

Ke-Jogja-an Philosophy as a Spiritual Approach in Tourism Services: Implications for Tourist Experience Theory

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Abstract: This study investigates the function of the 'Ke-Jogja-an' philosophy as a spiritual approach within tourism services, and its implications for the theory of tourist experience. Employing a phenomenological approach, the research focuses on Segajih Tourism Village as the primary context, where tourism services are designed on the basis of spirituality, harmony with nature, and interpersonal connectivity. Data collection was conducted through in-depth interviews with community members and tourists, supplemented by participant observation of tourism activities in situ. The results indicate that the values implemented within the 'Ke-Jogja-an' philosophy generate meaningful tourist experiences that transcend the conventional hedonic and utilitarian dimensions typically found in tourism. Tourists not only derive pleasure or functional benefits but also experience spiritual enrichment, cultural reflection, and a profound sense of community. These findings suggest that local philosophies play a crucial role in shaping more holistic and transformative tourism experiences. Furthermore, this research contributes to the development of tourism experience theory by introducing a spiritual dimension rooted in local cultural values. In practical terms, the results provide insights for developing more humanistic and experience-based tourism models, emphasizing the importance of integrating local philosophical frameworks into the design and management of tourism services. This approach has the potential to strengthen socio-cultural sustainability while simultaneously enhancing the overall quality of tourist experiences.

Keywords: Ke-Jogja-an philosophy, spiritual tourism, tourism village, local culture.

Introduction

Experiential tourism has grown rapidly across global destinations as travelers increasingly seek immersion, meaning, and transformative encounters rather than conventional sightseeing (Rifa'i and Kamaludin 2021; Hermawan et al. 2023). In Indonesia, this trend is reflected in the rise of village-based tourism, where cultural interaction, hands-on learning, and community engagement offer experiences that differ from mass-produced tourism products (Naingalis et al. 2022; Utama et al. 2022; Ginanjar et al. 2024). However, although numerous studies highlight authenticity, cultural learning, and community involvement, the spiritual dimension of tourist experience remains understudied, particularly in Indonesian rural tourism (Nugraha et al. 2024; Nina Mistriani et al.

2025). This absence is striking, given that many Indonesian cultural landscapes, including those in Yogyakarta, are deeply rooted in indigenous philosophical traditions.

In Yogyakarta, tourism development is increasingly intertwined with cultural heritage branding, as seen in initiatives such as Borobudur's spiritual tourism program, which integrates reflection, learning, and cultural storytelling (Djuwendah et al. 2023; Sayuti 2023). Yet, beyond such iconic heritage sites, many tourism villages continue to focus only on cultural performances or nature-based attractions without embedding the deeper philosophical worldview that shapes local life (Christianawati and Hizbaron 2022; Putra et al. 2022). As a result, visitor experiences often become commodified displays of culture, lacking deeper meaning or transformative potential. Studies of

several tourism villages show similar issues: tourism products are abundant, but experiences fail to generate emotional resonance or spiritual insight because services are designed without guidance from the community's worldview (Christianto and Gunawan 2025; Sugiarto et al. 2025).

The philosophy of Ke-Jogja-an presents a unique opportunity to address this gap. Codified in Yogyakarta's cultural doctrine and local governance principles, Ke-Jogja-an comprises a trilogy of values: *sangkan paraning dumadi* (awareness of origin and life's purpose), *hamemayu hayuning bawana* (preserving cosmic harmony), and *manunggaling kawula Gusti* (union between humans and the Divine) (DIY Government 2021; Hermawan et al., 2023; Pamungkas et al., 2023; Yusrifa & Agus Danugroho, 2022). These values form an ethical-spiritual foundation that governs social interaction, environmental stewardship, and communal unity. While researchers have explored related Javanese concepts in cultural or spiritual contexts, no published study has examined how this trilogy can shape tourism service design and influence tourist experience theory.

Emerging evidence suggests that visitors to rural environments in Indonesia increasingly frame their experiences through eco-spiritual or reflective narratives. For instance, in Sukomakmur Agrotourism, tourists describe their encounters with nature and local culture as spiritually meaningful and personally grounding (Nina Mistriani et al. 2025). This indicates that Indonesian travelers, as well as international visitors, are responsive to spiritual and reflective dimensions when presented intentionally within tourism service interactions.

Despite this potential, the integration of *Ke-Jogja-an* into tourism practice remains limited for two reasons. First, village tourism operators often lack conceptual frameworks that translate philosophical values into concrete service practices (Darmastuti et al. 2022). Second, tourism literature in Indonesia tends to prioritize economic, ecological, or sociocultural perspectives while neglecting spiritual-experiential dimensions, which globally are increasingly recognized as important for transformational travel (Choe and O'Regan 2020; Dewi et al. 2022; Dolynska et al. 2023).

This study aims to fill this gap by analyzing how the Ke-Jogja-an philosophy can serve as a spiritual approach in tourism services, and by examining its implications for tourist experience theory, particularly in relation to meaning-making, emotional engagement, and spiritual resonance. By grounding the discussion in a culturally embedded philosophical system, this study contributes to emerging scholarship that expands the scope of experiential tourism beyond authenticity and engagement toward ethically and spiritually attuned experiences.

Materials and Methods

Study area

This study was conducted in Desa Wisata Segajih, located in Hargotirto Village, Kokap District, Kulon Progo Regency, Yogyakarta. The village is culturally embedded within the Yogyakarta philosophical landscape, where values such as *sangkan paraning dumadi*, *hamemayu hayuning bawana*, and *manunggaling Kawula Gusti* continue to guide social conduct, environmental ethics, and community-based governance (DIY Government 2021). Segajih is known for its "Live in & Education" program, which integrates homestay-based immersion, cultural workshops, environmental activities, and intergenerational knowledge sharing. This made Segajih an appropriate site for exploring spiritual dimensions of tourism services, particularly those shaped by *Ke-Jogja-an* philosophy.

Procedures

Research Design: Phenomenological Approach

This research employed a transcendental phenomenology design (Willson et al. 2013; Lim and Lee 2020), aiming to uncover the essence of lived experiences regarding how *Ke-Jogja-an* philosophy informs spiritual dimensions of tourism services. Phenomenology was chosen because the focus of inquiry lies in exploring meaning, consciousness, and spiritual experience, which cannot be quantified and instead require deep interpretation (Creswell and Miller 2000). The phenomenological procedures followed four major stages:

Table 1. The phenomenological procedures

No	Activities	Details
1	Epoche/Bracketing	The researcher bracketed personal assumptions about spiritual tourism and cultural values to approach the phenomenon openly.
2	Phenomenological Reduction	Significant statements from participants' narratives were identified and horizontalized.
3	Imaginative Variation	Structural meanings behind the narratives were examined.
4	Synthesis of Essences	Core themes representing the essence of the experience were constructed.

Participant Selection

Participants were selected through purposive sampling, a common phenomenological strategy for identifying information-rich cases (Creswell, 2018). Five categories of participants were chosen to capture diverse perspectives across governance, service delivery, and visitor experience:

Table 2. The participant selection

No	Participants	Reasons
1	Head of Hargotirto Village	Chosen due to their role in cultural governance and policy integration.
2	Head of Segajih Tourism Management	Representing operational leadership and philosophical translation into service practice.
3	Coordinator of Homestay Management	Representing hospitality and value embodiment in daily visitor interactions.
4	Local community members (3 persons)	Representing lived philosophy and spiritual-cultural enactment through tourism services.
5	Visitors (2 persons)	Representing experiential and reflective perspectives, essential in a phenomenological study.

Total participants: 8 informants. (Moustakas 1994; Creswell 2018).

Data Collection Techniques

Three primary qualitative methods were used:

Table 3. The participant selection

No	Techniques	Details	References
1	In-depth Interviews Interview setting: homestays, village hall, and tourism activity sites Recording: audio + memos	<p>a. Contextual Dimension</p> <p>1) "Can you describe how tourism activities are usually carried out in Segajih?"</p> <p>2) "How do community values guide your daily interactions with visitors?"</p> <p>b. Experiential Dimension</p> <p>1) "Can you recall a specific moment when you felt Ke-Jogja-an values shaping your tourism activities?"</p> <p>2) "How do you experience <i>sangkan paraning dumadi / hamemayu hayuning bawana / manunggaling kawula Gusti</i> in your service roles?"</p> <p>c. Meaning Dimension</p>	(Turner 2010; Stoffelen 2019)

No	Techniques	Details	References
		1) "What meaning do these values hold for you personally?" 2) "How do tourists respond to spiritually informed service interactions?" d. Visitor-specific questions: 1) "How did your experience here differ from typical tourism experiences?" 2) "Did you sense any spiritual or reflective atmosphere during your stay?"	
2	Participant Observation Nine dimensions of ethnographic observation: 1) Space 2) Actors 3) Activity 4) Objects 5) Acts 6) Events 7) Time 8) Goals 9) Emotions	a. Observation Focus: 1) Rituals before activities 2) Homestay interactions 3) Cultural and environmental workshops 4) Community meetings 5) Expressions of hospitality 6) Emotional tone during service delivery b. Field notes emphasized: 3) Embodiment of values 4) Consistency between speech and action 5) Spiritual atmosphere, silence, reflection, communal harmony	(Morgan et al. 2016; Small 2024 Mar 28)
3	Document Analysis Documents were collected to understand institutional, cultural, and operational frameworks.	a. Types of documents: 1) Village tourism program modules 2) Cultural-philosophical records 3) Meeting minutes of community deliberations 4) Homestay operational SOP 5) Tourism promotion materials 6) Government policy documents on Keistimewaan Yogyakarta b. Documents were analyzed to strengthen triangulation and trace how philosophical values are institutionalized.	(Bowen 2009)

Data analysis

Table 4. Data analyzed using phenomenological analysis steps

No	Techniques	Details	References
1	Horizontalization	All statements relevant to the experience were treated equally, then clustered.	(Turner 2010; Stoffelen 2019; Bingham 2023)
2	Meaning Units and Initial Coding	Codes were generated inductively, emphasizing: a. Spiritual resonance	

No	Techniques	Details	References
3	Imaginative Variation	<ul style="list-style-type: none"> b. Ethical and emotional tone c. Environmental harmony d. Relational authenticity Structural themes were explored: <ul style="list-style-type: none"> a. Social routines b. Ritual actions c. Symbolic expressions d. Embodied philosophy 	
4	Synthesis of Essence	Emerging themes formed three core dimensions of the Ke-Jogja-an-based spiritual tourism service model: <ul style="list-style-type: none"> a. Spiritual-Oriented Awareness (<i>sangkan paraning dumadi</i>) b. Environmental-Human Harmony (<i>hamemayu hayuning bawana</i>) c. Unity and Transcendence in Service Relations (<i>manunggaling kawula Gusti</i>) Triangulation was performed across: <ul style="list-style-type: none"> a. Interviews b. Observations c. Documents Ensuring validity through: <ul style="list-style-type: none"> a. Member checking b. Peer debriefing c. Thick description 	

Results and Discussion

Spirituality, Harmony with Nature, and Personal Relations in Tourism Services

Research findings indicate that tourism services in Segajih Tourism Village are built around three core dimensions rooted in the philosophy of Yogyakarta: spirituality, harmony with nature, and personal relationships. These three dimensions are internalized as daily values and form a unique service pattern, distinct from modern hospitality standards, which tend to be commercially or procedurally oriented. These three dimensions show that *Ke-Jogja-an* philosophy does not appear as explicit teaching but as an embodied atmosphere, woven into service behavior, environmental actions, and relational practices. Tourism service becomes a spiritual space where visitors and hosts co-experience meaning, stillness, and mutual respect.

Spirituality as Core Experience

Spirituality is defined through two main concepts: *sangkan paraning dumadi* (awareness of the origin and purpose of life) and *manunggaling kawula Gusti* (the unity of humanity with God). Participants described tourism activities not merely as economic work but as a “*laku*”—a mindful, purposeful practice. This awareness produced a calm, reflective atmosphere during activities such as morning welcoming rituals, shared meals, or pre-activity briefings. Visitors reported feeling “invited to slow down,” suggesting that spiritual values were transmitted implicitly through emotional tone rather than explicit instruction.

In the context of tourism services, these two values are reflected through; (a) collective ritual before serving guests, the communal prayer held by residents before activities begin is not only a tradition, but also a reflection that tourism activities are considered part of worship and gratitude, (b) natural meditation and contemplation around rivers and fields, tourists are invited to experience

the silence of nature as a space for spiritual reflection, and (c) symbolic meaning in educational activities, for example, planting trees is understood as a reminder of human relationships in the cycle of life. Field data shows that tourists call the spiritual experience “unexpected but memorable,” indicating that the spiritual element is a strong differentiator of the Segajih live-in program.

Harmony with Nature as Ethical Foundation

Field observations revealed that environmental activities, such as river tracing, dry-land farming demonstrations, or forest walks, were consistently framed by the community as acts of *hamemayu hayuning bawana* (preserving the beauty of the world).

The principle of *hamemayu hayuning bawana* (protecting and beautifying the world) shapes the way communities design and carry out tourism activities; (a) river trekking is not just about recreation, but also about learning about ecosystems and conservation, (b) homestay architecture, made from local materials like bamboo and wood, demonstrates a sustainable ethic, and (c) organic farming and land stewardship practices are introduced to tourists as a way of respecting nature. Residents do not view nature as a tourist commodity, but rather as an entity to be respected. Tourists who participate in environmental activities report feeling “closer to nature and village values,” indicating an internalization of ecological experiences.

This ecological sensibility shaped service flows: guides emphasized respect, silence before entering forest areas, and communal cleaning after activities. Visitors responded by describing these moments as “emotionally grounding,” indicating that environmental harmony functioned as a spiritual encounter.

Personal Relations and Emotional Warmth

Service interactions were consistently characterized by sincerity (*karyenak tyasing sasama*). Community members treated hospitality as emotional labor rooted in moral obligation, not customer service protocol. The dimension of personal relationships is built through the values of *karyenak tyasing sasama* and mutual cooperation, which are the foundation of service ethics; (a) hospitality is practiced

communally, not individually. All residents feel a responsibility to welcome guests, (b) emotional warmth is a common characteristic of interactions, creating a sense of “coming home to grandpa,” and (c) intensive mentoring in educational activities creates a tutor-student, rather than host-guest, atmosphere. These values result in service that is not only friendly but also emotional—tourists feel welcomed as part of the family, not as consumers.

This relational warmth influenced visitor experience; several guests described feeling “embraced,” “safe,” or “emotionally connected,” which deepened their reflective engagement with the place.

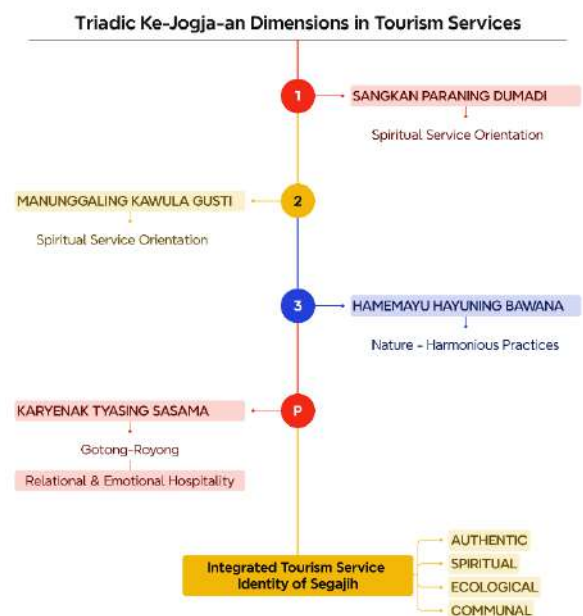


Figure 1. Interpreting the Triadic Ke-Jogja-an Model in Tourism Services.

The visual model "Triadic Ke-Jogja-an Dimensions in Tourism Services" illustrates how three core Javanese philosophies, *sangkan paraning dumadi*, *manunggaling kawula Gusti*, and *hamemayu hayuning bawana*, along with the relational values of *karyenak tyasing sasama* and mutual cooperation, form a comprehensive tourism service pattern that is structurally distinct from conventional hospitality models. This model demonstrates that tourism services in Segajih are not merely economic activities or the provision of facilities, but rather a spiritual-ecological-relational process that connects humans with God, nature, and each other. In the following discussion, these three core dimensions are discussed as an analytical framework explaining how tourism experiences are formed and how this

Ke-Jogja-an approach fills gaps in tourist experience theory.

The spiritual dimension, embodied in *sangkan paraning dumadi* and *manunggaling kawula Gusti*, demonstrates that tourism services in Segajih are not interpreted as commercial transactions, but rather as an extension of the community's worship and spiritual practices. The model illustrates that spirituality is at the pinnacle, serving as the core orientation that flows meaning throughout all other dimensions. In the context of tourism experience theory, this spiritual value occupies a space not typically highlighted by Western models such as Pine & Gilmore, (2013). This model emphasizes that tourism experiences can be formulated as existential experiences, not merely aesthetic or educational. Prayer rituals, nature meditation, and philosophical reflection provide tourists with a form of experience called deep, meaningful encounters, namely experiences that touch on the realms of faith, morality, and self-understanding. In other words, Segajih shifts the tourism paradigm from consumption-experience to spiritual participation. Through this model, spirituality is not merely an additional element, but an epistemological framework that defines how society entertains guests and how guests understand themselves within the Javanese cultural space.

The second dimension of the model, emerging from *hamemayu hayuning bawana*, shows that the relationship between humans and the environment is not a technical element of tourism, but rather a moral matrix inherent in all activities. The model positions harmony with nature as a middle ground between the spiritual and relational dimensions, demonstrating that ecological sustainability in Segajih is normative, not merely functional. Ecotourism in Segajih emerged not because of market demands or government policy, but because the community believes that caring for nature is part of humanity's spiritual mission. Thus, the nature tourism experience in Segajih is not just conservation education, but an ecological ritual that recognizes the river, forest, and land as spiritual entities. The practice of designing homestays using local materials, educational river walks, and organic farming demonstrates that tourism services are based on an ethical-ecological commitment, not just

a tourism trend. The implication is that Segajih ecotourism can be seen as an alternative model to commercial green tourism, because it integrates ethics, spirituality, and aesthetics in a complete manner.

The bottom of the model emphasizes that relational values, namely *karyenak tyasing sasama* and mutual cooperation, form the foundation of concrete actions in tourism services. The model positions these personal relationships as channels through which spiritual and ecological values are realized in social interactions. Tourism services are not provided by individuals, but by communities (a form of collective hospitality logic rarely found elsewhere). The feeling of "coming home to grandpa" experienced by tourists is the result of a family-based service logic (familial warmth), not professional service based on formal standards. In tourism experience theory, this emotional dimension can be categorized as experiential intimacy, a form of emotional closeness built through honesty, friendliness, and simplicity. Thus, the relationship between residents and tourists is not one of host-guest, but of human-human encounter, transcending market logic. This model shows that Segajih tourism services cannot be understood as an ordinary service, but rather as a relational process involving social ties and mutual ethics.

The rightmost section of the model shows that these three dimensions converge to form: "Integrated Tourism Service Identity of Segajih: Authentic – Spiritual – Ecological – Communal." This identity is not the result of formal planning, but rather an emergent outcome of the daily practices of the community that live out the values of *Jogja*.

Research findings indicate that the tourism experience in Segajih Village is shaped not only by the interaction between tourists and attractions, but also by a spiritual-philosophical framework actively lived by the community. This framework is rooted in the Ke-Jogja-an trilogy, *sangkan paraning dumadi*, *manunggaling kawula Gusti*, and *hamemayu hayuning bawana*, which structurally shape how the community interprets life, work, and serves tourists. Thus, the tourism experience is no longer understood simply as the consumption of space and activity (as implied by experience economy theory),

but as a relational and spiritual event that brings people together with nature, the community, and themselves.

Within this framework, Segajih offers a broader experiential depth than conventional experiential tourism models. While Pine & Gilmore (2013) outlined four dimensions of experience (entertainment, education, escapism, and aesthetics) this study finds that practices in Segajih add two new layers: (a) spiritual immersion, which emerges from rituals, communal prayer, and nature meditation; and (b) relational embeddedness, in the form of emotional attachment through mutual cooperation, family hospitality, and interpersonal closeness. These two layers emerge not because of modern tourism design, but because of long-internalized Jogja values. This means that tourists don't simply "experience activities," but rather enter into the structure of meaning in life lived by the community on a daily basis.

The research findings show that *sangkan paraning dumadi* serves as a spiritual foundation that shapes the way the community organizes tourism activities. Tourism based on tree planting, river walks, or organic farming is not designed for educational entertainment, but rather a concrete expression of the belief that humans must always remember the origins and purpose of life. As a result, tourists not only learn about ecology but are also touched by an understanding of humanity's moral role in caring for life. Similarly, *manunggaling kawula Gusti* enlivens tourism activities with a genuine religious nuance. Communal prayers before activities, nature meditations by the river, and thanksgiving rituals during the harvest provide a spiritual context that makes tourists feel like they are entering a shared space of consciousness. From a phenomenological perspective, this suggests that the tourism experience is not generated by visual attractions, but by an inner encounter between tourists and residents in a "sacred" space and time. *Hamemayu hayuning bawana* reinforces this eco-spiritual layer with its focus on ecological harmony. Tourism that focuses on river cleanliness, forest protection, and the use of eco-friendly homestays is a direct manifestation of the belief that humans are responsible for beautifying the world. Therefore, the activity produces an experience that is not only informative but transformational, as tourists are

invited to take ecological action while understanding the philosophy behind it.

Field findings indicate that the Segajih community is not simply a "provider" of tourism services, but a co-creator of experiences. Hospitality, honesty, and mutual cooperation form the relational medium that forms intensive interactions between tourists and residents. In phenomenology, this is referred to as an intersubjective encounter—an experience that occurs due to the meeting of consciousnesses between individuals. Here, the research identified three important community roles: (a) hospitality as a spiritual obligation, not simply a service (rooted in *karyenak tyasing sasama*), (b) collective responsibility, where service is not delegated to a single organizational unit, but is a shared responsibility, and (c) embodied knowledge transmission, namely the delivery of values through concrete activities (farming, batik-making, river cleaning), rather than lectures or verbal information. These roles are not found in many tourist villages, which tend to adopt industry-standard service models. As a result, the tourism experience in Segajih possesses an interpersonal warmth and spiritual depth that is more deeply felt by tourists.

Implications for Tourist Experience in the Field Context

Findings show that the integration of *Ke-Jogja-an* philosophy shapes visitor experience through meaning-making, emotional resonance, and moral reflection, elements rarely captured in conventional tourist experience frameworks. Tourist experience in Segajih is shaped by spirituality embedded in routine service practices, rather than staged performances. Meaning arises from atmosphere, gestures, intention, and communal ethics.

Meaning-Making Through Immersive Context

Visitors reported that activities such as river tracing, farming, or nightly reflection circles stimulated personal contemplation. They frequently connected these experiences to broader life questions (origin, purpose, calmness), demonstrating that the service environment triggered spiritual cognition. This aligns with the village's intent to invite relational and environmental stillness as part of tourism flow.

Tourists report experiencing a sense of "tranquility," "closeness to nature," and "a sense of

spiritual acceptance.” This is because the experience at Segajih is not simply an activity, but an invitation to understand the cycle of life, gratitude, and the relationship between humans, God, and nature. As a result, the tourist experience takes on layers of existential meaning, not just recreation.

Emotional Resonance and Relational Authenticity

Emotional expression (care, gentleness, humility) played a key role in shaping the tourist experience. Visitors often highlighted that the community’s emotional quality felt “honest,” “not fabricated,” or “naturally flowing.” This emotional resonance enhanced authenticity to a degree that guests interpreted as “spiritual.”

Spirituality transmitted through stories, rituals, and interactions provides space for tourists to reflect. Many tourists describe these experiences as “touching,” “perspective-changing,” or “giving a sense of gratitude.” This indicates that local spirituality has transformed into a cognitive and emotional tool that enriches the tourist experience.

Moral Reflection Through Harmonized Activities

Segajih does not market itself commercially as an ecotourism destination, but tourists actually experience ecological depth in every activity. The environmental and social activities triggered moral reflection on responsibility, humility, and interconnectedness. Rituals (e.g., pre-activity intentions, collective cleaning) subtly guided visitors to rethink their relationship with nature and community. The implication for tourism experiences, such as (a) embodied ecological learning, (b) experiential awareness of environmental ethics, (c) Feeling of “Coming Home”, and (d) Emotional Safety and Belonging.

Field findings indicate that the Jogja philosophy internalized in the lives of the Segajih community not only creates unique tourism activities but also produces a qualitatively different tourism experience format compared to tourism experiences in many other Indonesian tourist villages. In this section, the discussion is directed at showing how the spiritual-eco-relational phenomenon in Segajih influences the formation of tourist experiences when they are in the context of authentic and valuable village life.

Tourists’ experiences in Segajih indicate a far more profound process of meaning-making than what is typically observed in activity-oriented forms of tourism. Their encounters with the community take place not as detached spectatorship but as immersion within a living spiritual landscape. Participation in communal prayers, harvest rituals, moments of meditation in nature, and the philosophical conversations surrounding *sangkan paraning dumadi* encourages visitors to interpret their stay as an opportunity for reflection on human–nature relationships, an encounter with existential values embedded in daily life, and a personal spiritual journey that opens space for inner contemplation. These experiences diverge sharply from commercialized spiritual tourism, where spirituality is frequently packaged as a marketable attraction. In Segajih, spiritual encounters arise organically from everyday community practices rather than as designed “tourism products.” For this reason, tourists repeatedly describe these moments as sincere, spontaneous, and free from cultural staging, which enhances their sense of authenticity.

The relationships that form between tourists and the Segajih community also follow a markedly different pattern from those typically found in service-oriented tourism settings. Visitors are welcomed not as customers who consume pre-arranged services but as guests of an extended family. This positioning gives rise to a form of hospitality that is deeply emotional rather than merely functional. Residents openly share their life histories, stories about farming, and reflections on traditional wisdom; they attend personally to guests during daily activities; and they involve the wider community so that tourists feel as though they are entering a socially unified household. Many tourist

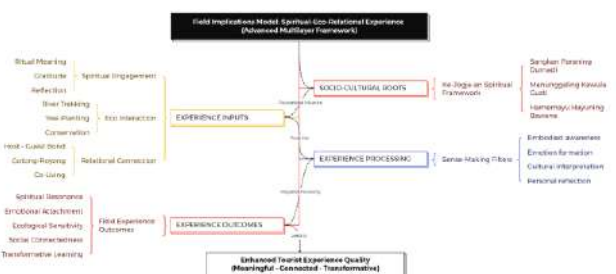


Figure 2. Field Implications Model: Spiritual–Eco-Relational Experience (Advanced Multilayer Framework)

villages offer comparable activities, yet Segajih distinguishes itself through the depth of its relational intimacy, an intimacy that emerges naturally from the rhythm of social life. This phenomenon expands existing tourism experience theory, which has traditionally focused on cognitive and affective processes while paying limited attention to the intensity of social emotions or the sense of being held within a communal presence.

Nature- and culture-based activities, such as river walks, tree planting, farming, traditional cooking, and batikmaking, take on meaning beyond their instructional content. They become embodied channels through which tourists connect to the environment and the cultural worldview of the community. Through these experiences, visitors gain not only conceptual understanding but also emotional and sensory engagement: touching batik cloth while learning the philosophy behind its motifs; walking along the riverbank while cleaning debris and receiving explanations about local ecosystems; or cultivating soil and preparing traditional ingredients while hearing ancestral stories. These embodied moments blend physical sensation with ethical and ecological awareness, forming what can be described as an eco-spiritual experience in which environmental learning is deeply intertwined with moral reflection.

Such engagement produces significant shifts in tourists' values. The field data reveal that visitors often leave Segajih with a heightened appreciation for simplicity and modest living, a renewed perspective on the interdependence between humans and nature, and a recognition that spiritual encounters and social closeness offer forms of meaning unattainable in ordinary recreational tourism. This suggests that Segajih operates within the highest tier of the experiential tourism hierarchy: transformative experience. In this sphere, a visit does not merely entertain but reshapes perspectives, attitudes, and even post-visit behaviors.

Unlike conventional experiential tourism, which tends to emphasize enjoyable memories, the Segajih model cultivates emotional and spiritual resonance that continues long after tourists return home. Visitors recall not only the activities they participated in but also the heartfelt warmth of the community, the quiet spirituality woven into daily

life, the sense of purpose embedded in each practice, and the psychological comfort generated by the village's simplicity. This resonance emerges from the alignment between lived spirituality, interpersonal sincerity, meaningful engagement in community activities, and an environment that facilitates mental rest. Consequently, Segajih delivers not just high-quality service but a form of inner experiential depth that remains embedded in tourists' emotional memory.

Finally, an important implication of this model is its limited replicability. The distinctiveness of Jogja-based spiritual tourism in Segajih arises from conditions that are culturally and socially situated. Its effectiveness depends on the community's deeply internalized cultural values rather than symbolic adherence, a cohesive social fabric anchored in mutual cooperation and informal leadership, and an ecological-spiritual consciousness that is practiced rather than formalized in programmatic terms. Thus, the Segajih model cannot simply be transferred as a managerial formula; it must be viewed as a cultural, spiritual ecosystem, an environment where practices, beliefs, and social relations are organically linked. Other tourist villages may adopt its principles only if they draw authentically from their own local values rather than imitating surface-level features.

Refining Tourist Experience with Local Philosophical Dimensions

This study demonstrates that *Ke-Jogja-an* philosophy enriches existing tourist experience frameworks by introducing a spiritual-philosophical layer that is seldom included in global models of experiential tourism. While many models emphasize education, entertainment, and authenticity, this case shows that spirituality emerges as a distinct dimension that shapes: an emotional tone, relational depth, ecological engagement, and reflective awareness. The findings reveal that spirituality is not an "add-on" but an inherent logic guiding service behavior.

Existing models often conceptualize experience as structured stages or stimuli. In contrast, the Segajih case shows that atmosphere (silence, gentleness, humility, and collective intention) becomes the primary medium of experience,

suggesting a need to expand theoretical models to include: affective-moral atmosphere, communal harmony, and spiritual presence.

Traditional service models position providers as deliverers and tourists as receivers. This study shows hospitality as a reciprocal spiritual practice, where hosts and guests jointly create meaning. This challenges conventional service dynamics and supports the need for more nuanced relational theories in tourism scholarship.

Integrating the Findings into an Updated Tourism Experience Framework

The Segajih findings provide valuable insights for experiential tourism theory globally: (a) introducing the Spiritual-Philosophical Layer to Experience Models, tourist experience frameworks need to include spiritual meaning derived from local philosophy, not generalized spirituality, but culturally embedded metaphysics, (b) recognizing Cultural Philosophies as Experience Architects, while findings show that *sangkan paraning dumadi*, *hamemayu hayuning bawana*, and *manunggaling kawula Gusti* function as experience-structuring worldviews, shaping how services are conceptualized and delivered, and (c) challenging Western-Centric Experience Paradigms, while western models often prioritize individual enjoyment and sensory experience. The Segajih case highlights collective meaning, moral responsibility, ecological ethics, and a transcendental orientation as integral components of experience. These contributions open new directions for global discourse on spiritual tourism, experiential design, and the integration of indigenous philosophy into service encounters.

The findings from this study reveal that the experiential processes occurring in Desa Wisata Segajih cannot be fully explained by conventional experiential tourism theories (e.g., Pine & Gilmore's (2013) *Experience Economy*, Wang's, (1999) *Existential Authenticity*). While these frameworks illuminate the cognitive-affective nature of tourism experiences, they do not sufficiently address the spiritual, ecological, and relational layers that emerge as central in the Segajih context, layers deeply rooted in the *Ke-Jogja-an* philosophical

trilogy (*sangkan paraning dumadi*, *manunggaling kawula Gusti*, *hamemayu hayuning bawana*).

This integrative model repositions tourism experience not as a sequence of staged encounters (*staged authenticity*), but as a reciprocal, meaning-making process emerging through spiritual awareness, ecological attunement, and intimate social relations. Traditional tourism theories position experience as a consumed product, with value created through novelty, aesthetics, entertainment, or escapism. These dimensions indicate a shift from *consumption* toward *transformation*. Tourists are not merely spectators; they become participants in spiritual calmness, community life, and environmental care. This reflects what many experiential tourism scholars term "deep experience", but Segajih adds a culturally unique layer: Experience as spiritual-ecological balance.

Wang's concept of *existential authenticity* states that tourists seek authenticity not through the object (artifact or heritage), but through personal feelings and relationships. The Segajih findings extend this theory in three critical ways. The first thing is spiritual authenticity, while relationships in Segajih are not merely interpersonal; they are anchored in a worldview where humans, nature, and God are inseparable. This procedure is a form of authenticity that is transcendent (connection with a larger moral-cosmic order), moral (harmonizing with tradition and nature, also reflective (understanding one's place in the universe). Second is communal authenticity, with authenticity is produced through collective action rather than individual search. *Gotong royong* and shared labor build an atmosphere of *social unity*, which tourists join and experience firsthand. And the last is everyday authenticity. The activities, such as *menderes kelapa* and *membatik*, are not staged – they are real a daily practices. Tourists "step into" these lived realities. Thus, the updated framework positions authenticity not as a tourist desire alone, but as an intersubjective co-creation grounded in local worldview.

Environmental sustainability is widely referenced in ecotourism, but field results show that in Segajih, ecological care is not just sustainability; it is a spiritual obligation under *hamemayu hayuning bawana*. This produces a unique experiential form

where: (a) environmental activities are spiritual learning, (b) landscape is a moral teacher, and (c) conservation is an ethical duty, not a tourism product. Tourists repeatedly reported feeling “calmer,” “more reflective,” and “more connected to nature” after participating in river cleaning, farming, and tree planting. Thus, the updated tourism framework introduces a new axis:



Figure 3. The triad becomes a defining feature of the tourist journey.

The findings also challenge several assumptions of mainstream tourism models:

Table 5. Implications for Tourism Theory

N	Conventional Theory	Findings from This Study	Implication
1	Experience is staged by providers	Experience emerges from community life	Shift to <i>co-created, everyday authenticity</i>
2	Attraction is object-based	Attraction is relational and spiritual	Reorientation from “things to see” to “relationships to feel”
3	Motivation is escape/pleasure	Motivation becomes reflection, harmony, and meaning	Deepened understanding of tourist self-transformation
4	Sustainability is technical	Sustainability is moral–spiritual	Need for ethical–cultural sustainability models

Thus, Segajih contributes a new dimension rarely articulated in tourism studies: Experience as spiritual–ecological harmony mediated through community relationships.

Conclusions

The integrative discussion demonstrates that tourism experiences in Segajih transcend traditional categories. The updated model recognizes that meaningful tourism emerges from the interaction between spiritual worldview, ecological engagement, cultural education, and communal warmth. This holistic integration positions Segajih as a distinctive case that expands existing tourism theory, offering a culturally grounded contribution to global discourse on experiential and transformative tourism.

This study concludes that the *Ke-Jogja-an* philosophical trilogy, *sangkan paraning dumadi, manunggaling kawula Gusti, and hamemayu hayuning bawana*, constitutes a powerful cultural–spiritual foundation shaping tourism services and visitor experiences in Desa Wisata Segajih. Rather than

functioning merely as cultural identity markers, these values actively structure community behavior, service ethos, ecological practices, and interpersonal relations. Through phenomenological analysis, the research reveals that spirituality, ecological harmony, and relational intimacy are not supplemental dimensions but the core elements that define Segajih’s tourism model. Tourists do not experience Segajih through consumption or novelty alone; they undergo a meaning-making process embedded in moral ecology, spiritual calmness, and collective participation. The integration of *gotong royong*, emotional hospitality (*karyenak tyasing sasama*), and community-driven sustainability transforms Segajih into a living classroom where cultural wisdom and environmental ethics are learned through direct participation. The findings, therefore, expand contemporary experiential tourism theory by emphasizing a culturally specific yet universally relevant insight: tourism experience becomes most transformative when anchored in worldview, community values, and ethical relationships with nature.

Overall, the research contributes an updated tourism experience framework that integrates

spiritual, ecological, and relational dimensions, offering a local philosophical lens that complements and enriches global experiential tourism discourse.

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