



The Journal Gastronomy Tourism

Journal homepage:

<https://ejournal.upi.edu/index.php/gastur/index>



Sustainable Heritage Gastronomic Tourism: A Qualitative Exploration of Inkung-Guwosari Domestic Tourist Preferences

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ABSTRACT

Many studies have been conducted to describe the various impacts of tourism sector activities. The goal of sustainable gastronomic tourism is to preserve the local gastronomic identity, focusing on its symbolic character, sensory quality, and the uniqueness of dishes and services, in order to enhance the positive impacts of tourism activities on gastronomic cultural identity and mitigate the negative ones. The in-depth interview method was used at Sentra Inkung Guwosari to capture the gastronomic attribute preferences of local tourists, who are the primary consumers. Tourist preferences serve as a benchmark for the sustainability of Inkung gastronomic tourism activities. The production lines vary due to business actors' motivations to meet tourists' desires and implement different business strategies through diverse product offerings. NVivo 10 software was employed for descriptive analysis, utilizing the Matrix Coding Query to assess tourist preferences for gastronomic production lines, and the Crosstab Query to identify preferred gastronomic attributes. The findings of this study show that tourists prefer higher authenticity, which is influenced by their culture of origin and cultural experiences. The innovations introduced by business actors often exceed tourists' expectations. As a result, the preservation of Inkung's gastronomic identity in Guwosari is at risk. An evaluation of business strategies is needed to produce more positive outcomes, both economically and culturally, by aligning business practices with tourist preferences.

ARTICLE INFO

Article History:

Submitted/Received Oct 2024

First Revised Oct 2024

Accepted Nov 2024

First Available online Dec 2024

Publication Date Dec 2024

Keyword:

Tourist Preference; Sustainable Tourism; Gastronomic of Inkung.

1. INTRODUCTION

Tourism has long been a leading industry due to its positive impact, particularly on the economic front (Wulandari, 2014; Cannonier & Buker, 2018). Tourism can provide direct benefits to a variety of parties, particularly stakeholders who are directly involved in tourism activities (Woo et al, 2016). At the moment, it is undeniable that tourism can also have negative consequences for those indirectly involved, particularly in terms of the environment and socio-cultural aspects (Ahimsa-Putra & Raharjana, 2001; Kuncahyo, 2015). From a cultural perspective, tourism is seen as a means of cultural preservation on the one hand (Lussetyowati, 2015), as well as having an impact that encourages cultural change and the fading of local cultural values on the other (Liang and Chung-Shing, 2018; Fan et al , 2020; Saputra, 2023). The impact of this cultural aspect is becoming more visible, particularly in destinations where culture is the primary draw.

Gastronomic tourism is a special interest tour that makes the cultural complexity of eating and food a tourist attraction, with an impact on cultural values. The concept of sustainable tourism development has been developed to reduce the negative impacts and increase the positive impacts of tourism activities and development. The focus of sustainable gastronomic tourism is on preserving local gastronomic identity, particularly symbolic character, sensory quality, and originality of dishes and dining services, therefore preserving gastronomic culture is critical. Culture and local gastronomic identity are important components of sustainable tourism (Gálvez et al., 2017; Martin et al., 2020; Saputra, 2023). This is important because it can provide tourists with an unforgettable experience and serves as a symbol of cultural heritage (Martin et al., 2020; Erkmén, 2019; Carvache-Franco et al., 2021; Som et al., 2020). However, capturing the interests and preferences of diverse tourists requires creativity and innovation in gastronomic products and services, where different attitudes toward quality and degree of culinary innovation determine interest in tourist destinations (Zeng et al., 2014).

A study of tourist preferences for the originality of various gastronomic attributes of Inkung Guwosari can illustrate how the established level serves as a benchmark for various business strategies implemented by business actors. This benchmark is both appropriate and measurable, capable of increasing economic added value while preserving local gastronomic cultural values. Inkung chicken, the main product from this area, has positioned the region as a culinary tourism destination. This dish, originally a traditional food, is frequently used in cultural and ritual ceremonies and is recognized by the local community as a culinary heritage passed down from ancestors. Due to its association with 'kenduri' (traditional feasts), ingkung is considered sacred. However, commercialization has changed the function and meaning of ingkung in contemporary society, so that it is no longer solely tied to death commemorations and can now be consumed daily. In terms of function and meaning, the modified ingkung sold commercially differs from the traditional version used in rituals and ceremonies (Wikananta, 2017). Domestic tourists, with their unique cultural characteristics, influence their preference for various ingkung originality attributes available at the Guwosari Inkung Center in Bantul Regency, Yogyakarta. Understanding these preferences is significant, as domestic tourists are currently the primary consumers of Sentra Inkung Guwosari. This also highlights the relationship between the type of tourist and the originality of gastronomic attributes produced, which can guide the creation of measurable and targeted innovations to support sustainable gastronomic tourism.

Preference for gastronomic attributes arises from the diverse differences in gastronomic production. A preference represents a choice among various available attributes. Zeng et al.

(2014) explained that there are two gastronomic production lines in the industry, namely "authentic food culture production" and "differentiated food culture production". Authentic food culture production is food that maintains a high level of authenticity in all aspects. This includes the name of the company, the decoration style, the layout of the environment, and the procurement of ingredients. Additionally, the design of dishes, service quality, and waitstaff also adhere to original cultural traditions. Adjustments are still being made to meet consumer demand without changing the essence of culture in order to present authentic food culture as a whole. Consumers of this type are generally interested in cultural experiences. Meanwhile, differentiated food culture production is low-authenticity food production. The restaurant selects one or more types of local cuisine as its operational position, and has a distinctive name. However, it lacks any characteristics of local culture, and the dish design is a mash-up of various popular dishes from local and other cuisines. Customers who visit this type of restaurant are not looking for a cultural experience, but rather for convenience and lower prices. Manufacturers have abandoned cultural authenticity. Instead, manufacturers sometimes mix cultural features of food from different places to meet mass market demands.

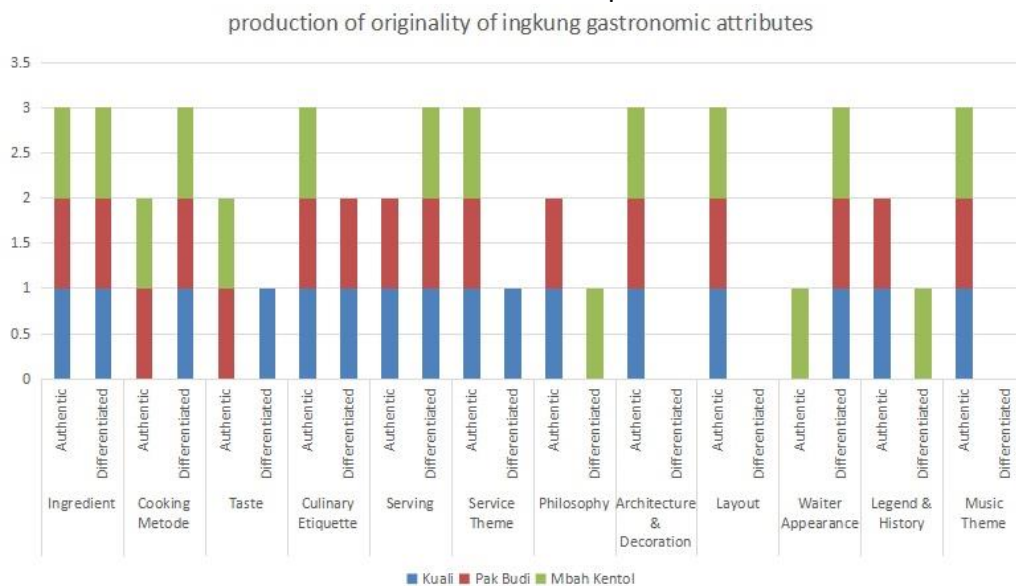


Figure 1. Production of Originality of Inkung Gastronomic Attributes
 Source: Own formulation

Figure 1 illustrates two ingkung gastronomic production lines observed in three restaurants at the Guwosari Inkung Center: Inkung Kualii Restaurant, Inkung Pak Budi Restaurant, and Inkung Mbah Kentol Restaurant. The motivations behind business actors' efforts to maintain the originality of ingkung gastronomy are well documented. Business actors have intrinsic motivation to differentiate, including improving the quality of the original product; for example, the majority of restaurants boil ingkung with coconut milk liquid because it has a more savory flavor than the original, which is only boiled with plain water. Moreover, differentiation was deliberately implemented as a strategy to stand out from approximately 18 other ingkung restaurants in the same area. The Mbah Kentol Restaurant, for instance, offers a unique presentation of ingkung that incorporates distinctive elements of philosophy, history, and legend. Initially, ingkung was only tied with bamboo rope; however, in processing and presentation, it was tied using 'kreneng,' or woven bamboo, which is typically used to wrap fruit by the local community, making the ingkung produced at Mbah Kentol Restaurant one-of-a-kind. The limited raw materials that cause differentiation are an extrinsic motivation of business actors. When ingkung is served as ritual equipment or as 'offerings,' the chicken used is traditionally a rooster, specifically a mature Javanese chicken with spurs. However,

roosters can no longer meet the demand for commercial production, so the materials used are native Javanese chickens that are neither too old nor too young, regardless of rooster or hen. Another extrinsic motivation is meeting consumer demand. Business actors have noted that consumers sometimes make special requests, leading to further product differentiation.

2. LITERATURE REVIEW

2.1. Concept of Sustainable Gastronomy

The concept of gastronomic heritage recognizes food as cultural heritage integrated within the identity, values, and traditional practices of a society (Zocci et al., 2021). Gastronomic heritage is part of food heritage, encompassing food and related cultural practices passed down through generations. Both tangible elements, such as ingredients and cooking utensils, and intangible elements, such as techniques and rituals, play essential roles in establishing the values and meanings associated with the food. This heritage not only includes the food itself but also the cultivation and preparation processes that reflect cultural diversity and community sociability.

Gastronomy tourism is defined by the UNWTO as a tourism activity centered around food as the main attraction. This tourism combines the cultural and historical elements contained within gastronomy with unique culinary experiences, allowing tourists not only to savor the flavors but also to understand the cultural background of the cuisine (Hjalager, 2002). The role of food in tourism is significant, given the substantial portion of tourist expenditure allocated to food consumption and its ability to create profound experiences relating to local cultural identity (Kumar, 2019). Gastronomy tourism is closely intertwined with cultural tourism, wherein food serves as a means for tourists to delve into the cultural aspects, lifestyles, and traditions of the community.

The attributes and production pathways of sustainable gastronomy tourism involve efforts to integrate sustainability principles with the preservation of local culinary culture. Sustainable gastronomy focuses on using local and seasonal food ingredients, preserving traditional practices, and ensuring that social, economic, and environmental sustainability are maintained (WTO, 2019; Raub & Martin-Rios, 2019). Research identifies two models of gastronomic production: authentic food culture production, which preserves authenticity, and differentiated food culture production, which adapts food culture to market preferences (Zeng et al., 2014; Seyitoglu & Ivanov, 2020). Authenticity in gastronomy is essential in creating tourist satisfaction and loyalty. These production pathways also consider the interaction between producers and consumers in creating authentic cultural experiences, which can contribute to destination sustainability.

Sustainable gastronomy tourism not only provides economic benefits through tourism activities but also serves as a vital means for preserving the cultural identity of local food, creating positive impacts on the preservation of natural and cultural resources, and meeting tourists' demand for authentic experiences.

2.2. Tourist Preferences

Tourist preferences refer to the decisions made by tourists regarding the consumption of tourism products. Gastronomic preferences, in particular, can be defined as the choices tourists make between two or more food options at a destination (Chang et al., 2010). In this study, tourist preferences are interpreted as the choice of a specific type of food with varying attributes of originality available at the destination. According to Chang et al. (2010), cultural factors have been identified as the primary determinant of food preferences in various studies, among other elements that influence food choices. Culture plays a significant role in

shaping a society's value system, particularly regarding what and how people eat. It determines which foods and their sensory qualities are acceptable within a given culture, manifesting through a culture-specific "principle of taste." This principle includes ingredients, cooking techniques, and the unique combinations of spices that characterize many dishes. Culture, therefore, categorizes food into "acceptable," "exotic," "edible," or "delicious" categories. In their study on the "conceptual search for tourist gastronomy: authenticity or safety and comfort", [Ozdemir and Seyitoglu \(2017\)](#) classified tourists into three types: (1) comfort seekers, (2) moderates, and (3) authenticity seekers. The characteristics of each tourist type are shown in the table below.

Table 1. Tourist Characteristics of The Gastronomic Type

Gastronomic Type	Characteristics
Comfortseekers	<ul style="list-style-type: none"> - Inauthentic environment - Familiar food in a comfortable environment - Prefers hotel restaurants - Free of risk/challenge - Gain some experience - Do not seek information - Selection of destinations that are truly familiar with familiar food images - Familiar food, with family members, familiar atmosphere - Refrain from participating in activities - Familiarity - Safety, comfort, and satisfaction as primary sources of enjoyment.
Moderates	<ul style="list-style-type: none"> - Gradual authenticity meets travelers' expectations for an authentic experience and a certain amount of safety - The choice of food is a mix of cultural and familiar attributes. - A restaurant with an authentic atmosphere - Acceptable level of risk and acceptable level of novelty - Got enough experience - Make passive use of available information - Selection of destinations that are familiar with the image of local food - Familiar food, familiar employees, familiar guests, authentic atmosphere - Observative - Acceptable levels of authenticity, familiarity, safety and comfort make for an enjoyable experience.
Authenticity Seekers	<ul style="list-style-type: none"> - Existential authenticity - Food with culture - Locally operated restaurants and visited by local residents - High level of risk, and novelty - Full of experience - Actively seeking information from local sources - Choice of new and exotic destinations with the image of local food strong - Local food, employees local, local guests, authentic atmosphere - Participate actively - Locality, authenticity, novelty, learning are sources of satisfaction.

Source: [Ozdemir and Seyitoglu \(2017\)](#)

Preference for gastronomic attributes arises from the diverse differences in gastronomic production. A preference represents a choice among various available attributes. [Zeng et al. \(2014\)](#) explained that there are two gastronomic production lines in the industry, namely

"authentic food culture production" and "differentiated food culture production". Authentic food culture production is food that maintains a high level of authenticity in all aspects. This includes the name of the company, the decoration style, the layout of the environment, and the procurement of ingredients. Additionally, the design of dishes, service quality, and waitstaff also adhere to original cultural traditions. Adjustments are still being made to meet consumer demand without changing the essence of culture in order to present authentic food culture as a whole. Consumers of this type are generally interested in cultural experiences. Meanwhile, differentiated food culture production is low-authenticity food production. The restaurant selects one or more types of local cuisine as its operational position, and has a distinctive name. However, it lacks any characteristics of local culture, and the dish design is a mash-up of various popular dishes from local and other cuisines. Customers who visit this type of restaurant are not looking for a cultural experience, but rather for convenience and lower prices. Manufacturers have abandoned cultural authenticity. Instead, manufacturers sometimes mix cultural features of food from different places to meet mass market demands.

3. METHODS

This study employs a qualitative research method, which entails collecting data in the form of statements or words rather than numbers such as tourists' reasons for preferring a product attribute, which has obtained data regarding the gastronomic production line and the motivation of the accompanying business actors have been explored beforehand as has been described. Tourists were interviewed to determine their preferences for the uniqueness of available ingkung attributes at Guwosari Inkung Center.

We examined consumers' gastronomic experiences and preferences regarding the gastronomic attributes of the available offerings at the Inkung Guwosari restaurants to better understand the sustainable response in the heritage food sector from the perspective of domestic tourists. Specifically, we explored how domestic tourists defined, chose, and anticipated sustainable heritage food experiences at ingkung restaurants in Guwosari. Informants were selected using purposive sampling, with the criteria being domestic tourists who intentionally traveled to the restaurant with a clear purpose, rather than those who stopped by accidentally and ate at Inkung Guwosari Restaurant solely to meet immediate physical needs. The informants were customers from three ingkung restaurants, each offering distinct gastronomic profiles: Pak Budi's ingkung restaurant, which serves traditional ingkung; Inkung Kualo, which focuses on innovative ingkung variations; and Inkung Mbah Kentol, which offers unique ingkung dishes. Each restaurant contributed three informants, resulting in a total of nine tourists participating in the study. Table 2 provides detailed information about the identities of the tourists who participated as informants in this study.

Table 2. Informants

Participants	Restaurant	Gender	Age	Place of Origin	Number of Visit
Tourist 1	Inkung Kualo	Female	38	Jogja City	First Time
Tourist 2	Inkung Kualo	Male	52	Bantul	Return Visits
Tourist 3	Inkung Kualo	Female	36	Kulon Progo	Return Visits
Tourist 4	Inkung Pak Budi	Female	40	Sleman	Return Visits
Tourist 5	Inkung Pak Budi	Female	25	Bantul	Return Visits
Tourist 6	Inkung Pak Budi	Male	55	Kulon Progo	Return Visits
Tourist 7	Inkung Mbah Kentol	Female	43	Jogja City	Return Visits
Tourist 8	Inkung Mbah Kentol	Male	63	Bantul	Return Visits
Tourist 9	Inkung Mbah Kentol	Male	27	Bantul	First Time

The Methods section is presented in paragraph without sub-subheadings or sub-sub-subheadings. This section includes a description NVivo 10 software was used for descriptive data analysis. In NVivo 10, two main features are used: Matrix Coding to understand a concept from categorized data, such as tourist preferences for originality of ingkung gastronomic attributes; Crosstab is used to see what attributes determine the order of importance for tourists. The NVivo 10 analysis results were then analyzed using the aforementioned theoretical basis related to tourist acceptance of Ingkung Guwosari's gastronomic originality production. of the research method employed, the research design, research instruments, research population and sample, data analysis approach, and the research flow. The research flow can be elucidated using charts or tables that are supportive and presented in English.

4. RESULTS AND DISCUSSION

4.1. Preference of Domestic Tourists for The Ingkung Gastronomic Production Line in Guwosari

Business actors have both intrinsic and extrinsic motivations for differentiating various ingkung gastronomic attributes, one of which is to meet consumer demands for various ingkung. Another reason is to create a differentiator from the existing ingkung as a business strategy. Both are based on the primary motivation of business actors, which is economic gain. On the first differentiation motivation as if describing tourist preferences as a market that has experienced saturation of ingkung attributes and wants differentiation. Figure 2, shows the fact that domestic tourists who are also the main consumers have a higher preference for the authenticity of ingkung's gastronomic attributes.

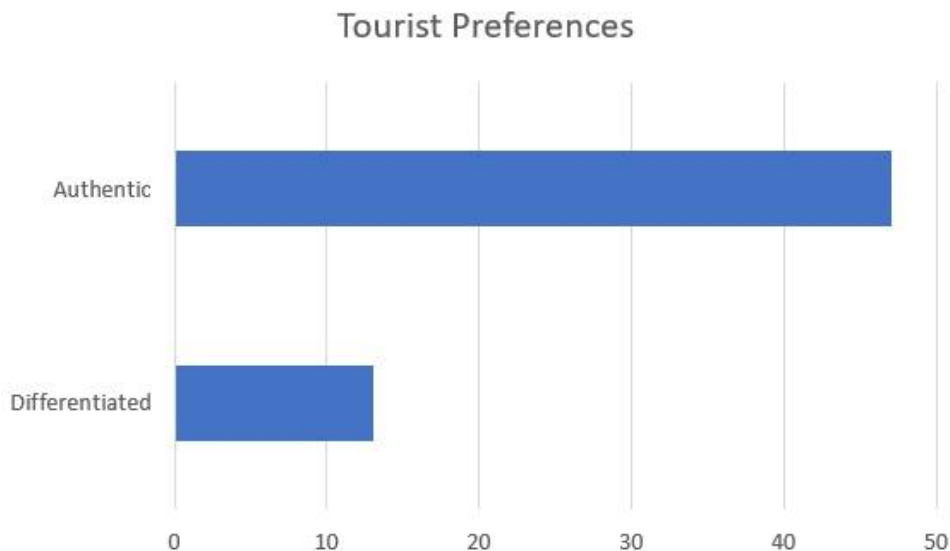


Figure 2. The Level of Tourist Preference for the Originality of the Attributes of Ingkung Guwosari
 Source: Own formulation from Matrix Coding Query NVivo 10, 2023.

The following quotes from two tourists explain why they prefer the authenticity of the ingkung dish over the preference for differentiation.

“I personally prefer the original (authentic) because the original tastes the same as the old days when I was child, feels like that, you know?”

“Yes, because I already know ingkung and because I am from Jogja, I prefer authentic ingkung, though people outside of Jogja may be interested in ingkung that has been innovated in this way.”

These two statements clearly indicate the influence of tourists' cultural origins on their

preferences in a tourist destination. Cultural effects have been identified as the main determinant of food preferences among the various elements that influence food preferences, as Chang et al (2010) explained. The majority of domestic tourists still come from Yogyakarta's Special Region, so they are familiar with *ingkung*. Even *ingkung* is one of Indonesia's traditional foods that is well known throughout the country, so domestic tourists from outside Yogyakarta already have an idea of *ingkung*'s original identity. As a result, tourists who visit the Guwosari *ingkung* Center on purpose have expectations about *ingkung* products that influence their preferences. Heritage food, as opposed to well-known culinary offerings of individual recipes, provides a cultural experience. So that cultural heritage foods like *ingkung* dishes can evoke memories of culture's romantic atmosphere, particularly for tourists who come from or are involved in the culture where *ingkung* originated. This is what drives the strong preference for authentic *ingkung* among domestic tourist.

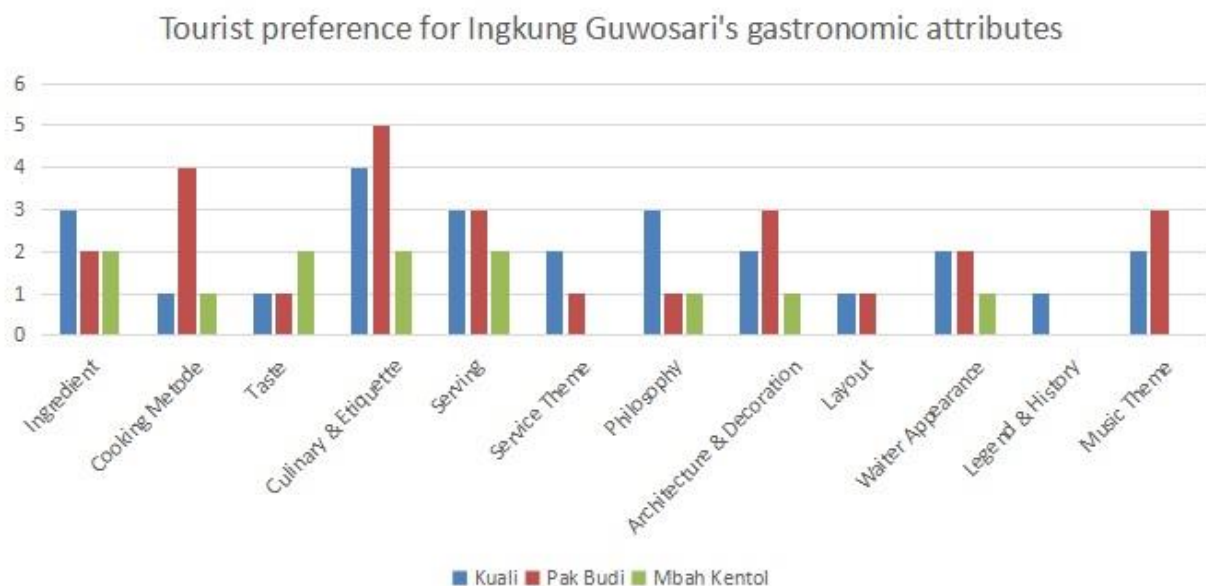


Figure 3. Tourist Preference for *ingkung* Guwosari's Gastronomic Attributes

Source: Own formulation from Crosstab Query NVivo 10, 2023.

Figure 2 depicts how tourists' preferences for *ingkung* originality attributes are found in three different *ingkung* restaurants. The graph shows that tourists from Pak Budi's restaurant respond more positively to their preferences, Pak Budi *ingkung* Restaurant is a restaurant with an authentic *ingkung* profile. Meanwhile, at the Mbah Kentol *ingkung* Restaurant, which makes differentiation a business strategy, tourists did not respond regarding their preferences for some of *ingkung*'s gastronomic attributes. *ingkung* kualu restaurant with a business profile that lies between the other two, has one attribute that is significantly more preferred than other restaurants. This demonstrates that a business's gastronomic profile determines the available gastronomic production lines, which cause different characteristics of each restaurant, as well as the gastronomic experience and satisfaction from responding to tourist preferences.

There are significantly different food identity attributes that tourists prefer from the three restaurants, namely cooking metode and philosophy. Culinary and culinary etiquette are the gastronomic attributes that elicit the most responses from tourists. The table below shows the three gastronomic attributes of *ingkung* in question, which are available at the *ingkung* Guwosari Center as well as the attributes preferred by tourists.

Table 3. Identification of Tourist Preference

Gastronomic Attribute	Identification of Tourist Preferences		
	Original	Available Attribute	Tourists Preference
Cooking Metode	Boiled	Boiled, grilled, fried, stewed (rica-rica)	Boiled
Culinary & Etiquette	eating with one's fingers.	There are hand washing facilities in the dining area, cutlery provided	prefers eating with one's fingers.
	Ingkung chicken served with uduk rice, areh, and gepleng sambal.	Ingkung ingkung chicken served with choice white rice or uduk rice, areh, gepleng sambal, fresh vegetables, a choice of stir-fried vegetables, a choice of additional side dishes such as Krecek and Gudeg Manggar.	chicken ingkung which is completed with various vegetables and additional side dishes.
Philosophy	Served with traditional utensils and banana leaf mats.	Served with traditional and non-traditional utensils, with a banana leaf mat or wax paper	served with traditional utensils and banana or teak leaf mats.
	Whole chicken	Whole chicken, half, quarter.	Tend to like whole ingkung but adjust the number of group personnel and price.
	Tied with a rope of bamboo	Tied with rope from bamboo during processing, but removed during serving.	Served fixed with ties.
	Narratives about philosophy passed from mouth to mouth.	Only one restaurant that displays the meaning of the ingkung philosophy in writing as a room decoration that can be accessed by tourists (Ingkung Kualii).	Information about the meaning of philosophy can be accessed easily.

The cooking method is an attribute that has undergone significant differentiation, including the equipment used; the heat application technique used; and the application of various recipes in each cooking technique.

"I chose the original one, it was my first time here when breaking the fast together. The menu included original ingkung, grilled ingkung, and fried ingkung. At that time some people ordered the original, and others ordered fried ingkung. In my opinion, fried ingkung is 'not ingkung'."

"... in my opinion, ingkung is still the moist one"

According to the results of interviews with tourists about the cooking method, they believe ingkung is a processed product that is only boiled (moist cooking metode), not with other

cooking metode that can even change the shape and taste of the original ingkung. Even though tourists prefer authentic ingkung, they still respond positively to the acceptance of flavors from innovative cooking metode as stated by the following informants.

“Yes, it's the original for me, but for the flavor variations, like my child said, ‘it's delicious, ma'am, the ~~one~~ grilled one’. However, what is known as processing is acceptable, but the original must still be provided.”

This statement demonstrates that while innovation in the characteristics of methods that create taste variations can be appreciated as 'delicious,' they are not the primary preference. Tourists respond preferentially and positively to differences in culinary attributes and culinary etiquette. A nutritionally balanced dish requires the addition of additional side dishes and complementary vegetables. Tourists prefer traditional equipment and the use of food mats made from banana or teak leaves that are widely available in the surrounding environment, but many restaurants still do not use them.

Tourist preferences are linked to the ingkung philosophy, specifically that ingkung as a cultural heritage food has an inherent philosophical meaning as a gastronomic identity and is manifested in certain symbols such as chicken served whole, chicken tied with bamboo ropes, all of which have a meaning function. Even though this meaning function is unnecessary when ingkung is served as a commercial commodity, tourists prefer the previous presentation of ingkung to make the presentation at the dinner table more appealing.

4.2. Tourist Preferences in Response to Sustainable Inkgung Gastronomic Tourism

The ingkung chicken in Guwosari Village traditionally meets the criteria for food heritage as presented by [Zocci et al \(2021\)](#), namely with the main characteristics as part of the community's culture of agricultural products, ingredients, dishware, cooking utensils, cooking techniques, and recipes, having a symbolic dimension as part of ritual offerings, dietary practices, food habits, and beliefs about the common heritage and common good of the community. Changes in the function and meaning of ingkung occur in the people's culture. Whereas ingkung was originally served only as offerings or ritual equipment, it became food that was served and consumed at the ritual events themselves. Then, when ingkung became a commercial commodity, it lost its function and meaning as an offering or a ritual dish, and various adjustments were made.

Culinary heritage includes criteria such as ingredients, cooking utensils, and recipes (culinary elements and more emphasis on practices), tastes, eating traditions, ethnic dimensions, and a sense of belonging in the commercialization of Inkgung Guwosari. As a result, tourism activities at the Inkgung Guwosari Sentra are based on the food tourism classification ([Okumus & Cetin, 2018](#)), focusing solely on culinary tourism activities (culinary tourism). Specifically, tourism with the sole intention of enjoying various tastes and services from processed ingkung products. Although gastronomic tourism, or tourism that focuses not only on the elements contained in culinary tourism but also on the values inherent in Inkgung Guwosari as seen from the perspectives of socio-culture, religion, history, and so on, business actors have begun to recognize that it can provide added value and meet the expectations of tourists.

In the sustainable aspect, the crucial element of Inkgung Guwosari's sustainable gastronomy is the preservation of the authenticity of its cultural identity attributes. As [Zhang et al. \(2019\)](#) argued that the authenticity and quality of gastronomic attributes are also important factors for tourist satisfaction and loyalty, the preference of tourists at the Inkgung Guwosari Center for the originality of the attributes of Inkgung gastronomic identity is very high

compared to the preference for innovation. Aside from the primary motivation of business actors, which is to maximize profits, differentiation in various gastronomic attributes of *ingkung* remains a part of a long-term process. According to Seyitoglu and Ivanov (2020); Zeng et al. (2014), the differentiation of *ingkung*'s attributes, which is then translated into innovation as a business strategy, *ingkung* Guwosari is able to meet market demand by capturing various tourist interests and preferences.

The aspect of sustainability in *ingkung* Guwosari's gastronomy is currently low because differentiation activities created consciously and unconsciously by business actors have not been carried out in a measurable manner. The gastronomic attributes of differentiated Guwosari *ingkung* have a higher ratio than the original gastronomic attributes that are preserved. Meanwhile, only a few innovations were produced that were able to meet the demands or expectations of the market/tourists, and more innovations were not expected by the market/tourists. According to the UNESCO Creative Cities Network criteria for developing a gastronomic city, one of the main criteria is to preserve the cooking method. Changes in cooking techniques for gastronomic products will have an impact on the loss of inherited gastronomic identity. Tourists accept and enjoy innovations in cooking techniques that produce different products, such as the *rica-rica* variant, in terms of sensory properties, but they do not prefer *ingkung*. Even though it uses the same main ingredients and initial processing, the *rica-rica* variant can be presented as a non-*ingkung* menu because the end result is very different in each of its gastronomic attributes. A differentiating product in the *ingkung* business strategy in Guwosari, is currently not really needed, because there is no saturation in the main market. Nonetheless, a unique strategy such as that carried out by *ingkung* Mbah kentol as an *ingkung* restaurant which has its own characteristics can still attract the interest of tourists as long as it does not change *ingkung*'s gastronomic identity.

5. CONCLUSION

In order to realize the *ingkung* Guwosari Center as a sustainable *ingkung* gastronomic tourism destination, a clear description of the preferences of domestic tourists as the main consumers at this time is required. This aligns with Guwosari Village's vision and mission, which are to explore and empower village assets and potential to create tourism and business opportunities; as well as to realize environmentally sound and sustainable development to ensure the harmony of ecological, economic, social, and cultural spaces. The description of tourist preferences is important because it can be used to evaluate business strategies, particularly marketing strategies, and, of course, to achieve innovations that are thought capable of meeting consumer needs. This approach will enable the sustainability of gastronomic tourism by preserving the authenticity of *ingkung* gastronomy, as well as directed and targeted innovation to capture the interests of various tourists.

Domestic tourists have a strong preference for *ingkung* authenticity, according to the results of a preference analysis conducted at the Guwosari *ingkung* Center. Even though they come from the Special Region of Yogyakarta, the domestic tourist market has not reached saturation. Domestic tourists' preferences for authenticity are influenced by their cultural background and their experience of origin, because they have expectations about the original *ingkung* from their place of origin.

The cooking method is something that many innovations have. Local tourists find *ingkung* products prepared with differentiated cooking method 'delicious,' but these are not their primary preference. They prefer that *ingkung* maintain clear category boundaries, so that products using other methods, such as boiling, are not classified as *ingkung* but are still marketed. This is due to the fact that the final product of *ingkung* that is processed with other

cooking methods significantly alters the identity of ingkung, particularly in rica-rica (stewed) products.

The first recommendation in this research is to evaluate the innovations carried out by business actors to ensure they align with tourists' preferences and do not alter the identity of ingkung, which is a cultural heritage food. The second recommendation is for business actors who use differentiating strategies for their environmental products to display stronger gastronomic attractions in order to provide a truly unique experience for the characteristics they have or have built. This is necessary to avoid poor experiences and satisfaction among domestic tourists, who have high expectations of authentic culture, from their place of origin, which can affect tourists' repeat visits.

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