that time Raden Ayu Siti Khotijah was performing the maghrib prayer because she had become a Muslim woman. The King's ignorance that his daughter had converted to Islam became his reason for executing his own daughter.

In the story of the establishment of the Sacred Tomb of Raden Ayu Siti Khotijah, this conflict occurs between individuals which is classified as a type of external conflict. This conflict is an important point in the story that resulted in Raden Ayu Siti Khotijah's death, because of the guilt of King Pemecutan, he built a Sacred Tomb or a holy tomb devoted to his daughter. This tomb also became a silent witness of the history of the event which the story is still told from generation to generation.

The plot is a unity of various events arranged chronologically to form a complete story (Rahmanto et al., 2023). The plot in a story aims to build the development of the story experienced by the characters which is neatly arranged so that it can be understood by the reader (Irawan et al., 2021). The structure of the plot is a series of cause and effect events that occur from the beginning to the end of the story which emphasises the conflict that occurs. Based on its structure, the plot is divided into three parts, namely the initial stage which focuses on the introduction of characters and various information to be told, the middle stage is the stage where the conflict in this story arises, and the last stage which describes the consequences of the conflict and its resolution.

In the story of the establishment of the Sacred Tomb of Raden Ayu Siti Khotijah, the three parts are well structured and clearly explained. The initial stage is explained with the introduction of the character and background of Raden Ayu Siti Khotijah who is the Princess of Pemecutan Kingdom. This stage also explains why Raden Ayu Siti Khotijah embraced Islam and describes several other characters who are the core of this story such as King Pemecutan and Prince Cakraningrat IV. The middle stage of the story explains the conflict that occurred, namely the misunderstanding between Raja Pemecutan and Raden Ayu Siti Khotijah who thought that her daughter was performing black magic rituals, which resulted in her being killed. The final stage explains the result of the conflict in which the King regrets the execution and the resolution by building a holy tomb devoted to Raden Ayu Siti Khotijah.

The type of plot used in the story of Raden Ayu Siti Khotijah is a forward plot. The forward plot type is a series of events that are arranged regularly from the beginning to the end of the story (Salmaa, 2023). The story is set up with a forward flow starting from the recovery of Raden Ayu Siti Khotijah and then continuing until the conflict that befell her occurred until it ended with her death. The chronology of the story is arranged without flashbacks and runs sequentially according to the flow of time and cause and effect in the story.

Theme is the main idea that becomes a message in the story (Rahmanto et al., 2023). Besides being intrinsic in a story because it becomes the main idea or idea in the formation of a story that is closely related to social problems and meanings in life (Nourmalita, 2015). Theme is important in a story because the story can attract readers and listeners to follow the story because the message contained therein can be a lesson in everyday life. Another function of the theme is to help build an emotional connection between the storyteller and the listener or reader so that it can attract his interest.

There are various types of themes that exist in various kinds of stories starting from the theme of the environment, love, heroism, betrayal and so on. In the story of the establishment of the Sacred Tomb of Raden Ayu Siti Khotijah, the theme that became the main idea of the formation of the story is the theme of divinity. According to Waluyo (according to Nourmalita, 2015) the theme of divinity is an idea that focuses on the religious experience experienced by

the character in the story based on the character's level of deepening in the religion he adheres to or his high belief in the power of God. The theme of divinity usually tells about the power of god that is beyond human understanding or supernatural which aims to increase the faith of readers and listeners of the story in the religion they believe in. From this story, it can also be known the history of the growth of Islam in Denpasar City until today.

The five elements above have been fulfilled by the basic concept of storynomic tourism in the Sacred Tomb of Raden Ayu Siti Khotijah so that the story or narrative of Raden Ayu Siti Khotijah's story can be raised into a tourism product that can be spread. The existence of other uniqueness such as culture and religious values in the Sacred Tomb of Raden Ayu Siti Khotijah is an added value that must be included in helping to form the wealth of storynomic tourism products at the Sacred Tomb of Raden Ayu Siti Khotijah.

Therefore, the delivery of tourism products at the Raden Ayu Siti Khotijah Sacred Tomb does not only narrate the story or narration of the story of the history of Raden Ayu Siti Khotijah alone but must be added to the culture of *odalan*, *menyamabraya*, and the belief in new Muslims in the tomb. The value of ritual coexistence of religious people visiting the tomb also needs to be highlighted so that potential tourists understand the beauty of interfaith in Bali when visiting the Sacred Tomb of Raden Ayu Siti Khotijah.

With the wealth of material possessed in the storynomic tourism narrative at the Sacred Tomb of Raden Ayu Siti Khotijah and its suitability to the real situation in the field, it is hoped that it can build prospective tourists' interest in visiting. In addition, with the real evidence of the material with the real situation in the field, it is also hoped that it can form its own experience for tourists when visiting so that the ultimate goal is that tourists can disseminate their experiences to the closest people so that they can visit the Sacred Tomb of Raden Ayu Siti Khotijah.

Tourism Stakeholders in the Sacred Tomb of Raden Ayu Siti Khotijah

Based on the division according to Mayono (in Handayani&Warsono, 2017) there are three types of groups in a stakeholder which include primary stakeholders, key stakeholders, secondary stakeholders. These three groups are interconnected with each other in determining the right steps in developing a tourist attraction in order to attract tourists to visit. The existence of these three types of stakeholder groups also has its own responsibilities in carrying out their duties so that there is a balance in the management of the Raden Ayu Siti Khotijah Sacred Tomb tourist attraction.

The three stakeholder groups consist of several individuals and groups, including primary stakeholders who are stakeholders who have influence and interest in every activity in the tourist attraction. In the management of the Raden Ayu Siti Khotijah Sacred Tomb, primary stakeholders consist of the community around the tomb and the caretaker of the tomb. From the existence of tourism activities in this tomb, it has a positive impact on both of them, which includes the existence of local residents who sell around the tomb area and the interaction between stakeholders and tourists so that information and cultural exchanges occur.

Furthermore, key stakeholders are stakeholders who have responsibilities in the implementation of tourism development in the tomb, which in this case is held by Puri Pemecutan, Denpasar Traditional Village (Deputy Bendesa, Petajuh Dua Bago Pawongan) and the Denpasar City Tourism Office. The importance of the existence of these stakeholders has an impact on several policies both procedural and customary that help in maintaining the continuity of the establishment of the Raden Ayu Siti Khotijah Sacred Tomb. In other cases, this stakeholder group helps determine the right efforts and strategies in helping the development of the Raden Ayu Siti Khotijah Sacred Tomb tourist attraction.

And the last for secondary stakeholders is a supporting stakeholder who is a facilitator in the development of the Sacred Tomb of Raden Ayu Siti Khotijah. In the research, secondary stakeholders consist of Banpamda and travel agents. Banpamda is an acronym for the Customary Village Security Agency, whose job is to discipline tourists visiting the tomb and maintain all the safety and comfort of tourists when visiting. In addition, travel agents are grouped into secondary stakeholders because of their role in being a facilitator in attracting tourist visits by adding the Raden Ayu Siti Khotijah Sacred Tomb to their series of trips in Bali, which in this case usually occurs during the pilgrimage activities of the 7th wali in Bali.

In the implementation of the development of the Raden Ayu Siti Khotijah Sacred Tomb tourist attraction, stakeholders certainly have various types of different interests. The mapping is done to determine the influence and interests of each stakeholder involved. According to Reed, Thompson, and Gardner (in Handayani&Warsono, 2017) explain several levels in determining the influence and interests of stakeholders which include:

1. Subject, a level where stakeholders have a high interest but low influence.
2. Key Players, a level where stakeholders have high importance and influence.
3. Crowd, a level where the stakeholder has low importance and influence.
4. Contest Setters a level where stakeholders have low importance but high influence.

The interests contained in stakeholders at the Raden Ayu Siti Khotijah Sacred Tomb are categorised as follows. Primary stakeholders belong to the Subject/subject level. The surrounding community has a high interest in the existence of tourism in the Sacred Tomb of Raden Ayu Siti Khotijah as evidenced by the existence of traders from local residents who make a living around the tomb area. In addition, the caretaker of the tomb as a primary stakeholder is also classified at this level because to maintain the cleanliness and maintenance of the tomb as well as traditional events held at the tomb using an entrance fee that classifies it to a high level of importance. However, these two primary stakeholders do not have a big influence in all kinds of policies in the tomb so it is suitable to be classified at the Subject level.

Key stakeholders in the classification of this level are located in the key players section where they have their own high interests and are balanced with their high influence in the sustainability of policies and strategies at the Raden Ayu Siti Khotijah Sacred Tomb. Pemecutan Castle, Traditional Village, and Denpasar City Tourism Office are included in this level due to their high interest in maintaining and preserving the site of the Sacred Tomb of Raden Ayu Siti Khotijah and also the interest in attracting the number of tourist visits so as to improve the village economy which will also be used in improving facilities and infrastructure at the Sacred Tomb of Raden Ayu Siti Khotijah. In addition, the influence that exists on them is very high with the existence of several policies that have been regulated which must be followed by everyone in the tomb both customary and procedural in order to maintain the sustainability of the tomb, safety and comfort of visitors to the tomb.

Secondary stakeholders in the Raden Ayu Siti Khotijah Sacred Tomb are included in the grouping of other followers/crowd and key players/key players where both in the management of the tomb have different interests and influences. Banpamda as part of the secondary stakeholder group is included in the crowd level because it acts as an implementer or executor of policies set by the Traditional Village in maintaining the safety and comfort of visitors when

visiting. Meanwhile, travel agents are included in the key players level due to their role as facilitators who facilitate tourists in their travel agenda at the Raden Ayu Siti Khotijah Sacred Tomb.

Stakeholders as stakeholders in the Raden Ayu Siti Khotijah Sacred Tomb in carrying out their interests based on the influence that exists in the tomb certainly have several different roles. According to Nugroho (in Handayani&Warsono, 2017) there are five different roles according to the interests and influences that exist. The five roles include:

1. Policy creator is a stakeholder who plays a role in decision-making and determining a policy.
2. Coordinator, namely stakeholders who play a role in coordinating other stakeholders in action.
3. Facilitator is a stakeholder whose role is to facilitate and fulfil the needs of the target group (tourists).
4. Implementer, namely stakeholders who play a role in implementing policies that have been regulated.
5. Accelerators are stakeholders who play a role in accelerating and contributing to a programme so that it runs according to plan.

Stakeholder Primer	Role	Activities	Description
Community	Implementer	Trade around the grave area that has been determined by the Traditional Village.	The existence of buying and selling activities around the tomb area is a positive impact of tourism in the Raden Ayu Siti Khotijah Sacred Tomb. The existence of this peddler has been regulated by the Traditional Village by always giving a retribution of Rp. 10,000 to the village every day.
Tomb Keeper	Implementer	Maintain Cleanliness security and cleanliness of the tomb.	The establishment of this policy has been passed down to the family of the caretaker of the tomb for generations by King Pemecutan starting from the beginning of the tomb.
	Akselerator	Charging entrance fees to the tombs and educating tourists who visit.	The caretaker of the tomb here plays an active role in the application of tourism indirectly by providing stories related to the origin of the tomb and leading rituals carried out at the tomb. In addition, he also collects entrance fees for the needs of the tomb.

(Source: Processed Research, 2023)

Key Stakeholder	Role	Activities	Description
Puri Pemecutan	Policy Creator	Determine policies based on prevailing customs.	Restricting visits inside the tomb for religious people other than Hindus to visit the tomb on Odalan days at the tomb with the aim of maintaining the enjoyment of Hindus during worship.
Denpasar Traditional Village	Fasilitator	<ol style="list-style-type: none"> 1. Determine land and parking fees for visiting tourists. 2. Determine land for traders so as not to interfere with traffic on Jalan Batukaru. 	The lack of parking space at the tomb has led the Denpasar Traditional Village to make a policy to regulate the parking space for tourists visiting the tomb. In addition, another policy is aimed at traders who sell so that their merchandise does not interfere with the flow of traffic on Jalan Batukaru.
Denpasar City Tourism Department	Fasilitator	Disseminate information related to the location of the cemetery on the Denpasar City website.	Providing an area for disseminating information related to the Sacred Tomb of Raden Ayu Siti Khotijah as a tourist attraction in Denpasar City.

(Source: Processed Research, 2023)

Stakeholder Sekunder	Peran	Kegiatan	Keterangan
Banpamda	Implementer	<ol style="list-style-type: none"> 1. Manage the parking lot and maintain the safety and comfort of tourists when visiting. 2. Collect retribution from vendors selling around the tomb area. 	Banpamda is a body assigned to the village to implement the parking policy that has been regulated by the Traditional Village and maintain the safety and comfort of tourists when visiting from unexpected things. In addition, Banpamda is in charge of requesting a daily subvention policy from the traders who sell around the tomb area.
TravelAgent	Akselerator	<ol style="list-style-type: none"> 1. Placing the Sacred Tomb of Raden Ayu Siti Khotijah in their travelling route in Bali. 2. Disseminate information related to tourism potential to tourists. 	Tour agents as a third party assist the tomb in attracting tourists by adding the Sacred Tomb of Raden Ayu Siti Khotijah to the travel packages they offer. The 7 saints tour package in Bali is an example of placing the tomb in the tour package they offer.

(Source: Processed Research, 2023)

Implementation of Promotion Mix in Increasing Tourist Visit

Sales promotion is a promotional effort aimed at consumers in order to accelerate the response of consumers by providing added value to a marketed product (Belch & Belch, 2012). According to Sutisna (in Rahardi, 2017) Promotion is used in an effort to disseminate useful information to increase

consumer interest in using marketed products and is also used to improve the good image of the product. In research sales promotion is used to increase tourist awareness of the religious tourism attraction of the Raden Ayu Sacred Tomb.

Based on the type of application of sales promotion can be divided into two types. First, the type of sales promotion that is oriented with customers (consumer-oriented promotion), namely promotions aimed directly at consumers. Second, trade-oriented promotion, which is to build cooperation with marketing intermediaries to help the promotion carried out so that it is conveyed to consumers (Belch & Belch, 2012). At the Raden Ayu Siti Khotijah Sacred Tomb, stakeholders there use more of the second type of sales promotion, namely trade oriented promotion because they use a third party, namely a travel agent, to help promote the tomb site.

Until now, the implementation of this promotion has been quite successful in attracting tourists to visit. Students and religious-based community organisations are the targets of the promotions carried out as evidenced by the two periods in a year which are the peak of tourists coming to visit, namely at the end of the year and the period before the fasting month arrives.

But even so, there needs to be an increase in the application of this promotional method, namely by using the type of sales promotion that is oriented to customers (consumer oriented promotion). This needs to be applied because seeing the growing market, the application of this type of promotion from the manager directly to tourists needs to be done in order to reach a wider range of tourists. Moreover, with this type, the manager can directly interact with tourists so that they can communicate directly regarding the responses and opinions of tourists regarding the Sacred Tomb of Raden Ayu Siti Khotijah so that they can find out what tourists want and what needs to be improved.

Personal selling is a step in marketing a product through individuals to individuals face-to-face which aims to attract consumers to buy (Belch & Belch, 2012). The stakeholders of the Raden Ayu Siti Khotijah Tomb here do not play an active role in the application of personal selling but rather travel agents who hold a large enough share to implement it. This effort is an advanced step of trade-oriented promotion where tour guides or tour guides at travel agents play an important role in the application of personal selling because they are the ones who directly meet with tourists to disseminate all kinds of information in the tomb.

In personal selling, tour guides will tell tourists about the history, culture, religion, and conditions in the Raden Ayu Siti Khotijah Tomb. According to Tjiptono (in Cintya, 2020) the purpose of personal selling is to introduce and form an understanding of tourists regarding tourism products so that they are interested in visiting. Therefore, it is important for tour guides to apply the elements of storynomic tourism in conveying this information so that the messages conveyed can be understood and educate tourists. In addition, speaking skills and good knowledge of tourism products are the main keys to the success of a tour guide in the application of personal selling in attracting tourists.

The relationship between personal selling and storynomic tourism is considered suitable because its application is directly face-to-face so that it can directly influence tourist interest. This can happen because humans are basically storytelling creatures (*homo narans*) who tend to be interested in an interesting story (Rahmanto et al., 2023). In addition, the emotional influence between tour guides and tourists when delivering this information can foster curiosity for tourists which ultimately increases their interest in visiting. Furthermore, when the tourists have visited the Raden Ayu Siti Khotijah Tomb, it is hoped that they can understand the potential that exists in the tomb and with the experience they feel can be spread to their closest people. This indirectly becomes a promotion in increasing visits to the Raden Ayu Siti Khotijah Tomb.

Until now, the application of personal selling carried out at the Raden Ayu Siti Khotijah Tomb is running smoothly with tour guides who convey information about the tomb and tourists who share their experiences when visiting. This is supported by the number of tourists visiting the tomb, some of them reasoned that they visited the Raden Ayu Siti Khotijah Tomb because of stories from their friends who had visited.

Siti Khotijah, as for the reason tourists can visit this tomb is due to the emotional bond between visitors and the history of Raden Ayu Siti Khotijah, the uniqueness of the culture that is still maintained today, and the trust of tourists. However, due to the lack of promotion in disseminating information related to the Sacred Tomb of Raden Ayu Siti Khotijah, this tomb does not attract too many tourists to visit.

The reason for the less than optimal implementation of the marketing mix at the Raden Ayu Siti Khotijah Sacred Tomb is due to the lack of qualified human resources in managing the promotion. Recruiting employees who are qualified in managing tomb promotions is the next step that can be taken by tourism stakeholders at the Raden Ayu Siti Khotijah Sacred Tomb in order to maximise promotion so that it can increase tourist visits.

4. Conclusion

Bali is a tourism area that has a myriad of potential in it that can always attract tourists to visit. Various types of tourist activities can be done in Bali, including religious tourism. The tomb of Raden Ayu Siti Khotijah is one example of a religious tourism site located in Denpasar City, Bali. This tomb is an Islamic grave site which is also a forerunner in the development of Islam in Denpasar City. However, this tomb is not only visited by Muslims, but Hindus also often visit this tomb to perform prayers because Raden Ayu Siti Khotijah is an ancestor of the people in Bali who has a great influence until now.

As a tourist attraction, the Tomb of Raden Ayu Siti Khotijah holds three types of tourism potential that can attract tourists to visit, including historical tourism, cultural tourism and religious tourism. The existence of these three types of tourism does not necessarily make tourism at the Raden Ayu Siti Khotijah Tomb run smoothly. The passive efforts made by the tomb stakeholders in marketing the tourist attraction of the Raden Ayu Siti Khotijah Tomb to tourists make this tomb difficult to increase the number of tourist visits. This is due to the lack of human resources who manage the marketing so that marketing at the Raden Ayu Siti Khotijah Tomb does not run well. With the passive marketing efforts, the dissemination of information related to the tomb to tourists is also not good so that it cannot maximise the potential in the Raden Ayu Siti Khotijah Tomb.

Based on these problems, storynomic tourism is present to assist stakeholders of the Raden Ayu Siti Khotijah Tomb in increasing tourist visits. Storynomic tourism is an effort that can be made by the tomb stakeholders based on the three potentials in the tomb. In applying storynomic tourism, there

are five forming elements, namely setting, character, conflict, plot, and theme. These five elements will contain information related to the tourism potential at the Raden Ayu Siti Khotijah Tomb which is well arranged so that it can attract tourists to visit. In disseminating this information, the promotional mix technique (marketing mix) is the method used so that the dissemination of information can be conveyed properly to tourists. There are six techniques in the promotional mix that help maximise the dissemination of information including Personal Selling, Direct Marketing, Interactive Media, Public Relations, Advertising, Sales Promotion. However, in its application, of these six techniques, the stakeholders of the Raden Ayu Siti Khotijah Sacred Tomb have only implemented two techniques, namely Personal Selling and Sales Promotion so that it is necessary to increase the application of the other four techniques so as to maximise the dissemination of information to tourists which aims to increase tourist interest in visiting.

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