

продвижение конных маршрутов через туристические агентства и интернет-платформы; Сегодня разработка экологических стандартов является обязательным условием для обеспечения экологической безопасности конного туризма.

Конный туризм в Ошской области – одно из перспективных направлений, которое может способствовать устойчивому развитию экотуризма. Для развития этой отрасли важно улучшать инфраструктуру, развивать туристические услуги и обеспечивать экологическую устойчивость. Конный туризм дает возможность местным жителям создавать новые рабочие места, сохранять природу и устойчиво развивать туризм. Эту отрасль можно успешно развивать посредством сотрудничества государственного и частного секторов.

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IDENTIFICATION OF TRADITIONAL CULINARY TOWARDS FOOD TOURISM TO SUPPORT THE DEVELOPMENT OF BOROBUDUR TEMPLE TOURISM DESTINATION

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Abstract

The purpose of the study was to identify various types of traditional culinary around Borobudur Temple. Because the location of Borobudur Temple is in Magelang Regency. So the research was conducted in the Regency and especially in Magelang City, Central Java. This study uses a qualitative descriptive approach. The research was conducted several times since 2019, 2023, and 2024 which was carried out jointly by researchers from various universities in Jakarta. Data collection was obtained through observation, interviews, and sample distribution. The results obtained are that around Borobudur there are a number of traditional culinary that have been known to tourists. Traditional culinary is developed from local natural resources. However, this culinary has not been intensively introduced to tourists or designed as part of food tourism that supports tourism development in Borobudur.

Keywords: Borobudur Temple Indonesia, Food Tourism, Traditional culinary, Magelang, Central Java

Introduction: The world tourism industry is currently growing rapidly. According to a survey conducted by the UNWTO (United National World Tourism Organization) which shows data that as of January 2017 there has been an increase in tourist visits to tourist destinations. Worldwide, there were 369 million international tourists (overnight visitors) recorded in the first four months of 2017. This number shows 21 million more than the same month in 2016. In the period January - April, around 28% of the number of tourists in a year is usually recorded. Tourists who visit tourist destinations do not just enjoy the panorama, but can get the information they need and interact with the community, they enjoy traditional culinary around the tourist destination (DTW). According to Baiquni (2009) tourism is not only a physical journey from one place to another with a different culture, but can also be packaged into an imaginary journey across the boundaries of past and future time.

The experience of traveling to a tourist destination cannot be separated from food consumption during the tourist's stay. The main thing is food to meet calorie needs during tourism activities. The heavier the physical activity during tourism, the higher the calorie intake will be. Food is an important part of a vacation, so visiting a restaurant tends to be a peak experience for tourists (Blichfeldt, Chor, Ballegaard, 2010). Although it is one of the primary human needs, in its development, the purpose of eating is not only to fill the stomach, but also an experience. In tourist destinations, tourist spending on food reaches one third of their total expenditure (Hall, Sharples, Mitchell, Macionis, & Cambourne, 2003). By exploring, tourists will get experience about food and drinks at the destination (Wolf, 2002 in Kivela & Crofts, 2005), tourists actually consume the culture of the destination itself (Beer, 2008). This type of tourist is very meaningful and can be a very loyal market segment (Kivela & Crofts, 2005). Likewise, Bessiere (1998) quoted by Green & Dougherty (2009) said that tourists tend to have authentic experiences that bring them back to nature. Molz (2007) also emphasized that culinary tourism is not only to learn and experience other cultures, but also to carry out a sense of adventure, adaptability, and openness. In addition to looking for food to meet their primary needs, tourists will look for local specialties.

Traditional foods are generally traditional foods that only exist in tourist destinations. According to the decision of the revitalization workshop of the Center for Traditional Food Studies in Yogyakarta in 2003, the definition of traditional food is food made from ingredients produced locally and then processed in a manner and technology mastered by the local community. Traditional food products have an appearance, taste, and aroma that are very well known and liked and even missed by the local community. In fact, traditional food becomes the identity of the community group where the food comes from and can be used as a means of uniting the nation and building a sense of love for the homeland. According to Xiaomin (2017), the criteria or characteristics of traditional food are the use of endogenous ingredients used in cooking, namely the presence of local raw materials that are unique and typical of the local area. Because the ingredients and spices are unique, the resulting taste and aroma are also unique.

The local and traditional essence is culinary practice based on certain methods and skills in order to survive and be protected from the onslaught of advanced industry or technological developments. Traditional food culinary tourism functions to increase community income and absorb labor so that preservation is needed by maintaining, utilizing, and developing it.

Despite its central role, traditional food seems to be underestimated by the community. Instead, locals choose dishes from mass-marketed international food products, other global chain foods (Wilk, 1999; Blakey, 2012). Indonesia, which consists of a wide ethnic diversity, is reflected in the multicultural influence of Indonesian cuisine. Locals do not see it as something special. This is compounded by the fact that the promotion of traditional food on government tourism sites is still lacking in attention. In fact, if observed, cultural heritage and natural resources are the most popular tourist attractions offered by the government.

Traditional Indonesian food is very diverse, along with its diverse ethnicities and multicultural regions. Traditional Indonesian food contains various spices, has various cooking techniques and local ingredients that are partly influenced by India, China, the Middle East, and Europe (Indonesian Embassy). The diversity of traditional food is also influenced by the variety of local raw materials available in each region. Traditional food has a great potential to offer as the number of tourists who care about local culture and heritage increases, traditional food can be one of the best ways to learn about local culture and heritage (Sims, 2009).

Rice is a staple food for most Indonesians. In addition, corn, sago, cassava, and sweet potatoes are also other staple foods, especially in the eastern part of Indonesia. The Indonesian sea, which covers a third of the area, also provides highly nutritious food in the form of fish and other seafood. In particular, Indonesia has tofu and tempeh for side dishes and snacks in almost all regions. Tempeh is considered as one of the uniqueness of Indonesian food. Another typical Indonesian food is a condiment called sambal, which is one type of sambal made from chili, shallots, garlic, and shrimp paste. Usually sambal is served as a complement to side dishes

alongside the main dish. Tropical fruits and vegetables are also an important part of Indonesian cuisine, especially as desserts. These fruits are usually served as fresh fruit or occasionally mixed with palm sugar sauce.

However, each ethnicity and region in the culinary term is a part/subessence of gastronomy. Culinary is cooking and has a synonymous meaning with the term cuisine. A variety of choices of typical menu flavors, both traditional and modernized, are served from street food vendors to exclusive restaurants and cafes. Culinary tourism is part of a broader type of tourism, namely gastronomy tourism. Gastronomy tourism is a new trend in the world of tourism. Gastronomy is the art or effort of finding good quality food, including in the selection, preparation, service, and enjoyment of food, as well as cultural variations or styles of cooking. Culinary tourism is a journey that utilizes cuisine and its environment as tourist destinations. Culinary tourism as a tourism industry related to the provision of food and beverages is experiencing rapid development. This is because the current trend of tourists is to visit a tourist area to find or hunt for local specialties.

In addition, food has another potential role. Food, especially traditional food, can provide cultural insight. Not every food in a region can be called traditional food. Traditional food has a number of criteria. Raw materials must be easy to obtain, both domestically and abroad, the second is that the cuisine is already known to the wider community, and there are professional practitioners of the cuisine, according to the Ministry of Tourism of the Republic of Indonesia.

Methodology: The determination of the location of this research is only specific to Magelang Regency and Magelang City which are located around Borobudur Temple which has culinary centers. The determination of this location is based on several reasons, first the center of cultural and religious tourism attractions. Second, the development of culinary tourism in Magelang is not evenly distributed so that it seems to be dominated by certain places only. Third, various types of food and drinks, but only a few traditional foods are known to tourists. Various traditional food menus are typical, and have great potential to become culinary tourism destinations in Indonesia.

The research was conducted in well-defined traditional food restaurants in Magelang City and Regency. The population is all traditional food restaurants and traditional food culinary centers. Due to limited time, energy, and costs, not the entire population was used as the object of research so that sampling was needed. Sampling was carried out by regional probability, namely selecting samples based on geographical position, namely in the Magelang City and Magelang Regency areas.

The types of data in this study were explored and refined continuously during the research process. The data to be explored in this study are primary datas and secondary datas regarding the potential of culinary tourism that has existed so far. In order to achieve the research objectives, this study uses several data collection techniques.

a. Observation: conducted to see a general picture of culinary tourism in the research area, especially concerning data on existing potential, facilities and infrastructure, physical environment, visitor behavior patterns, and community life. Instruments used to record data include observation guides, notebooks, cameras, stationery, and so on. Observations were conducted in June - August 2019. In conducting observations, researchers came to the research location to see and directly identify the data needed. This is in accordance with the opinion that observation is an effort to observe or pay attention to an object. The results of each person's observations are different so that in each observation two things must always be associated, namely information, namely what happened and context, namely things related to the surrounding areas.

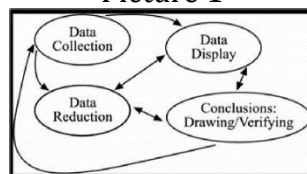
b. In-depth Interview: the interviewer does not use a plan for the sequence of questions to be asked to the informant, and does not use interview guidelines that have been systematically and completely arranged to collect data, but only uses guidelines in the form of outlines of the problems to be studied The purpose of the interview is to bring several preliminary issues to the

surface so that researchers can determine the variables that will be used in the study in more depth (Sekaran & Bougie, 2010:186). In-depth interviews were conducted with parties involved in the development of Magelang culinary tourism in the period January - April 2023 as follows: a) Owners of traditional food restaurants and managers of culinary tourism centers or associations, b) The Tourism Office and the Industry Office of each district / city, c) Tourism Business Associations, d) Culinary visitors/tourists in each culinary center., f) Culinary business managers/owners

c. Documentation Study: the data obtained is secondary data. Documents are records of past events. Documentation studies are a complement to the use of observation and interview methods in qualitative research. In this study, documentation studies were conducted to collect various information about culinary tourism development activities that have been implemented and data related to the General Description of the research area. Documentation searches were conducted at the Regency/City Culture and Tourism Office in Magelang and other related agencies. In addition, literature was also used, either in the form of books, notes, or research reports from previous studies.

d. In this study, the approach used to analyze the data is a qualitative method, with the aim of solving the problems raised so that the objectives and benefits of this study can be answered. The qualitative method is to interpret the results of data analysis to obtain a picture that appears behind the data. The data analysis process used above is based on the opinion of Miles and Huberman (1992: 19-20) which states that analysis consists of three streams of activities that occur simultaneously, namely data reduction, data presentation, and drawing conclusions/verification which are described in the form of the scheme below: Qualitative data analysis is carried out continuously during the study. The data that has been collected, both from observation data, interviews, and documentation are immediately reduced or sorted to select the main points that are in accordance with the focus of the study. This is done to provide a sharper picture of the results of observations and facilitate searching. After that, interpretation is carried out and data displays or data presentations are made, for example with tables or matrices, then a conclusion is drawn. The final stage is to convey recommendations from the findings of this study.

Picture 1



Qualitative Data Analysis by
Miles dan Huberman (1992:20)

Discussion and Analysis: Why Borobudur? The main attraction of Borobudur Temple is its history and the grandeur of its building. It began in 1814 when Sir Thomas Stanford Raffles, the British Governor General received information about the arrangement of pictured stones in the Kedu area. According to legend, Borobudur Temple was designed by Gunadharma, while the founder was Smaratungga who ruled in 782-812 during the Syailendra dynasty. Borobudur Temple underwent 2 restorations, namely in 1907-1911 by the Dutch East Indies government, while the second was carried out by the Indonesian government (1973-1983). Until now, the Borobudur Conservation Office is tasked with monitoring and evaluating, for example observing the growth of microorganisms, observing the stability of temple stones, evaluating the structure of temples and hills, observing geohydrology, observing drainage systems, analyzing environmental impacts, and others.

In 2015, Borobudur was designated as one of 10 Priority Destinations by the Ministry of Tourism of the Republic of Indonesia. Even in 2019, Borobudur became one of 5 Super Priority

Destinations in Indonesia. This determination shows the role and potential of Borobudur Temple in the world of tourism in Indonesia.

Borobudur as a Buddhist temple is not only a relic, but is still used for the implementation of the Vesak Day ceremony. The Vesak celebration is held every year around April-May during the full moon. Vesak is a commemoration of the birth and death, as well as the enlightenment of Gautama Buddha. In the celebration, thousands of visitors from within and outside the country will come. Likewise, monks from various countries will carry out the thudong ritual or religious journey, namely walking from their home country to Borobudur Temple.

Interesting tourist activities in the Borobudur Temple area include cultural and historical knowledge tours listening to the guide's explanation of the 2,672 temple reliefs. There are several museums including the GUSBI Museum (Unique Gallery and Borobudur Indonesia Art) which is also known as the MURI Museum. Inside there are artifacts and unique things related to world records. Next is the Samudraraksa Ship Museum which displays the Samudraraksa ship that once sailed from Africa to Indonesia. There is also the Borobudur Museum which exhibits photos of the first excavation to dig the foot of Borobudur. To get around the vast Borobudur area, you can ride the odong-odong train with a route from the gate to around the temple area. The journey through the elephant enclosure and Lumbini Park with green grass presents a beautiful and cool atmosphere. This park can be rented for special events, such as weddings and lantern releases. Another interesting activity is enjoying the sunrise and sunset at Borobudur Temple.

Entrance tickets are only valid up to the temple courtyard. To go up to the temple, visitors need to pay again including getting upanat sandals that are safe for temple stones. Every day there is only a quota for 1,200 visitors, which in turns as many as 150 people go up to the temple.

Another annual event is the Borobudur Marathon which was first held in 1990. Borobudur is attended by thousands of runners from within and outside the country, both professional and amateur. In the marathon there are 3 route classes, namely 10 km, 21 km, and 45 km. All routes are in Magelang City and around Borobudur by passing through tourist attractions. In addition to the sports agenda, the Borobudur Marathon provides a beautiful experience, through the route, atmosphere, and interaction with the people of Magelang.

Exploring the countryside using VW safari old car or bicycle will complete a visit to Borobudur Temple. In addition to enjoying the green expanse of rice fields, tourists can take part in rengginang making training organized by local UMKM, as well as visiting bee farming house at Ashfa Madu.

The Borobudur area is part of Magelang Regency, Central Java. surrounded by Mount Merapi and Merbabu to the east, Mount Sindoro and Sumbing to the north, and the Menoreh mountains to the south, and between the Progo and Elo Rivers. As a result, the land is fertile, so it is abundant in a variety of food ingredients, including endemic and local food ingredients such as fish from the Progo River, organic vegetables from surrounding fields, and spices typical of Central Java, including ginger, galangal, kencur, galangal, and bay leaves. The community around Borobudur consists of various ethnic groups and cultures with culinary traditions that utilize the natural wealth of the surrounding area.

A long history records the existence of culinary heritage. As the characteristics of traditional cuisine that must use local food ingredients, so too is Borobudur's culinary specialty. Borobudur's culinary is part of Magelang's culinary treasures so that similar traditional dishes can be found. These culinary delights include Magelang gudeg, Magelang chicken soto, beong fish mangut, taro/lompong buntit, Muntalan fermented sticky rice or *tape*, and Magelang gethuk.

Gethuk is signature of Magelangs culinary. Some even call Magelang the City of Gethuk. The reason is, every anniversary of Magelang City, namely April 11, a "Grebek Gethuk" ceremony will be held. In Grebek Gethuk, 2 large mountains consisting of thousands of pieces of gethuk will appear. The gethuk mountains are accompanied by a number of other large mountains containing vegetables, secondary crops, fruits and so on which are agricultural products from Magelang. So,

a tourist visit is incomplete without shopping for typical Magelang gethuk, among which the legendary ones are Gethuk Trio and Gethuk Eco.

Not only are culinary heritage recipes well maintained, even traditional equipment such as mountain stone mortars and clay cauldrons are still maintained for use in cooking in the community around Borobudur. This is useful for maintaining the authenticity of the resulting taste. In serving, Borobudur's signature dishes often appear simple but their distinctive aroma evokes a special impression. Local people believe that the use of quality ingredients and the right cooking techniques are the main keys to presenting perfectly delicious dishes.

Characteristics of Magelang Special Food are savory, sweet and slightly spicy. Central Javanese cuisine tends to have a dominant sweet taste. This is influenced by the cultural and economic history of the region, especially the influence of the sugar plantation forced cultivation system during the Dutch era. In addition, the philosophy of Javanese society sees sweetness as a symbol of pleasure. The fertile natural conditions with many coconut trees also influence the tendency for sweetness in Central Javanese cuisine.

The following are some food ingredients that are widely found in Magelang, namely:

1. Coconut (*Cocos nucifera*)

In general, coconut is often used in various dishes in Indonesia. Likewise in Magelang. Coconut is used either by being grated, grated, or by taking the coconut milk. Coconut milk is a common ingredient in Central Javanese cuisine because it provides a distinctive savory taste. Coconut milk contains protein, fat, potassium, and antioxidants. One menu that uses grated coconut is called *trancam* vegetables which are similar but not the same as *urap*, a kind of salad. The difference is that *trancam* uses fresh vegetables mixed with grated coconut spices, while *urap* uses boiled vegetables.

1. Beong fish

Beong looks like catfish. Beong or baung (*Hemibagrus nemurus*) is one of Indonesia's endemic fish. This local commodity fish is especially favored by people in South Sumatra, Java and Kalimantan. Beong still relies on wild catches. The growth and survival rates in beong cultivation activities are still low. Intensive cultivation efforts are needed for its preservation. The shape of catfish is similar to catfish, but is larger with quite a lot of meat in the fist section. Beong contains protein, fat, minerals K and Ca, Zn, essential amino acids (AAE) in the form of lysine and phenylalanine, and non-essential amino acids (AANE)

In Magelang Regency, beong are caught in the Progo River and Elo River. Beong mangut can be found in various food stalls and restaurants around the Borobudur area, Magelang. Apart from being fresh, beong can be processed first into smoked fish.

3. Typical Magelang Spices

The spices that are often used in food or drinks are cloves (*Syzygium aromaticum*) which have a strong and spicy aroma. In Magelang, there are 512.5 hectares of clove land. There is also pepper or white pepper (*Piper nigrum*) which is planted in Magelang. Galangal or laos (*Alpinia galangal*) which gives a distinctive aroma and taste to cooking. Ginger (*Zingiber officinale*) is often used in traditional medicine and cooking. In Magelang, there are 42.5 hectares of ginger gardens. Galangal (*Kaempferia Galangal*) is planted on 121 hectares of land. Turmeric (*Curcuma longa*) which gives yellow color to cooking and has anti-inflammatory properties. In Magelang, 13.7 hectares of turmeric land. Temulawak (*Curcuma zanthorriza*) for traditional medicine and beauty. Temulawak is cultivated on 7.5 hectares of land.

4. Vegetables,

Magelang has fertile soil with cool air. Various plants including vegetables and staple foods grow well and abundantly. Vegetable plants in the form of various chilies, cauliflower, spinach, green beans, eggplant, tomatoes, chayote, kale, cucumber, long beans, carrots, Chinese cabbage/mustard greens. Magelang is also the producer of many kinds fruit like mango, durian, orange, banana, papaya, snakefruit. Likewise with rice and cassava, which Magelang even targets to become an organic rice producer in Indonesia. (BPS Magelang)

This research show that Borobudur has spesific traditional culinaries, that varies from main dish, side dish, one dish meal, beverage, and snack. The lists are below:

Kupat tahu

Kupat Tahu Magelang is a favorite local culinary. From the name itself, it is clear that the food consists of two main components, namely kupat and tofu. The tofu used is white tofu that is cut into pieces and then fried until brown. This dish is also served with savory peanut sauce and distinctive peanut sauce. The history of Kupat Tahu Magelang involves a blend of Javanese and Chinese cultures, as indicated by the use of tofu and soy sauce. It is said that this dish was first introduced by Chinese traders who settled in the Magelang area in the 19th century. One of the oldest kupat tahu sellers is in the town square area of Magelang City which started trading in 1942. In addition to white tofu and rice cake, each serving is also added with rough sliced cabbage, boiled bean sprouts, shrimp fritters, sliced celery. Peanut Soy sauce seasoning ingredients: garlic, chili (spiciness to taste), sweet soy sauce, brown sugar, boiled water, fried coarsely ground peanuts.

Gethuk

Gethuk is a traditional steamed cassava cake. It is estimated that gethuk appeared during the Japanese occupation in 1940-. At that time famine hit the people of Magelang. Cassava became an alternative staple food to replace scarce rice. It is said from the Karet area, Magelang, a resident tried to enjoy cassava in another way. Cassava is not only steamed until cooked but continues the process by pounding it until soft and sprinkled with granulated sugar. Actually gethuk can be found in various regions in Central Java, East Java and Yogyakarta. The variations are very diverse from the simplest with only granulated sugar added, or enjoyed with grated coconut, even developing with the addition of milk, chocolate flavoring, vanilla, pandan. However, the main ingredient is steamed cassava. Of the various places that are proud of gethuk so that they have a people's party event in the form of Grebek gethuk in Magelang.

Mangut Beong

Mangut ikan Beong is a typical soup dish from the Borobudur area, Magelang. It combines the unique flavors of the natural wealth of the Progo River and Elo River wish is beong fish. Mangut is a dish similar to curry but thinner and spicier. Actually Mangut is a very popular recipe as local dish in Central Java. freshwater fish or sea fish, fresh or smoked form, can be used for mangut. The main seasonings are chilies, spices and coconut milk from old coconut. The beong mangut sauce is reddish yellow because of the use of turmeric and red chili, as well as thick savory coconut milk. Beside recipe also mention spices, like lime leaves, bay leaves, roasted pepper, shallots, roasted coriander, candlenuts, turmeric, cumin, galangal, salt. The taste displayed is spicy savory slightly sweet yet aromatic.



Picture 2. Mangut Beong. By Shinta

Nasi Lesah

Nasi Lesah is cooked in the traditional way, using a wood or charcoal stove which gives it a distinctive taste and appetizing aroma. This dish is served warm. Nasi Lesah is a mandatory dish

at important events such as weddings, circumcisions, or Eid. However, now several restaurants serve this traditional dish. Lesah is often associated with laksa. Laksa is very well known in various regions in Indonesia with its own uniqueness. Famous laksa in Indonesia include Jakarta laksa, Bogor laksa, Tangerang laksa. Even in Singapore, laksa is a local signature dish that is also a favorite food of tourists and local residents. It is suspected that lesah began during the time when Borobudur became an ashram for monks who deepened the teachings of Buddhism. Lesah without meat was one of the foods served to the monks. However, in its development, lesah spread to the general public and was created with the addition of meat. Nasi lesah indeed a very simple onedish meal. In a bowl of nasi lesah there are only rice cakes, vermicelli, bean sprouts, cabbage, tomatoes, and several pieces of beef patty. The seasoning are lemongrass, bay leaves, galangal, lime leaves, coconut milk, salt, sugar. Again coconut milk and spices are used in nasi Lesah.

Picture 3. Nasi Lesah



Photo by: Syahroni

Sayur Trancam

Sayur Trancam is similar to urap at first glance because it uses grated coconut as a seasoning. However, there is a fundamental difference, namely that trancam uses raw vegetables, while urap uses cooked vegetables. Vegetables commonly used in trancam are cucumber, basil, long beans, and white cabbage. Trancam spices include kencur, kaffir lime leaves, grated coconut, chili and shrimp paste to create a distinctive aroma sensation. In addition to being delicious, trancam is believed to have health benefits, such as being able to reduce internal heat due to consumption of oily foods. Trancam vegetables are often served with mangut beong.

Picture 3. Sayur Trancam

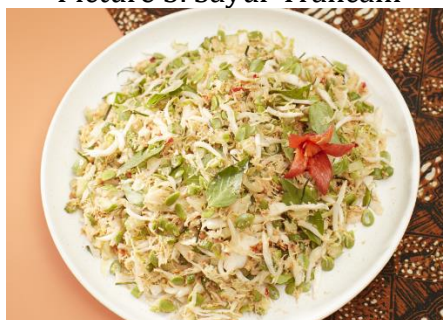


Photo by: Syahroni

Bubur Blendrang

Blendrang porridge is a typical dish from Muntilan, Magelang Regency. It is said that this porridge appeared during the Diponegoro War. The recipe and cooking method are passed down from generation to generation. Initially, Blendrang porridge was only served on Eid al-Adha, but now it can be consumed every day. This savory and fragrant porridge is believed to increase stamina because it uses bone marrow and broth from boiled chicken or goat bones, or beef or chicken. The thick rice porridge also flavourfull with aroma from the use of many spices and herbs

like bay leaves, lemongrass, galangal, garlic, shallot ginger, salt, sugar, spring onion and again coconut milk to enrich the taste as well as texture.

Picture 3. Bubur Blendrang



Photo by Syahroni

Wedang Kacang

Wedang Kacang, a typical Magelang hot drink using ginger spices can warm the body in Magelang which has a cool climate. The taste is complete, because it is made from savory peanuts, plus a mixture of brown sugar, ginger, and coconut milk. Wedang Kacang also have a nice fragrant that come from the use of pandan leaves and lemongrass can be enjoyed at any time. Wedang kacang can be found in various restaurants and stalls around the city of Magelang.

Picture 4. Wedang Kacang



Photo by Syahroni

Sop Senerek

Senerek soup is a culinary acculturation of the Netherlands and Indonesia. It is said that the word "Senerek" comes from the Dutch word *snert* or *peas*. The Dutch at that time made pea soup to be eaten with bread. By the local community, the word *snert* is pronounced as senerek. *Peas* that are hard to find in Magelang are replaced with red beans. In 2020, senerek soup was nominated for the 10 most popular traditional foods from the Indonesian Tourism Award (API). The main ingredients are fatty beef, carrots, potatoes, spinach, tomatoes, red beans, celery. While the seasoning is very simple only garlic, pepper, nutmeg, sugar and salt.

Picture 5. Sop Senerek



Photo by Syahroni

From the previous discussions, it is proven to be in accordance with the analysis of the existence of local food supplies. The ingredients for traditional culinary dishes include coconut, rice and cassava, catfish, vegetables, secondary crops especially soybeans and peanuts, various spices and herbs. Interviews with a number of informants related to the results of observations indicate that traditional Magelang cuisine has not become an attraction for tourist visits. The number of domestic tourists has increased who have started looking for traditional cuisine. Table 1 shows the most sought food in Borobudur:

Table 1
**The Most Sought Food in Borobudur,
Magelang**

Rank	Food Name
1	Kupat Tahu
2	Sop Senerek
3	Mangut Beong
4	Gethuk
5	Nasi Lesah
6	Wedang Kacang
7	Bubur Blendrang
8	Sayur Trancam

When it comes to culinary tourism, the important thing that must be prioritized is comfort and safety. Culinary is not only delicious, but must be cooked, served and the final disposal process is in accordance with sanitation and hygiene standards. Dishes must contribute to health and strength (Harmayani et al., 2019). The results of observations show that these standards have not been fully implemented by traditional food sellers in Magelang. In addition to sanitation and hygiene issues, the problem of narratives or story telling about culinary is not yet fully available and easily accessible, especially by tour guides. Culinary tour packages offered to domestic or foreign tourists must be able to tell in detail various information so as to enrich tourists' insights. For example, information about catfish includes how to catch it, who the supplier is, how to cook it using what type of firewood, and so on.

Especially for foreign tourists who have a distinctive taste background, traditional culinary presenters must understand the native traditions of tourists. For example, tourists from 4-season countries are not used to drinks that use coconut milk, so they should not serve iced *dawet* or *cendol*. Likewise, spicy food needs to be introduced slowly, namely by serving culinary with mild spiciness. For tourists who are brave enough to eat chili, sambal can be added separately.

Traditional culinary industry is usually done by small entrepreneurs or home industries. Simple and easy cooking process and easy to find ingredients become the reason why this small industry easy to find. However, traditional food has not fully become the host. Initial observations show that modern fast food restaurants have more consumers. Abundant raw materials, traditional food production, and promising market share should be able to make the wealth of traditional food a valuable tourist attraction. This is not impossible considering that many countries deliberately introduce their tourism through traditional food that is the specialty of the country concerned. Food as one aspect of a nation's culture can characterize the identity of the nation. The central and regional governments need to preserve traditional food by improving product quality so that they can compete and satisfy tourists. It is parallel with the idea that comes from Ahimsa-Putra (2017) about cultural heritage. as Traditional food can be classifies as cultural heritage that need to get a lot of attention and recognition. Even worse, younger generation from many countries are not quite interested in them anymore. However the national and regional

government should have clear policies and programs to preserve, maintain and popularize the local food.

Conclusion and suggestion: There are a number of traditional culinary that have interesting taste and stories that can be developed around Magelang. The culinary are Kupat Tahu, Sop Senerek, Bubur blendrang, Nasi Lesah, Wedang kacang. Complete guidance is needed for more attractive presentation, promotion, story telling development, location mapping, guidance for hygienic sanitation. Adjustment of taste if it will be offered to foreign tourists, for example the level of spiciness.

Suggestion, for further research is the development of culinary tour packages and location map apps for the Borobudur area and its surroundings that help automatically direct to restaurants or food stalls.

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