



Gudeg Manggar as an Attraction of the Traditional Gastronomic Cultural Heritage

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ABSTRACT

Currently, the Indonesian government, especially in the field of tourism, has a target to developed gastronomic tourism. Traditional food has become an important element for developing this industry. Existence the tourist to visit tourist destinations, emerged the trend to look for authentic experiences. Story telling cannot be separated from traditional food as then becomes the main attraction. Gastronomy industri development was comprehensive with many aspects of value-added tourism and also the gastronomic packaging can preserve the cultural heritage from ancestors then developed from generation to generation. The city of Yogyakarta has various interesting cultural heritage tourism potentials. One of the interesting concerns is the existence of Gudeg Manggar the traditional food as a cultural heritage that can become a gastronomic tourist attraction. The researcher using descriptive qualitative research method. The data obtained that this food has nine gastronomic tourism components. Then the second step after making deep interviewed and qesioner using the creativepreneurship Nona Helix model there is a finding that Gudeg Manggar can bedveloped as Tourist attraction in Yogyakarta City.

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1. INTRODUCTION

The tourism industry is growing very rapidly at this time (Lin et al., 2022). Although it had decreased due to the pandemic. The city of Yogyakarta was named a Gastronomic City in 2015 in the National Gastronomy Dialogue organized by the Gastronomy Academy Indonesia in cooperation with the Ministry of Tourism (Nugroho, 2020). The potential that is raised is the gudeg culinary icon that has existed since ancient times and continues to grow today (Wiweka, 2021). As a traditional food heritage, gudeg manggar is able to become an attraction, with the uniqueness of the ingredients and the way of making it and has the philosophical value contained in this gudeg manggar (Kurniawati & Marta, 2021). Traditional gudeg cuisine has also been known since the Japanese colonial era, and not a few people have gudeg culinary businesses in Yogyakarta that have existed since then (Fibri & Frøst, 2019).

Table 1. Gudeg Manggar Seller in Yogyakarta Area

No	Name	Area
1	Gudeg Manggar Bu Condro	Yogyakarta
2	Gudeg Manggar Bu Seneng	Yogyakarta
3	Gudeg Manggar Bu Dullah	Yogyakarta
4	Gudeg Manggar Manding	Yogyakarta

Source: Processed 2022

Based on the table above, it can be seen that there are several gudeg manggar sellers scattered in Bantul which can be used as a supporting element and driving force for gastronomic tourism in Bantul. Gudeg Manggar should be able to act as a catalyst for increasing tourist arrivals to Yogyakarta, where at this time the city of Yogyakarta has become a tourist destination, both domestic and foreign. With gastronomic tourism as the study of the relationship between culture and food, where gastronomy studies various components of culture with food as an attraction.

Indirectly, the city of Yogyakarta develops tourism through the traditional food industry, especially gudeg manggar. At this time, producers are only focusing on producing gudeg manggar as a regional food product for tourists visiting the city of Yogyakarta, while there is potential that can be an attraction and can boost and bring in foreign tourist visits who have decreased interest in visiting by placing the community as the main actor, namely to enjoy the process of processing gudeg itself (*hangudek*) as a gastronomic tourist attraction.

Gastronomy is one of the studies where the role of local culture is very important because culinary is not only a support but has become the center of the tourist experience (UNWTO, 2017). An example of gastronomy that has an appeal is the uniqueness from the point of view of gudeg processing itself (Bestari et al., 2022). Through the attraction of traditional food processing in Bantul, Yogyakarta, supported by the collaboration of the local community, of course the processing methods and traditional food ingredients and equipment used are also used from the area itself (Kurniawati & Marta, 2021). This study aims to determine the strengths and weaknesses, opportunities and threats as well as strategies for developing gudeg processing attractions (*hangudek*) as a gastronomic tourist attraction in Bantul.

2. Literature Review

A. Tourist attraction

Tourist attraction is an activity that has uniqueness, beauty or everything that has values for and deserves to be targeted for tourist visits, both domestic and foreign. Indonesia has a

variety of ethnicities and tribes, each of which has a very unique cultural style and color, apart from the arts, culinary and cultural aspects (Fatmawatie & Baizal, 2019; Kurniawati & Marta, 2021). Tourist attractions in addition to consisting of nature, flora and fauna, there are also tourist attractions made by humans which consist of museums, historical heritage, agro tourism, arts and cultural tourism, recreation parks or complexes and entertainment (Akbar & Pangestuti, 2017; Wulung et al., 2021).

While the definition of tourist attraction according to the Law of the Republic of Indonesia Number 10 of 2009 concerning tourism that tourist attraction is everything that becomes a means or purpose of tourist visits. Tourist attraction is also said if a tourist attraction is a potential and a driving force for the presence of tourists to a tourist destination (Mason, 2016; Page et al., 2014). Furthermore, according to Law No. 10 concerning tourism, the notion of a tourist attraction is anything that has uniqueness, beauty and value in the form of a diversity of natural wealth, culture, and man-made products that are the target or destination of tourist visits and tourism destinations that are Also known as a tourist destination (Undang-Undang Nomor 10 Tahun 2009 Tentang Kepariwisata).

B. Gastronomic Tourism Component

To identify whether an object, attraction and culinary can be developed further as gastronomic tourism. There are nine components of gastronomic tourism proposed (Turgarini et al., 2018), known as:

- 1) Traditional, Local Culinary: Name of Cuisine,
- 2) Recipe, How to Make
- 3) History, tradition and philosophy
- 4) Raw Materials/ Foodscape (foodscape)
- 5) How to serve
- 6) Way of tasting (organoleptic: Flavor (smell), Consistency Stability of determination), Texture/shape/shape (Order of cut shape), Visual appeal Attraction through smells) Educational value of cultural inheritance to other generations, interesting to research or write about
- 7) Nutritional value and benefits
- 8) Unforgettable experience
- 9) Etiquette and etiquette

C. Gastronomic Tour

The gastronomic tourism component of the tourism world currently has a relatively rising trend, in accordance with the times, making gastronomic tourism a selling point that attracts tourists, both domestic and foreign. This type of tourism is carried out by tourists with very high motivation for certain foods or drinks in certain areas. The desire to visit is usually associated with high food prices, five-star restaurant categories, wineries, or festivals. Gastronomy includes the study and appreciation of all food and drink. In addition, gastronomy also includes detailed knowledge of national foods and beverages from major countries around the world. The role of gastronomy is as a basis for understanding how food and drink is used in certain situations. Through gastronomy it is possible to build a picture of similarities or differences in approaches or behavior towards food and beverages used in different countries and cultures.

D. Cultural Heritage

The concept of cultural heritage or intangible culture is also known as living culture. Since Indonesia became a State Party to the 2003 Convention on the Protection of Intangible Cultural Heritage, according to articles 11 and 12 of the 2003 Convention, Indonesia is required to

regulate the identification and inventory of Indonesian intangible cultural heritage in the territory of the Republic of Indonesia in one or more inventories which are updated regularly. To identify and inventory the intangible cultural heritage, the directorate general of culture through the directorate of heritage and cultural diplomacy shall record, determine and determine the intangible cultural heritage. The recording was carried out with the help of 11 (eleven) Centers for the Preservation of Cultural Values throughout Indonesia. The designation of intangible cultural heritage is proposed by the local government at the national level. Nominations are proposed by indigenous communities and local governments through the ministry of education and culture to be submitted to UNESCO (Peraturan Presiden Nomor 78 Tahun 2007 Tentang Pengesahan Convention for The Safeguarding of The Intangible Cultural Heritage (Konvensi Untuk Perlindungan Warisan Budaya Takbenda); UNESCO, 2003).

Cultural heritage is the entire cultural heritage that has historical, scientific and technological importance, and/or art. Cultural heritage is shared by a community or society and has developed from generation to generation, in the line of a tradition. Intangible cultural heritage or intangible cultural heritage is intangible, such as concepts and technology; and its nature can pass and disappear in time with the development of the times such as language, music, dance, ceremonies, and various other structured behaviors. Intangible Cultural Heritage criteria based on UNESCO Convention For The Safeguarding of The Intangible Cultural Heritage 2003: Intangible Cultural Heritage is the various practices, representations, expressions, knowledge, skills – as well as instruments, objects, artifacts and cultural spaces associated with them – that people, groups and, in some cases, individuals are part of that cultural heritage. This intangible cultural heritage is passed down from generation to generation, which is continuously re-created by communities and groups in response to their surrounding environment, their interaction with nature and their history, and provides a sustainable sense of identity, to appreciate cultural differences and human creativity (Ministry of Education and Culture).

E. Traditional food

Traditional is a habit that has been passed down from generation to generation so that it will be difficult to change. Like the food consumed by people in an area for generations (Fibri & Frøst, 2019). Traditional food has the meaning of everyday people's food, either in the form of snacks, or special dishes that have existed in the days of their ancestors and are carried out from generation to generation (Torabi Farsani et al., 2018). From the two opinions above, it can be concluded that the concept of traditional food is food that has existed for a long time which is passed down from ancestors to their children and grandchildren and is daily food for consumption.

The criteria for traditional food are as follows: 1. Food recipes that have been passed down from generation to generation 2. The use of certain traditional tools in the processing of these dishes, for example, dishes must be processed using clay 3. Cooking techniques is a way of processing that must be done to get a distinctive taste and appearance of a dish (Soeroso & Turgarini, 2020; Turgarini et al., 2018).

3. METHODS

This study uses a qualitative descriptive method, the object of this research is the traditional food of Yogyakarta. Gudeg manggar is a typical food that is available in lesehan and gudeg stalls. The object of this research is Bu Condro's gudeg manggar stall in the Bantul area of Yogyakarta. Why it should be researched This research aims to describe the origin of

food, namely the typical menu of Yogyakarta and how to process the food as a gastronomic tourism preserver that can prosper the Bantul area.

In this study, the author uses SWOT analysis as a formulation and evaluation material for the implementation of development strategies that are in accordance with tourism objects, in this case the processing of gudeg (hangudeg). The framework of thinking shows that from the development carried out by gudeg sellers so far it can be researched using a SWOT analysis, by conducting an environmental analysis first, the internal environment is seen from strengths and weaknesses, while the external environment is seen from opportunities (Opportunities), and challenges (Threats). This method is used to determine the position of the gudeg quadrant in the SWOT matrix and to determine the appropriate development strategy as a gastronomic tourist attraction. After knowing the position in the existing quadrant, the results of the SWOT analysis method can be used as material and consideration for gudeg entrepreneurs and the Yogyakarta city government in making decisions and appropriate development strategies in order to achieve goals.

4. RESULTS

The name gudeg is obtained from the way the food is processed, namely diudeg or stirred. Gudeg manggar is a favorite traditional food of the common people, as well as the pride of Yogyakarta. Gudeg Manggar as a cultural heritage is made from Manggar, namely the flower of the coconut tree, which is processed with coconut milk sauce, free-range chicken, eggs with spices from ancestral recipes. The scarcity of raw materials in the form of young mangos, as well as its own difficulties in cooking mangos make this gudeg manggar something unique, delicious, high in taste and luxurious.

Cooking gudeg manggar, takes 18 hours to process the spices, and the manggar so that the texture of the young, hard mangor becomes soft, still fibrous and distinctive. There is another raw material using to make this recipe include the legit Javanese sugar, soft free-range chicken and the savory coconut milk sauce mixed with the chili sauce make this dish very tasty. There is unique cooking process, while selected the quality of the raw materials and spices, using recipes passed down from generation to generation. This is the main requirements to create delicious Gudeg Manggar. The scarcity, and very expensive raw material prices make this food special and luxurious.

Table 2. The Recipe of Gudeg Manggar for 10 Portion

The Ingredient	Amount
Young jackfruit	1 kg
Manggar / coconut flower pistil	1 kg
Coconut milk	100 ml
Brown Sugar	1 onz
Salt	5 tea spoon
Shallot	5 piece
Garlic	5 piece
Candlenut	3 pcs
Teak leaves	3 sheet
Coconut Water	200 ml

Source: Processed, 2022

Gudeg manggar made from the abundant stock of raw materials. In addition, the sweet taste and soft texture of this food made through a long process are the hallmarks of the character or character of the people of Yogyakarta. It takes extra time and patience which is the character of the people of Yogyakarta who are friendly (andhap asor), and gentle.

The process making gudeg manggar, has 7 steph, which is:

- 1) Clean young jackfruit, then cut into medium pieces.
- 2) Manggar cleaned, then cut into medium.
- 3) Prepare a pan to cook the gudeg manggar ingredients.
- 4) Put enough water about 2 liters into the heating pan which was previously 'glazed' with teak leaves. This teak leaf functions as a red dye from the gudeg.
- 5) Enter 'gori'/young jackfruit, and 'manggar'/coconut flower petals. Wait until it is cooked for approximately 12 hours to produce a soft texture and maximum color.
- 6) Add all the seasoning ingredients such as salt, coconut milk and spices. Wait for the spices to infuse then remove.
- 7) Gudeg Manggar is ready to be served

Materials Tools How to Process Young Jackfruit Pans Cut the young jackfruit, then wash it clean. Set aside the onion in the basin. Puree the spices: coriander, onion, garlic, candlenut until smooth. Garlic Stove Put the young jackfruit into a saucepan, add ground spices, brown sugar, spices and teak leaves for the red color. Pour in the coconut water and coconut milk. Coriander Telenan. Cook the gudeg for about 6 hours, stirring occasionally.

Here's how to process gudeg:



Source: Processed (2022)

Typical Yogyakarta Food "Gudeg Manggar

A. History, Tradition and Philosopy

Gudeg Manggar was only found among the people of Mangir-Mangiran Village, Bantul, and was only served on certain occasions such as celebrations of religious holidays, family parties, and other special events. However, now it is deliberately brought back to the wider community not only to complement the culinary pleasures of the archipelago, moreover to maintain the heritage of spirit, history, and noble values of the cultural traditions of Ki Ageng Mangir and the village of Mangir itself.

The history of gudeg in Yogyakarta began with the establishment of the Islamic Mataram kingdom on the base of Mentaok in the Kotagede area in the 1500s. Gudeg actually does not come from the kingdom but comes from the community. In the 19th century not, many were selling gudeg. Gudeg became popular and widely traded in the 1940s when President Sukarno built Gajah Mada University (UGM) until now.

Based on history the construction of the Mataram Kingdom in the 1500s had an area with lots of coconut trees, and jackfruit trees that produce abundant fruit which made people have ideas, and start thinking about how to process various kinds of dishes with basic ingredients of jackfruit and coconut trees. The raw material especially coconut flower pistils and or young jackfruit (gori) which is often not used, because at that time the colonizers targeted a lot of agricultural produce except jackfruit. This fruit considered not to have a high selling value, even though jackfruit was a plant that was easily found by all people.

The residence of Bantul processing processing the gori boiled long enough to produce a soft texture and is given simple spices that seep into the flesh of the fruit and are mixed with coconut. This food made from 'waste jackfruit' and coconut flower pistils is the food of ordinary people such as soldiers or laborers who are cooked in large quantities using a large metal bucket. The technique requiring a stirrer that resembles a boat oar. This stirring technique in Javanese is called hangudek or hangudeg, and this is where the name gudeg comes from until it is widely known.

Then in 1819 gudeg began to be known by the people of other regions and considered food that can be juxtaposed with any complement. So that gudeg cuisine became a food that quickly gained fame and even became a new livelihood on one of the streets of Yogyakarta, namely Jalan Wijilan in the 1970s to 1980s, when Yogyakarta began to become a tourism city

The residence of Yogyakarta very easy to find sellers of gudeg dishes every day from morning to night. Along with the times, the sale of gudeg is not only served at roadside restaurants, but also in restaurants.

Gudeg manggar was part of tradition of the residence in special region of Yogyakarta. The first the taste sweet taste, and soft texture of this food made through a long process are the hallmarks of the characteristic of the friendly and gentle (andhap asor) of the people of Yogyakarta. Likewise, with gudeg manggar which has a long process in its manufacture it takes extra time resembled the patience. Making this traditional food the proved the existence of superior values. The supreme value itself is about patience in going through all the processes of this life. It's hard to be happy to live it sincerely.

B. Raw Material/ Foodscape

The raw materials for the manufacture of gudeg manggar itself for the last few periods in Yogyakarta have been difficult. There are two main raw materials for making this gudeg manggar, namely 'gori'/young jackfruit and 'manggar'/young coconut flower petals. Urban development and development are the main reasons why these raw materials have been greatly reduced in the Special Region of Yogyakarta due to the lack of land for planting jackfruit and coconut trees. So the solution is to bring in raw materials from other areas such as Central Java and East Java.

C. How to serve

Gudeg manggar is served with the presence of complementary components such as:

- 1) Vegetable krecek/beef skin made like crackers,
- 2) boiled eggs (can be chicken eggs or duck eggs)
- 3) free-range chicken with coconut milk,
- 4) and cassava leaves or papaya leaves.

D. How To Taste

There is a way to taste gudeg manggar, such as:

- 1) How to taste (organoleptic)
Flavor (taste / smell), Consistency (steadiness / consistency), Texture / shape / form (Arrangement / shape / cut), Visual appeal (attraction through smell / fragrance), Temperature (temperature / heat) .
- 2) How to taste (organoleptic: Flavor (taste / smell)
The way to taste the dish from gudeg manggar is to use a tablespoon that has been specially prepared to taste the food which is placed on a special plate to taste it.
- 3) Flavor (taste/smell)

Gudeg manggar tends to have a sweet taste with a distinctive aroma of young jackfruit and coconut milk.

- 4) Consistency

As for the consistency, this gudeg manggar has been carried out by business actors for generations. Gudeg Manggar Bu Condro Restaurant is a new culinary attraction located on the Samas route, Bantul. The main dish offered by this restaurant is gudeg manggar which is processed from the flowers of the coconut plant. Gudeg Manggar Restaurant is located on Jalan Bantul No. 32, Suryodiningratan, Gedongkiwo, Mantrijeron District, Yogyakarta City. And has a natural traditional concept with a typical Yogyakarta dish, namely Gudeg Manggar. The position of this restaurant is located on the main road connecting the city of Yogyakarta with Samas seaside. The route leading to this restaurant is from downtown Yogyakarta to the south via Jalan Samas. It is located south of the West Corner of the Yogyakarta Palace towards the road to Samas beach, Yogyakarta. The quality of taste and presentation has been maintained to this day. Gudeg manggar is a form of traditional food typical of the Yogyakarta area which is in great demand by local residents and from outside the region. The distinctive taste and unique appearance of the food is of course the main attraction for connoisseurs of traditional Indonesian cuisine.

- 5) Texture/shape/form (Order/shape/cut).

Regarding the food composition of gudeg manggar, it consists of rice (carbohydrates), gudeg manggar (carbohydrates), chicken (protein), eggs (protein), cassava leaves (iron). The form of gudeg manggar is a mixture of jackfruit, mangor and rice vegetables. Pieces of gudeg manggar are coarsely chopped from young jackfruit and mangor strands/young coconut flower petals (buds).

- 6) Visual appeal (attraction through smell/fragrance)

The visual appeal / smell of gudeg manggar is a combination of special spices and real coconut milk. The uniqueness of the ingredients comes from the mangor / coconut flower petals that have not yet bloomed and young jackfruit which is cooked for more than 8 hours which also produces a distinctive and fragrant aroma.

- 7) Temperature (temperature / heat)

The serving of gudeg manggar food is ideally served warm. Not cold not hot. Temperature below 50 degrees Celsius.

E. Educational value

The educational value of gudeg manggar is related to the historical value of the founding of the city of Mataram at that time, the era of the Yogyakarta Sultanate since the Giyanti

agreement. Apart from that, the presence of gudeg manggar will add culinary insight to scientific fields related to gastronomy.

F. Nutritional value and benefits

Gudeg manggar has nutritional value, from the table 3.

Table 3. The Nutritional Value of Gudeg Manggar

NUTRITION FACT	
10 serving 100 g	
Energy	1027.75 kcal
Protein	39.75 grams
Fat	47.25 gram.
Water	267.09 grams
Minerals	10.17 grams
Carbohydrates	110.75 grams

Sumber : Sari Husada, Nutrisi Untuk Bangsa

As for the advantages of enjoying gudeg manggar, one of them is that you can still enjoy traditional ancient foods that still exist today, can enjoy Yogyakarta specialties served at night while enjoying the atmosphere of the night in the city of Yogyakarta and can feel the pleasure of processed dishes from young jackfruit. which has a value of carbohydrate and protein content that is good for health.

G. Unforgettable experience

An unforgettable experience was attraction during processing and cooking the gudeg manggar. While making preparation, cooking, and a long time to be in front of a wood-burning stove that must be lit for 12 hours. Then serving and eating with traditional way was become attraction for the tourist.

H. Ethics and etiquette

The ethics in the city/regency/sub-district/village that you are researching is the existence of a culture of upload-unggah/polite for example traditional food for cultural heritage that has been maintained until now which refers to the culture or customs of the Yogyakarta palace.

I. Gudeg Manggar as Tourist attraction

There are supporting gudeg manggar as tourist attraction, because there are :

- 1) *Unique and authentic attractions, is the the existence of jathilan art.*
- 2) *Accessibility is easy to access with the street Bantul no 32, Yogyakarta*
- 3) *Supporting amenities : Places of worship (mosque, church), post office, hospital, police station*
- 4) *Additional services: Jogoboyo palace troops. As a supporter of gastronomic tourism activities at that location*

Based on interviews with In this study, the author uses SWOT analysis as a formulation and evaluation material for the implementation of development strategies that are in accordance with tourism objects, in this case the processing of gudeg (hangudeg).

The framework of thinking shows that from the development carried out by gudeg sellers so far it can be investigated using a SWOT analysis, by conducting an environmental analysis first, the internal environment is seen from the strengths and weaknesses (Weaknesses), while the external environment is seen from the opportunities (Opportunities), and challenges (Threats).

As for the strength point of Gudeg Manggar, it has a distinctive and unique taste because of the material from coconut tree flowers, strategic sales location, adequate parking space and affordable prices. The weakness is that some people don't like the slightly sweet taste of Gudeg Manggar, the raw material is difficult to get because it has to be 'imported' from other regions and the processing of this gudeg food is decreasing. The opportunity of this gudeg manggar is that it is rare for sellers of this type of food to have great business opportunities in the future. The treath of this gudeg manggar is that the raw materials are decreasing and there are sellers of gudeg models in general without the mangor that are increasingly widespread and the number of food sellers from outside the area is increasing.

This method is used to determine the position of the gudeg quadrant in the SWOT matrix and to determine the appropriate development strategy as a gastronomic tourist attraction.

After knowing the position in the existing quadrant, the results of the SWOT analysis method can be used as material and consideration for gudeg entrepreneurs and the Yogyakarta city government in making decisions and appropriate development strategies in order to achieve goals.

The results of the development of the gudeg manggar are expected to increase the value of tourism from the culinary side, improve people's welfare, and reduce unemployment.

Yogyakarta specialties as a result of research on the gastronomy of Yogyakarta specialties for culinary tourism attractions, researchers chose the data in the form of gudeg, because this cuisine has existed for a long time and has become an icon of culinary tourism in Yogyakarta. Gudeg Manggar is one of the favorite menus for Yogyakarta residents. Which can be a tourist destination for tourists, both domestic and foreign tourists. Yogyakarta has many varieties of typical culinary and has a distinctive taste. And combined with natural beauty into tourism potential that makes tourists captivated by this attraction. The development of tourism in Yogyakarta continues to grow as well as culinary tourism.



Source: Processed (2022)

Jogja tour package

In this 1-day Jogja tour package, the destinations to be visited are Yogyakarta palace, Gudeg Manggar, a thousand stone hobbit houses and sand dunes. The following is the itinerary for the package A.

Table 4. The Nutritional Value of Gudeg Manggar

07.30 -08.00	Pick up hotel/ airport/ station/ terminal
08.30 -12.30	Yogyakarta palace tour
11.00-12.30	Explore a thousand hobbit houses
12.30-13.30	Lunch
14.30-16.00	Explore Parangtritis
16.00-18.00	Explore the sand dunes
18.00-20.00	Deliver souvenirs
20.00-21.00	Culinary gudeg Manggar dinner
21.00-21.30	Back to hotel/airport/station

Source: Processed (2022)

5. CONCLUSION

As a gastronomic specialty of Bantul Yogyakarta food, which is a favorite of visitors or tourists, it can be developed by marketing the gastronomic heritage in a sustainable manner, and introducing the traditional food by providing knowledge about the origin and processing method which is used as storytelling to increase knowledge and insight for tourists. In addition, being given the opportunity to see the manufacturing process adds to the uniqueness of Yogyakarta specialties as a series of gastronomic tours. With this interaction, indirectly there will be additional activities for tourists or visitors who are enjoying Gudeg Manggar as the gastronomy attraction.

These tourist experiences will recommend the next visit for family, colleagues or relations to come and enjoy the traditional food specialties of Yogyakarta. Thus this gastronomic heritage of Yogyakarta will always be sustainable and the motivation of tourists in visiting Yogyakarta will also increase.

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7. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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