



Development of Traditional Culinary as a Tourism Attraction in Surakarta City

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ABSTRACT

The cultural wealth in Surakarta city that has great potential to be developed within the tourism framework is culinary. This article aims to identify the types of traditional food and formulate a program to create traditional food as culinary tourism. The data collection of this article uses direct observation in the field, interviews, and documentation studies, while the data analysis uses a SWOT matrix. The results of this study reveal that in the city of Surakarta, there are several types of traditional food, such as Selat Solo, Tengkleng, Timlo Solo, Pecel Ndeso, Gudeg Ceker, Brambang Asem, Krengsengan, Serabi Notosuman, which can be developed as culinary tourism. Tourists' perception of traditional food processing is quite good on the quality of conventional food, food hygiene and service quality. Some programs conducted by the government to develop traditional food are improving the quality of human resources, creating markets for conventional food, identifying potential local products, and assessing traditional food. The stall owners also developed programs such as menu adjustment, creativity in conventional food processing, and promotion.

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1. Introduction

The cultural richness of Surakarta city, which has great potential to be developed within the tourism framework, is culinary. The city's diverse culinary scene has not been fully packaged into one of the city's main tourist attractions. Indeed, in terms of the diverse culinary potential, Surakarta has delicious culinary references spread across various corners, each with its culinary specialty. This culinary wealth is a significant capital that must be utilized in the context of regional development in terms of tourism.

Nowadays, the development of tourism trends is culinary tourism. Wolf in Suriani (2009:12) explains that "*culinary tourism is not pretentious to be exclusive. It includes any unique and memorable gastronomic experience, not just a restaurant rated four stars or better, and includes food and beverages*". This statement implies that culinary tourism is not something luxurious and exclusive, and culinary tourism emphasizes the experience, not the luxury of the restaurant or the completeness of the types of food or beverage available.

Several things are worth considering in determining an area's typical culinary potential. One of them is stated by Wolf in Suriani (2009:13), that some considerations or assessments by tourists when consuming local cuisine are: a) Prices affordable; b) Distinctive taste; c) Brand (*trademark*); d) Local packaging; e) Food quality; f) Portions that match the price; g) Authentic location; and h) Typical physical building facilities. Furthermore, Turgarini in Suriani (2009) adds several steps that must be taken to develop local culinary tourism, including a) Innovation in developing products based on local natural resources and human resources; b) Environmentally friendly (social and natural); c) Local style; d) Hospitality; e) Stick to local values; f) Has authenticity or originality of culinary tourism products that cannot be found anywhere else; g) Maintaining the simplicity of culinary products.

The culinary riches in Surakarta have attracted several tourists. The delicious taste and attractive presentation make it unique to where the culinary delights originate. Culinary development refers to the condition of various culinary delights with their characteristics. Central Java has this uniqueness, which can be a strength in developing regional tourism, especially culinary tourism in Surakarta.

2. Method

The theory used to solve the main problem was gastronomic, the art or science of enjoying food and beverage (Scarpato, 2002:36). This theory was employed to examine the potential of types of traditional food that could be developed as culinary tourism attractions, including uniqueness in terms of food processing and presentation. Furthermore, product development theory is a conscious and joint effort to improve current products or add to existing types. According to Kotler and Armstrong (2004:339), product development is the development of original products, product improvements, product modifications, new brands the company develops, and its own research and development department. This theory examined strategies for developing traditional food as a culinary tourism attraction in Surakarta. Studying the development of traditional food products is essential because traditional food is one of the products offered to tourists and is expected to become a culinary tourism attraction. Data collection techniques used observation, interviews, questionnaires, and documentation. The analysis technique used qualitative descriptive analysis.

3. Result and Discussion

3.1 Culinary Potential as a Tourist Attraction

Food and beverage as a form of human-made culture is a basic need that must be met. Initially, food was a physical need, but its development has become related to other social and religious needs. In other words, food is not only to fulfill physical needs but also to fulfill non-physical needs. During prehistoric times, humans met their food needs by collecting natural food sources during the *food-gathering stage*.

Knowledge of processing techniques was still elementary; hence, there were not many variations in the types of food produced. The next stage was when humans could produce food (*food-producing stage*) because they were familiar with the types of food and more varied processing techniques. During the Indian cultural influence in Java, religious life was dominant, and religious life might have influenced food availability. The function of food and its processing techniques have developed.

Currently, types of food that existed in the past have developed into traditional food. Several types of food existed in ancient Java. Some still survive today, and many have disappeared. Therefore, it is necessary to re-recognize ancient Javanese food and beverage

types and cultural assets that can be utilized for tourism. Traditional food can also positively impact tourism development, especially “*Culinary Tourism*”, which is now packaged under “*Culinary Tourism*” to make it more attractive.

The wealth of traditional food sources needs to be utilized, preserved and developed because it is a tourist attraction. Thus, it is more attractive, and tourists do not hesitate to the quality of traditional food. It is necessary to pay attention to and maintain issues of hygienic processing techniques, cleanliness, and artistic antique packaging and presentation. Hence, attempts to preserve and develop culinary tourism are needed. Notably, attempts to preserve and develop traditional foods are selected based on norms and values that apply in society.

Traveling is one of the human needs. Recreation, relaxation, curiosity, seeking experience, sensation, admiration, education, enjoyment, nostalgia, beauty, and several other reasons encourage people to travel to various destinations to enjoy the various tourism products and facilities. Surakarta cannot be separated from its position as a tourist destination city, and this city also has a diverse population, making its culinary delights diverse. It emphasizes that Surakarta’s typical foods still exist today and can still compete with other unique foods, making people curious and wanting to try and enjoy them. It is also worth being hunted by culinary lovers wherever they come from. Surakarta has been known as a culinary tourism city. If a variety of other foods supports it, hopefully, it will strengthen the uniqueness of the local culinary delights in this place.

3.2 Identified Types of Traditional Food

In terms of the development of culinary tourism attractions in Surakarta, several culinary tourism products have been identified and need to be developed:

Selat Solo

Selat Solo is one of the typical foods of Surakarta, influenced by Western cuisine with local flavors. Originally, *Selat Solo* was adapted from Western salad, consisting of pieces of beef, boiled green beans, potatoes, carrots, eggs, and mayonnaise sauce, then drizzled with soy sauce. Dutch people call salad ‘*slachtje*’. Because it was difficult for the Javanese tongue to pronounce, they finally called this dish ‘*selat*’. The sweet and savory taste makes this food also known as Javanese steak.

Several types of *selat* are commonly sold in Surakarta. In general, what differentiates one *selat* variant from another is the protein topping. There is galantine *selat*, which uses galantine or processed ground meat in the form of a meat patty as a topping. Moreover, there is also meat *selat*, which uses whole meat such as ribs or chopped/ground meat. The complementary vegetables, such as carrots, cucumbers, green beans, potatoes, and lettuce, remain the same. The sauce is also sweet and savory, typical of the *Selat Solo*. *Selat* is widely available in Javanese restaurants in Surakarta, but Solo residents generally go to places that specifically sell *Selat Solo*.

Goat Tengkleng

Goat *tengkleng* is one of the culinary specialties of Surakarta city because it is not found in other areas. The history of the creation of this dish began during the Dutch occupation of the city of Surakarta. Goat meat was expensive at that time; thus, only Dutch officials and Europeans could enjoy goat meat while the bones were thrown away. Natives who cannot afford to buy goat meat try to use the remaining goat bones for cooking with simple spices and creating this *tengkleng* dish. Even though it is just bones, a little meat is usually still attached to the bone sides. Heretofore, *tengkleng*, sold chiefly, only served goat bones and innards with a small quantity of meat, but usually, goat offal was added (Saeroji, 2017).

Tengkleng is a type of soup whose main ingredients are goat's head, feet, and bones. The physical form of *Tengkleng* is different from goat curry, especially in the sauce. If the curry is thick, then the *tengkleng* sauce is thin. This goat *tengkleng* sauce tastes savory, sour, sweet, and salty because it comes from various spices such as galangal, lemongrass, candlenuts, turmeric, shallots, garlic, bay leaves, and coriander.

This food is commonly found at Pak Manto's stall at Honggowongso Street, No.36, Sriwedari, Laweyan Sub-district, Surakarta city. This stall usually serves customers from 10.00-20.00 (UTC+07.00) at IDR 60,000 per portion. Typical goat Sate and *Tengkleng* of Surakarta are also available at Bu Hj. Bejo's stall is located at Sungai Sebakung Street No.10, Kedung Lumbu, Pasar Kliwon Sub-district, Surakarta City.

Timlo Solo

Timlo Solo is a transparent soup dish consisting of sliced Solo sausage, boiled chicken eggs, sliced chicken liver, and gizzards. This dish is usually eaten with white rice sprinkled with fried onions. The taste of this dish is almost similar to Soto; the difference is that *Timlo* does

not use vegetables, and the only ingredient that can be found in *Timlo* is pieces of *Solo* sausage (a type of spring roll filled with minced chicken).

This dish can be found at the *Timlo Solo Restaurant*, which is located at Jalan Jend. Urip Sumoharjo No.94 Purwodiningratan, Jebres Sub-district, Surakarta city, with operational hours from 08.00-20.00 (UTC+07.00), with IDR 15,000 per portion. *Timlo Solo* is also available at *Warung Timlo Sastro*, Keprabon, Banjarsari, Surakarta. In addition, one of the typical culinary delights of Surakarta city can also be enjoyed at the *Timlo Sastro* stall, which is located on Jalan Abdul Muis No.32A, Kepatihan Kulon, Jebres Sub-district, Surakarta city.

Pecel Ndeso

Pecel Ndeso is a dish that is similar to *pecel rice* in general. The difference is in the *pecel* chili sauce, which uses a mixture of *cabuk* ingredients, namely dregs, from making sesame oil. This mixture of *cabuk* ingredients gives this *Pecel Ndeso* chili sauce dish a black color. *Pecel Ndeso* is usually served on *pincuk* made from banana leaves, adding a traditional impression. The *Pecel Ndeso* dish consists of a portion of brown rice served with boiled vegetables such as spinach leaves, cassava leaves, papaya leaves, long beans, turi flowers, winged beans, sprouts, Chinese petai (*melanding*), then drizzled with thick, black-colored *pecel* chili sauce. Fresh basil leaves and cucumber slices are added to add freshness and aroma. Do not forget to add *karak* (processed crackers made from rice), which adds a savory and crunchy taste. As additional side dishes, *bongko* and *gembrot* are served. *Bongko* is a type of *tholo* (red) bean paste mixed with grated coconut. Meanwhile, *gembrot* is *pepes* made from *sembukan* leaves mixed with grated coconut. These two dishes taste sweet and savory and are suitable for serving *Pecel Ndeso*.

Pecel Ndeso's culinary delights are at *Pecel Solo Restaurant*, Dr. Soepomo Street No. 55 Mangkubumen, Surakarta. The price of *Pecel Ndeso* is affordable. For one *pincuk*, including side dishes, it is only IDR 10,000. The *Pecel Ndeso* seller starts serving buyers from 08.00 to 21.00 (UTC + 07.00).

Gudeg Ceker

Generally, *gudeg* dishes are made from young jackfruit; however, the *gudeg's* uniqueness is served with a side dish, i.e., claws (chicken feet). The claws are cooked by boiling them in coconut milk to be soft and tasty. The combination of *gudeg* and claws tastes delicious with the addition of *krecek* fried chili sauce made from cowhide crackers. *Gudeg ceker* is eaten with rice or porridge and served with *areh* sauce (a savory porridge made from coconut), free-range

chicken, eggs, or tofu. This *Gudeg Ceker* can be found at Warung Gudeg Ceker Bu Kasno, at Wolter Monginsidi Street, Margoyudan, Banjarsari, Surakarta. This stall is usually open from 01.30 – 07.00 (UTC + 07.00), with a price of IDR 20,000 per portion.

Tahok

This culinary dish is a traditional dish brought by Chinese immigrants who lived in Gedhe Market and passed down from generation to generation until today. *Tahok* comes from two words: *tao* or *teu*, which means soybeans, and *hoa* or *hu*, which means crushed. Based on its etymology, it can be denoted that *Tahok* is a food made from crushed soybeans. This food is not much different from tofu, but the texture is softer with a clean white color. The *Tahok* texture is very soft, like pudding dough. *Tahok* is served with a sauce made from brown sugar, lemongrass leaves, pandan leaves, and ginger.

Tahok, with such soup ingredients, feels appropriate as a body-warming menu. Apart from being a body warmer, it turns out that *Tahok* has many other benefits, for instance, as a source of calcium that can strengthen bones and prevent osteoporosis. Besides, *Tahok* contains compounds that resemble estrogen; hence, it can also delay the onset of menopause and prevent prostate cancer for men. If consumed every morning regularly, *Tahok* can also reduce cholesterol levels in the blood. This menu is also suitable for diet because it can reduce weight and obesity.

This food can be found north of Kretek Gantung, Loji Wetan, and Gedhe Market. However, the most famous of *tahok* seller is Tahok Pak Citro, south of Gedhe Jebres Market, Surakarta. Then, there is also a well-known Tahok seller, Tahok Pak Slamet, at Jalan Suryopranoto No.21, Kepatihan Wetan. Jebres Sub-district, Surakarta city, precisely to the west of Loji Wetan. This Tahok seller usually opens from 06.00-16.00 (UTC+07.00), with a price of IDR 8,000 per bowl.

Intip Solo

In Javanese terms, *intip* is the term for rice crust. In Surakarta, this rice crust, aka *Intip*, is processed into a typical crunchy and tasty snack. *Intip* resulted from the sediment crust of Nasi Liwet from the bottom of a pot cooked with firewood. One of its characteristics is sprinkling *kinco* or liquid Javanese sugar (brown sugar) on top of the fried food or sprinkling acceptable salt to make it taste salty. *Intip Solo* is divided into two types: original *Intip* and artificial *Intip*.

Artificial *Intip* is often found in the Intip Pringgading souvenir stall, Kusumayudan Street, Banjarsari Surakarta, or around Jongke Pajang Market, Laweyan Surakarta, the souvenir stall at Singosaren Market Jalan Kalilarangan No.71 Kemlayan Serengan Surakarta and also in front of the Orion bakery at Jalan Urip Sumoharjo No. 80 Jebres, Surakarta. The price of this artificial *Intip* is IDR 7,500/piece in 300-gram packaging with a choice of salty and sweet flavors, while the *Intip* original is IDR 10,000.

Serabi Notosuman

Serabi Notosuman is as famous and popular as the legendary *Solo Serabi*. It tastes delicious and legit, and it has a taste typical of coconut milk. Historically, Notosuman used to be the name of an area in Solo City, but Notokusuman Street has now changed to Mohammad Yamin Street, Penularan. In the Notosuman area or Mohammad Yamin Street, there are several sellers of Serabi Solo, namely two places selling Serabi Solo Notosuman, respectively known as Serabi Solo wrapped in green and Serabi Solo wrapped in orange. Both come from the same lineage, namely from the children and grandchildren of Hoo Gek Hok, who started selling Serabi Notosuman in 1923.

Serabi Notosuman wrapped in green is known as Serabi Notosuman by Mrs. Lydia, while Serabi Notosuman wrapped in orange is managed by Mrs Handayani. Both of them produce Serabi Solo and are on the same road. Mrs. Handayani's Serabi Notokusuman is made while still maintaining the authenticity of the coconut milk, namely from squeezed coconut milk, not using instant coconut milk; thus, the savory taste of the Solo serabi is still maintained. There are only two variants of the Notokusuman serabi, namely the plain white one and the brown one with chocolate sprinkles. Plain original serabi without toppings tastes delicious, typical of coconut milk.

The opening hours are from 4:30–18:00 (UTC + 07.00), while on Sundays, they are only until 15:00. The complete address is at Moh Yamin 51 Street, Kratonan Serengan Surakarta, Central Java 57153. The price of Notokusuman serabi by Mrs. Handayani is IDR 25,000 per box containing ten originals, IDR 27,000 per box for the mixed one, and IDR 28,000 per box for the chocolate flavored one. Meanwhile, Mrs. Notokusuman's serabi. Lidya's opening hours are from 5:00–16:00 (UTC + 07.00) and are open every day. The address is at Moh Yamin 28 Street, Kratonan Serengan Surakarta, Central Java, 57152. The price for one box containing ten

packs of Notokusum pancakes for the original plain ones is IDR 23,000 per box, while for the mixed ones, it is IDR 24,000 per box, and for the variant ones, chocolate is IDR 25,000 per box.

3.3 Development of Traditional Food

Analyzing internal and external factors related to the development of traditional food in Surakarta revealed several superior factors.

Culinary tourism development depends on three main factors: attractions, accessibility, and amenities. Tourist attractions can be seen or witnessed through performances specifically held for tourists. Amenities are the availability of facilities such as accommodation, restaurants, entertainment, local transportation that enable tourists to travel to that place, and communication tools that can support tourist satisfaction.

Accessibility plays a vital role in reaching a tourist attraction. A transportation system is needed to support the existence of the object and tourist attraction and provide convenience for tourists who want to visit the attraction (Damanik and Weber, 2006: 11).

Several factors that need to be considered in developing culinary tourism include the private sector, community participation, and promotion of other tourist attractions. The role of the private sector in the tourism sector is to increase investment in promotions and marketing. Community participation in managing adequate infrastructure is also critical in supporting the function of tourism facilities and infrastructure.

Adapting Menu

Product development or restaurant menu creation should start or end based on consumer desires (Miner, 1989). Various forms of menu adaptation can be done, such as offering a package menu by displaying the main menu. It was confirmed by an interview with chef Raja at the Pracima Tuin Puro Mangkunegaran restaurant.

“To maintain traditional food in Surakarta so that it does not lose the identity of a country or as regional specialty food, it is necessary to adapt the menu to combine traditional and modern food using a fusion food system” (Interview, November 8, 2023).

Making an Assessment of Traditional Foods

The ideas conveyed by Pracima Tuin Puro Mangkunegaran Mas Tomo stated that:

“One of the strategies that need to be carried out to develop traditional food is to assess traditional food to identify types of traditional food that need to be developed and preserved

as culinary tourism attractions. It aims to increase the variety of traditional food in Central Java, especially in Surakarta" (Interview, November 8, 2023).

Promoting in Mass Media

In this case, it is necessary to involve mass media and chefs to write articles about various types of traditional food in Surakarta. All types of traditional food in Surakarta city have their background. Moreover, media assistance is needed to collaborate with the management to promote existing types of traditional food.

Improving the Quality of Human Resources

Human resources are recognized as a vital component in tourism development because, as a service industry, the attitudes and abilities of staff will have a crucial impact on the tourism services provided to tourists, which will directly impact comfort, satisfaction, and impressions of the tourism activities they undertake (Pitana, 2009:72). The quality of human resources is vital in improving capabilities and professionalism, the government needs to provide specialized skilled training in the tourism industry. It is confirmed by the results of an interview with Chef Raja at the Pracima Tuin Puro Mangkunegaran restaurant, who states that:

"To improve the quality of human resources in the food product sector, we plan to hold special training regarding the development of traditional food in Surakarta. Therefore, it aims to maintain and preserve existing types of traditional food" (Interview, November 8, 2023).

Identifying Potential Local Products

Local products must be preserved to identify the potential of existing products in each region. The results of interviews with Mr. K.R.T. Soekartono as Secretary of Puro Mangkunegaran that reinforce it:

"To identify the types of traditional food in Surakarta, it is necessary to carry out research/study on traditional culinary; one of which is by searching for manuscripts from Centhini fiber, which is a special collection at Rekso Pustoko Puro Mangkunegaran" (Interview, November 6, 2023).

Being Creative in Processing Food

Creativity is a person's ability to create, which is characterized by originality in imaginative expression (Webster in Anik Pamilu, 2007: 9). James J. Gallagher (in Yeni Rachmawati, 2005:15) mentions that:

“Creativity is a mental process by which an individual creates new ideas or products, or recombines existing ideas and products, in a fashion that is novel to him or her”.

Creativity is a mental process carried out by individuals in the form of new ideas or products, or a combination of the two, which will ultimately stick with them. Explanation from an interview with the management of Pracima Tuin Puro Mangkunegaran stated that:

“To improve the quality of traditional food and be able to compete with other foods, a chef must be able to create a menu that can attract tourists. Therefore, chefs must be creative and able to create a menu, especially a local one, to compete with other foods” (Interview, November 8, 2023).

Promotion

Promotion is a type of communication that explains and convinces potential consumers about goods and services to get attention and remind and convince potential consumers (Buchari, 2006: 179). Promotions carried out by restaurants regarding traditional food in Surakarta city are through the *Solo Indonesia Culinary Festival (SICF)*, Solo Snack Festival, Jenang Festival, Grebeg Sudiro, and the media.

4. Conclusion

In short, the development of traditional food in Surakarta contributes to the sustainability of tourism in Central Java. Identifying types of traditional food that need to be managed and developed as culinary tourism attractions can be seen in processing, mixing spices, and traditional serving processes. The perception of “Good” concerns the quality of traditional food, food portions, menu variations, cleanliness, and prices. The analysis of the development of traditional food in Surakarta reported that traditional food was in the strengths-opportunity (SO) position. Hence, it is necessary to carry out a development program to take advantage of existing strengths and opportunities, including adapting the menu, making an assessment of traditional food, involving mass media, improving the quality of human resources, identifying the potential of local products, being creative in processing food and promotion.

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