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Mapping and Preservation of Traditional Cuisines: A Case Study from Yogyakarta-Indonesia

Abstract

Traditional food has become an essential part for tourists to get to know the local culture. Traditional food consumption provides a tourist experience for tourists to get to know traditional food as well as to get to know the local culture of destinations. Although domestic and foreign tourists have widely known Yogyakarta, there is still little information about the identity and preservation of traditional food in Yogyakarta. This study aims to identify traditional Yogyakarta food and its preservation program. The study method uses a qualitative approach. Data was collected through Focus Group Discussion technique by involving ten expert judgment in tourism. The traditional food in Yogyakarta is divided into five zones, namely Yogyakarta City, Sleman Regency, Bantul Regency, Kulon Progo Regency, and Gunung Kidul Regency. The traditional food of each zone and its preservation program are discussed in depth. This study has implications in terms of promoting traditional foods to tourists.

Keywords: *Traditional food, food tourism, Indonesia, local culture, preservation*

JEL Classification: 0130, Z320, Z310

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1. Introduction

Food is recognized as an integral component of heritage and culture (Mahfud et al., 2019; Mahfud et al., 2018; Matlovic et al., 2015; Matlovicova & Husarova, 2017; Nor et al., 2012). In particular, nowadays, traditional or ethnic food has become a popular attraction for tourists to visit specific destinations. Interest and culturally diverse food reception have led people to explore alternative food choices, including local or ethnic food (Barrena & Sánchez, 2013; Burgess, 2014). Because in essence, traditional food represents a cultural identity that shows the characteristics, belonging, and uniqueness of a particular community or ethnicity (Camp, 2009; Jaspal & Cinnirella, 2012; Kunwar, 2017; Matlovic & Matlovicová, 2012; Powell, 2007; Verbeke & López, 2005; Vu, 2008). Most ethnic foods usually carry the cultural history of the story behind them (Spindler & Schultz, 1996). So, it makes sense when tourists make traditional food consumption preferences for tourism activities. Activities to visit food producers, food festivals, restaurants, and specific locations for food tasting are called food tourism (Chang & Yuan, 2011; Ellis et al., 2018; Presenza & Locca, 2012; Sanchez-Canizares & Lopez-Guzman, 2012).

The experience of eating traditional foods is often included as part of their tour package to enhance the experience of tourists. This food experience is seen as a cultural tourism attraction and a highlight throughout the trip (Giampiccoli & Kalis, 2012). Besides, this experience also provides local cultural information about tourist destinations (ChunYang et al., 2016; Matlovic & Matlovicova, 2016). At present, market trends indicate that tourists no longer only eat to satisfy hunger but to learn and experience local culture through local ethnic food (Matlovicova & Pompura, 2013; Smith & Xiao, 2008).

The uniqueness of traditional foods is not only the ingredients used but also unique in the processing and presentation (Verbeke & López, 2005). Traditional foods are generally passed down from generation to generation made from local ingredients with traditional techniques (Guerrero et al., 2009; Trichopoulou et al., 2006). Traditional food can be defined as food that is often consumed and often associated with certain celebrations and rituals. In some cases, traditional food is served and consumed for specific occasions such as celebrations, prayer times, or other ritual ceremonies. Previous studies have shown that around 63% of respondents prefer traditional foods, and they believe that traditional foods are healthier than store-bought foods (Walch et al., 2019). The potential of traditional food has encouraged tourists to experience traditional food in several regions or countries so that it is necessary to strengthen regional identity and maintain cultural heritage through the promotion of food restaurants (Ting et al., 2019). In this context, Indonesia has a diversity of cultures that vary in each region. The exploration study of traditional food in Indonesia is significant to be done to find out its cultural identity, especially its food culture.

Indonesia is known to have a variety of cuisine flavors; each region in Indonesia has a unique traditional food. This uniqueness is influenced by the culture brought by explorers and colonial Indians, Chinese, Africans, Arabs, and Europeans (Diner's Digest, 1997). Presentation of food in Indonesia usually uses a spoon in the right hand and fork on the left, even some regions in Indonesia have the habit of how to eat using the right hand without a spoon and fork. Any food that is served is often accompanied by sambal, a spicy seasoning made from chili. Most Indonesian people prefer rice as their staple food (Diner's Digest, 1997). Although rice is a staple food for Indonesian people, each region in Indonesia has a unique way of processing and serving its traditional food. One of them is the Special Region

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of Yogyakarta; this area is known as a special area with a government system that involves the royal system.

Yogyakarta is located on the island of Java which has the most populous population in all of Indonesia. Yogyakarta has been known as a center of classical Javanese art and culture (Timothy, 1999). The rise and fall of the Buddhist, Hindu, and Islamic kingdoms in Central Java has transformed Yogyakarta into a melting pot of Indonesian culture. In an area of 3,133 square km of Yogyakarta province, the city of Yogyakarta itself contains 32.5 square km. Yogyakarta has five districts, namely Yogyakarta City, Bantul Regency, Kulon Progo Regency, Gunung Kidul Regency, Sleman Regency (Dinas Pariwisata DIY, 2018). The total population of the province is around 3.7 million in 2018 with a growth rate of 1.8% (Badan Pusat Statistika Provinsi DIY, 2019). The number of attractions in the Special Region of Yogyakarta recorded in 2018, which includes natural tourism objects, cultural tourism objects, artificial tourism objects, and rural tourism villages, are 185 attractions. The total number of foreign tourists visiting these tourist objects was 600,102 people, while domestic tourists reached 25,915,686 people, bringing the total to 26,515,788 people (Dinas Pariwisata DIY, 2018). The trend of tourist visits from year to year has increased (Dinas Pariwisata DIY, 2018). The potential of foreign and domestic tourists in Yogyakarta is an opportunity to introduce traditional Yogyakarta food.

Studying and preserving traditional foods is considered very important, considering that at this time, traditional food reference has been largely abandoned. Moreover, one of the reasons tourists make a tour is because they want to enjoy culinary tours (Expedia, 2016; Matlovicova & Pompura, 2013). Around 20-30% of the total expenditure on tourist trips is allocated to restaurants (Paulsson, 2014). This condition encourages food producers to compete to meet the needs of the culinary tourism experience of tourists, including hotels, restaurants, caterers, and other food producers (Hall & Sharples, 2003). Yogyakarta is still a popular tourist destination in Indonesia and abroad. Traditional food preservation is essential because Yogyakarta has an increasing number of tourist arrivals each year, in 2018, an increase of 7.42% from the previous year (Dinas Pariwisata DIY, 2018). As an integral part of culture and tradition, traditional food plays an important role to stand out as a sign of community or celebration, to maintain local raw materials and empower local communities. Therefore, studies to identify and preserve traditional Yogyakarta foods are critical. This study aims to identify traditional foods in the Yogyakarta area and how to preserve these traditional foods.

2. Literature Review

2.1 Traditional Food and Sustainable Tourism

Local food has become an alternative to sustainable global food systems (Hall & Gössling, 2016). In particular, local food or traditional food is considered to have the potential to increase sustainability in tourism (Green & Dougherty, 2008). Understanding and implementing the local food system is regarded as one of the sustainable approaches to advancing the local economy and potential. In principle, the local food system is a system of procuring food needs by optimizing local potential (Hinrichs, 2003). Meanwhile, traditional food is food-related to a specific culture or particular region using local ingredients for more than 25 years (Trichopoulou et al., 2007). Another definition of traditional food is defined as a food product that is often associated with certain celebrations or seasons and is known as the cultural and gastronomic heritage of a particular area (Guerrero et al., 2009).

In the context of tourism, traditional food has an essential role in supporting sustainable tourism. Traditional food has become an attraction for tourists because it can provide new experiences for tourism activities. The relationship between food and tourism is now often known as food tourism or culinary tourism. The critical role of traditional food in the world of tourism has been widely recognized by relevant stakeholders (du Rand & Heath, 2006). In particular, there have been many studies discussing the vital role of culinary tourism (Mahfud

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et al., 2019). Several reasons explain traditional food has an essential role in tourism activities. Traditional food plays a position as a mechanism for exchanging local cultures and customs. Besides, traditional food contributes to brand identity, increases destination attractiveness, and promotes economic development within the region by supporting the local agricultural economy and avoiding the import of expensive ethnic cuisine (Henderson, 2009; Horng & Tsai, 2010; Tsai & Wang, 2017).

The concept of 'sustainable culinary systems' describes the environmental, economic, and social relationships that develop in the hospitality value chain and the associated material flows from foodstuffs and institutions that allow the system to operate. Traditional food production using local ingredients will have a multiplier effect on the local economy (Hall & Gössling, 2016). Also, local communities who understand the local culture will be involved in sustainable tourism activities. This is an essential point that traditional food contributes to sustainable tourism.

2.2. Traditional Food and Culinary Tourism

Scholars have highlighted the vital role of culinary tourism in sustainable tourism (Ab Karim & Chi, 2010; Mahfud et al., 2018, 2019; Sanchez-Canizares & Lopez-Guzman, 2012). Tourists allocate 20-30% of their travel costs for culinary delights (Paulsson, 2014). Besides, one of the destinations for tourists to travel for culinary reasons (Expedia, 2016). Therefore, the development of culinary tourism cannot be separated from the cultural heritage aspects of food from their ancestors. So that the development of culinary tourism often involves elements of traditional food. The involvement of traditional food in the event of culinary tourism aims to preserve the local cultural heritage of the ancestors. It seems that tourists support this goal; tourists choose traditional food as their consumption when traveling for reasons of appreciating local culture (Ting et al., 2019).

Culinary tourism is defined as a travel activity that aims to visit food producers, food festivals, restaurants, and specific locations for eating places (Chang & Yuan, 2011; Presenza & Locca, 2012; Sanchez-Canizares & Lopez-Guzman, 2012). Besides, culinary tourism is a form of tourism that emphasizes the relationship between people through food as culture. Meanwhile, Horng and Tsai (2010) state that culinary tourism is the experience of 'other people' through activities related to food, where cultural learning and knowledge transfer about the destination and its people are facilitated. Based on this understanding, it can be understood that traditional food is closely related to culinary tourism. This is because traditional food provides a cultural tourism experience through certain regional foods. So it makes sense that the study of the exploration of traditional food is significant in the development of culinary tourism, especially in Indonesia.

3. Methodology

This study uses a qualitative approach. Respondents involved in this study are the expert judgment in the tourism field, consisting of ten people. The sampling technique used was purposive sampling. They were involved in answering the study objectives, which included the identification and preservation of traditional Yogyakarta food in each district consisting of Yogyakarta City, Bantul Regency, Kulon Progo Regency, Gunung Kidul Regency, and Sleman Regency. The method of data collection uses the Focus Group Discussion (FGD) technique by involving expert judgment in tourism. The FGD was used to obtain agreed information about each district's traditional food potential and how to conserve it. The research team involved 10 expert judgments consisting of 5 experts from the regional tourism office and 5 experts from academics in tourism. The Focus Group Discussion activity was carried out three times to strengthen the results of the research. Finally, data analysis techniques use qualitative analysis (Miles & Huberman, 1994). Analysis Interactive Model in this study includes data collection, grouping according to variables, data reduction, data

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presentation, separating data outliers, and drawing conclusions or data verification.

4. Results

This study focuses on identifying traditional foods in five regencies in Yogyakarta, which include Yogyakarta City, Bantul Regency, Kulon Progo Regency, Gunung Kidul Regency, and Sleman Regency. Besides, this study also discusses how to preserve traditional Yogyakarta food in order to compete with Western food trends.

4.1. Identification of Traditional Foods in Yogyakarta

One of the study aims is to identify traditional foods in Yogyakarta consisting of five districts, such as Yogyakarta City, Bantul Regency, Kulon Progo Regency, Gunung Kidul Regency, and Sleman Regency (see Figure 1). The identification of these traditional foods were studied at each district. This traditional food identification involves expert judgment through Focus Group Discussion activities.

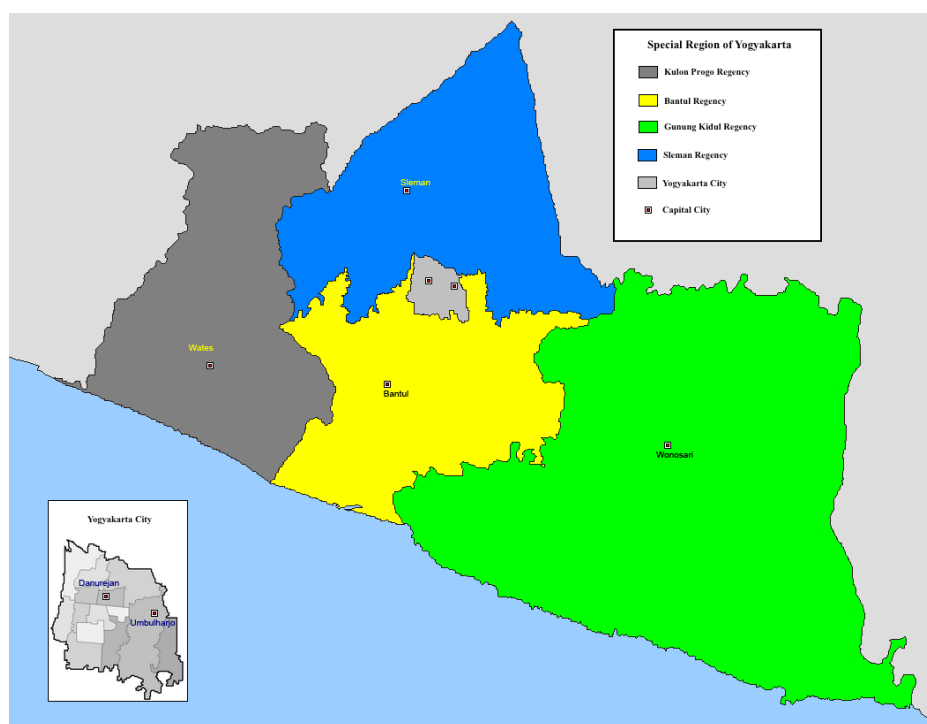


Figure 1. Map of Special Region of Yogyakarta.

Yogyakarta City is the capital of the Province of the Special Region of Yogyakarta and is the only region with the status of a City of the other four regions, which are regencies. Broadly speaking, the Yogyakarta City is the lowland, and there are 3 (three) rivers that cross the Yogyakarta City, namely: to the east is the Gajah Wong River; the middle part is the Code River, and to the west is the Winongo River. Yogyakarta City has the narrowest area compared to other districts, which is 32.5 Km² that means 1.025% of the total area of DIY Province. Some foods that can be found in the Yogyakarta City area include kentang onglklok, uter-uter, lapis daging, sayur bening kunci, gudeg kubis, perkedel lombok, ayam pindang serani, orak-arik, and semur campur (see Table 1). As stated by the expert judgment that:





"In the Yogyakarta City, there are several traditional foods such as uter-uter, lapis daging, gudeg kubis and ayam pindang serani. Also, there are kentang onglklok, sayur bening kunci, perkedel lombok, orak-arik, and semur. But nowadays, food in the city of Yogyakarta is heavily influenced by





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modern food, this is because this area is located in the center of Yogyakarta”.

Table 1. Traditional Foods of Yogyakarta City (Based on FGD Result).

No	Picture	Description
1	<p>Kentang onklok</p> 	<p>Kentang onklok made from potatoes. This meal is supplemented with eggs, coconut milk, garlic, celery, salt, and pepper — processing techniques using sautéing techniques. Kentang onklok are usually sold in a typical pakualaman restaurant eaten as a main meal or a side dish. And usually, onklok potatoes are served on a plate.</p>
2	<p>Uter-uter</p> 	<p>Uter-uter is made from ground chicken meat, ground shrimp, carrots, eggs, peas, cauliflower, onions, garlic, cornstarch, chicken broth, salt, sugar, sugar, fish sauce, and pepper. The food processing uses simmering techniques. This menu is usually sold in a typical pakualaman restaurant. Uter-uter menu is eaten as a main food and side dishes. This menu is served in a bowl.</p>
3	<p>Lapis daging</p> 	<p>Lapis daging is made from the main ingredient of beef, and additional ingredients such as bay leaves, galangal, onions, garlic, large red chili, hazelnut, ginger, and coriander. The food processing uses braising techniques. This dish is usually eaten as a main meal or side dish. This dish is served on a plate.</p>
4	<p>Sayur bening kunci</p> 	<p>Sayur bening kunci is made from the main ingredients of spinach, corn kernels, and finger root. It also uses additional ingredients such as onions, garlic, salt, and water. Food processing uses braising techniques. This dish is eaten as a complement to the main course; the function of this dish is like a soup dish group. In addition, this dish is also served in a bowl.</p>
5	<p>Gudeg kobis</p>	<p>Gudeg kobis is made from the main ingredients of young jackfruit, boiled chicken eggs, and coconut milk. It also uses additional ingredients such as bay leaves,</p>

No	Picture	Description
6	 <p>Perkedel lombok</p>	<p>orange leaves, garlic, onions, galangal, lemongrass, brown sugar, salt, hazelnut, and coriander. Food processing using stewing techniques. Gudeg cabbage is eaten as a main food and side dish. This dish is served on a plate.</p>
7	 <p>Ayam pindang serani</p>	<p>Ayam pindang serani is made from the main ingredients of chicken, carrots, tomatoes, and starfruit. In addition, this dish uses additional ingredients such as onions, garlic, leeks, galangal, ginger, turmeric, lemongrass, lime, bay leaves, sugar, salt, and water. Food processing using the simmering technique. This dish usually functions as a main dish or as a side dish.</p>
8	 <p>Orak-arik</p>	<p>Orak-arik is made from the main ingredients carrots, chickpeas, and chicken eggs. In addition, this dish uses additional ingredients such as garlic, onion, tomatoes, leeks, pepper, and salt — food processing using stir-frying techniques.</p>
9	 <p>Semur campur</p>	<p>Semur campur is made from the main ingredient of quail and ati gizzard eggs. In addition, this dish uses additional ingredients such as onion, garlic, candlenut, coriander, pepper, nutmeg, brown sugar, salt, soy sauce, and scallions — food processing using braising techniques.</p>

Sleman Regency is a regency in the Special Region of Yogyakarta, Indonesia, and it is the capital city in Sleman. Sleman is known as a producer of snakefruit pondoh. Central Java Province borders this regency in the north and east, Gunung Kidul Regency, Bantul Regency, and Yogyakarta City in the south, and Kulon Progo Regency in the west. The center of government is in Sleman Subdistrict, which is on the main route between Yogyakarta - Semarang. Various universities in Yogyakarta are administratively located in this district, one of which is Gadjah Mada University. Sleman Regency is also famous for its tourist





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attractions, temples, and various exciting museums to visit. Some foods that can be found in the Sleman area include: bebek bakar, sayur lodeh, welut goreng, sambel belut, wader goreng, kuthuk goreng, ayam goreng kalasan, sego wiwit, sate kelinci, pepes belut, brongkos, and sego abang ireng limbok ijo (see Table 2). One expert judgment stated that:

"Actually there are many traditional foods in Sleman, but the most well-known ones are sayur lodeh, welut goreng, wader goreng, bebek bakar, sambel belut, ayam goreng kalasan, kuthuk goreng, sate kelinci, sego wiwit, brongkos, pepes belut, and sego abang ireng limbok ijo".

Table 2. Traditional Foods of Sleman Regency (Based on FGD Result).

No	Picture	Description
1	<p>Bebek bakar</p> 	Bebek bakar or roasted duck is made from the main ingredient of ducks. Also, this dish uses additional ingredients such as vinegar, salt, bay leaves, lemongrass, garlic, onion, salt, ginger, pepper powder, lime, soy sauce, and vegetable oil. The processing of this dish uses the technique of grilling.
2	<p>Sayur lodeh</p> 	Sayur lodeh or lodeh vegetables are made from the main ingredients of coconut milk, chayote, young jackfruit, melinjo leaves, long beans, and eggplants. Also, this dish uses additional ingredients such as galangal, green chili, bay leaf, salt, brown sugar, onion, garlic, roasted cutchery, fried shrimp paste, and coriander. The food processing of this dish uses braising techniques.
3	<p>Welut goreng</p> 	Welut goreng or fried eel is made from the main ingredient of eels and uses additional ingredients such as mushroom broth, salt, garlic, and coriander. Food processing of this dish uses fried techniques.
4	<p>Sambel belut</p> 	Sambal belut or eel sauce is made from the main ingredient of eel, red chili, onion, garlic, tomatoes, and uses additional ingredients such as lime, salt, sugar, and cooking oil. Food processing is using the technique of frying and stir-frying.



No	Picture	Description
5	 <p>Wader goreng</p>	<p>Wader goreng or fried silver rasbora are made from the main ingredients of silver rasbora and use additional ingredients such as salt and cornstarch. Food processing using frying techniques.</p>
6	 <p>Kuthuk goreng</p>	<p>Kuthuk goreng or Fried kuthuk is made from the main ingredient of cork fish and uses additional ingredients such as lime juice, garlic, coriander, salt, pepper, and cooking oil. Complementing this dish uses tomatoes, cucumber, basil, and lime. This food processing uses fried techniques.</p>
7	 <p>Ayam goreng kalasan</p>	<p>Ayam goreng kalasan or kalasan fried chicken is made from the main ingredients of chicken and uses additional ingredients such as lemongrass, bay leaves, lime juice, coconut water, cooking oil, onion, garlic, hazelnut, brown sugar, turmeric, coriander, and salt. This dish usually uses complimentary dishes such as shallots sauce. The food processing of this dish uses fried techniques.</p>
8	 <p>Sego wiwit</p>	<p>Sego wiwit is made from the main ingredients of rice, azuki beans, salted fish, and uses additional ingredients such as garlic, cutchery, kaffir lime leaves, salt, and cayenne pepper. The food processing of this dish uses fried techniques.</p>
9	 <p>Sate kelinci</p>	<p>Sate kelinci or rabbit satay is made from the main ingredients of rabbit meat and uses additional ingredients such as onion, garlic, tamarind, turmeric, coriander, soy sauce, cooking oil, brown sugar, salt, and skewers. The presentation of this dish uses complimentary dishes such as fried onions and peanut sauce. This peanut sauce is made from peanuts, red chili, cayenne pepper, onion, brown sugar, soy sauce, salt, and water — rabbit satay food processing using roasting techniques.</p>
10	 <p>Pepes belut</p>	<p>Pepes belut or eel pepes are made from the main ingredient of eels and use additional ingredients such as salt, lime juice, lemongrass, turmeric, lime leaves, leeks, tomatoes, vegetable star fruit, cooking oil, and basil. Refined spices used consist of red chili, cayenne pepper, onion,</p>




No	Picture	Description
11		<p>candlenut, ginger, turmeric, and salt. This dish is wrapped in banana leaves and food processing techniques using the steaming technique.</p> <p>Brongkos is made from the main ingredients of tolo beans, chicken eggs, white tofu, brown tofu, and melinjo skin. Also, this dish uses additional ingredients such as shallots, garlic, candlenut, galangal, cutchery, ginger, bay leaves, orange leaves, lemongrass, red cayenne pepper, salt, kluwak, and water — food processing techniques using stewing techniques.</p>

Kulon Progo Regency is a district in the Special Province of Yogyakarta, Indonesia, and the capital city is Wates. This regency is bordered by Sleman Regency and Bantul Regency in the east, the Indian Ocean in the south, Purworejo Regency in the west, and Magelang Regency in the north. The term Kulon Progo means west of the Progo River (the term Kulon in Javanese means "west"). The Progo River borders this regency to the east. The Kulon Progo district has many choices of tourist destinations. Also, this area has much potential in developing local food like traditional food from this district. Some foods that can be found in the Kulon Progo area include tempe benguk, benguk santen, nasi jagung, sambel blondho, and jangan tolo. As expressed by the expert judgment that:

"Currently, traditional food in Kulon Progo is difficult to find in the community. However, in my opinion, the traditional foods in Kulon Progo are tempe benguk, benguk santen, nasi jagung, sambel blondho, and jangan tolo".

Table 3. Traditional Foods of Kulon Progo Regency (Based on FGD Result).






No	Picture	Description
1.		<p>Tempe benguk is a food that is made from the main ingredient of a bitter bean. Tempe benguk is usually processed using marinated spices consisting of onion garlic, brown sugar, tamarind, bay leaves and galangal.</p>
2.		<p>Benguk Santen or sometimes also called "sengek tempe benguk", is a dish made from "tempe" (fermented soybean cake), coconut milk, and cooking oil. The spices used are "besengek" seasoning consisting of shallots, garlic, bay leaves, galangal, brown sugar, salt, coriander, and hazelnut. Food processing techniques using simmering techniques.</p>




No	Picture	Description
3.	<p>Nasi jagung</p> 	<p>Nasi jagung or corn rice is made from corn rice, which is coarsely ground corn. Processing methods are made such as rice, seasoned with shallots, garlic, bay leaves, orange leaves, salt, sugar, lemongrass, candlenut, pepper, coriander powder, and water. Typically, corn rice is served with supplements such as mixed vegetables, salted fish, stir-fried "tempe", anchovies crackers, and fresh basil leaves.</p>
4.	<p>Sambel blondo</p> 	<p>Sambel blondo is made from "blondo" (coconut milk deposits during the process of making coconut oil). Spices used include shallots, garlic, cayenne pepper, galangal, lemongrass, ginger, starfruit, dried rebon shrimp, sugar, salt, cooking oil, and water. The food processing technique used is saute.</p>
5.	<p>Jangan tolo</p> 	<p>"Jangan Tolo" or tolo vegetables made from tolo nuts, gnetum leaves (melinjo leaves), tempe (fermented soybean cake), chili, and coconut milk. This food processing technique uses boiling techniques.</p>

Gunungkidul Regency is one of the regencies in the Special Region of Yogyakarta and the regency's capital, Wonosari. The area of Gunungkidul Regency is 1,485.36 km² or around 46.63% of the total area of Yogyakarta Special Region. Wonosari City is located southeast of the city of Yogyakarta (the capital of the Special Region of Yogyakarta), with a distance of ± 39 km. The Gunungkidul Regency is divided into 18 Subdistricts, 144 villages, and 1,431 subvillages. This regency is bordered by Klaten Regency and Sukoharjo Regency in the north, Wonogiri Regency in the east, Indian Ocean in the south, and Bantul Regency and Sleman Regency in the west. Gunungkidul Regency has a variety of economic potentials ranging from agriculture, fisheries and animal husbandry, forests, flora and fauna, industry, mining and tourism potential. Some traditional staple foods in Gunung Kidul Regency include: nasi uleng, sego abang komplit, jangan ndeso, empal daging, urap trancam, sompil, kerang usal, and pepes laron. According to the expert judgment that:

“Traditional food in Gunung Kidul is much influenced by the geographical location of the mountains. And some foods use a lot of cassava ingredients. So, in my opinion, the traditional foods of Gunung Kidul include nasi uleng, sego abang komplit, jangan ndeso, empal daging, urap trancam, sompil, kerang usal, and pepes laron”.

Table 4. Traditional Foods of Gunungkidul Regency (Based on FGD Result).

No	Picture	Description
1	<p>Nasi uleng</p> 	Nasi uleng (fried rice made from rice and tiwul) is made from the main ingredient of tiwul (cassava rice) and white rice. This dish also uses additional ingredients such as onion, garlic, chili, and salt. Food processing techniques using fried techniques.
2	<p>Sego abang Lengkap</p> 	Sego brother complete is red rice that is complemented by a complementary dish consisting of green chili vegetables, beef empal (spiced and fried chunks of beef), tripe, village fried chicken, mixed vegetables, onion chili, and chili anchovies. Food processing technique of this dish uses steamed technique.
3	<p>Jangan (sayur) ndes</p> 	"Jangan ndeso" made from the main ingredients chilli green, tempe (fermented soybean cake), and coconut milk. Also, this dish usually uses complementary dishes such as chili sauce and chili paste. The food processing technique used is stew technique.
4	<p>Empal daging</p> 	Empal daging (spiced and fried chunks of beef) is made from the main ingredients of beef and coconut milk. Also, this dish uses additional ingredients such as onion, garlic, coriander, galangal, candlenut, pepper, bay leaf, lemongrass, salt, brown sugar, granulated sugar, tamarind water, and oil for frying. This food processing technique uses boiled and fried techniques.
5	<p>Urap trancam</p> 	Urap trancam is made from the main ingredients of cucumbers, long beans, basil, and grated coconut. Usually this dish uses additional ingredients such as garlic, curly chili, cayenne pepper, orange leaf, cutchery, salt, and sugar. Food processing technique of this dish uses steamed technique.

No	Picture	Description
6	<p>Sompil</p> 	Sompil is made from the main ingredients of rhombus, soybeans, jackfruit, and coconut milk. Also, this dish uses additional ingredients such as garlic, cutchery, bay leaves, galangal, candlenut, coriander, brown sugar, salt, and sugar. This food processing technique uses boiled techniques.
7	<p>Kerang usal</p> 	Kerang usal are made from the main ingredient of usal shells and use additional ingredients such as tomato sauce, oyster sauce, chili sauce, dried red chili, red chili, water, pepper, onion, and ginger. Food processing techniques using the sauted technique.
8	<p>Pepes laron</p> 	Pepes laron is made from the main ingredients of laron (flying termites), petai, melinjo leaves (gnetum leaves), leeks and uses additional ingredients of shallots, garlic, brown sugar, salt, and tempe (fermented soybean cake). Food processing techniques using steaming techniques.

Based on the research results described above, it can be seen that each region has a unique dish. This uniqueness is caused by one factor of diversity in the geographical location of each village. As is the case, villages close to the coast, so the food is more sourced from marine products. Likewise, villages that are geographically located in mountainous areas are using more natural resources around their homes. However, the results of this study are expected to be able to open the understanding of the people of Yogyakarta Special Region that the traditional dishes of each region need to be developed and widely promoted. So that concerns about the extinction of traditional food can be anticipated.

The high tourist preference for authentic traditional food choices, especially local food from Southeast Asia, is a challenge for all parties to maintain and preserve the authenticity of traditional foods (Chang et al., 2011). Tourists often get unforgettable experiences through the experience of enjoying authentic local dishes (Ooi, 2005). Besides, traditional food has an important role to play as a tourism promotion tool (Rand et al., 2003). This makes sense because the experience of traditional food consumption provides a way for tourists to get a clear understanding of the destination. Although traditional food has an essential impression for tourists, precisely the concern arises from the local community. Local people have left a lot of local food cultural heritage, and prefer to eat western style. As one expert judgment stated that:

"The influence of modern culture has influenced much local cultural heritage, including traditional food. Today's society has followed a modern lifestyle and considers traditional food to be an old way of life. I am worried

that if this situation is allowed to continue, it will eliminate cultural heritage in the form of traditional food."

The results of the FGD with expert judgment obtained several ways to preserve traditional foods, as follows: firstly, popularizing traditional foods through the use of various attractive communication media to expand consumers and increase their socioeconomic value. Secondly, encouraging entrepreneurs (traditional food business owners) to develop their businesses so they can compete with western food. Thirdly, encourage the development of traditional food centers that are thoughtfully managed, organized, and supervised. Finally, encourage efforts to develop production and supply foodstuffs for traditional foods through the implementation of a stable food supply system. One expert judgment revealed that:

"What needs to be done so that traditional food can survive is the need to promote traditional food to the community and culinary business people. Besides, it is also necessary to innovate traditional food products to attract tourists or consumers. "

This results are similar to previous research (Mahfud et al., 2018) which states that the development of culinary tourism requires a number of strategies consisting of developing local culinary tourism promotion programs, business education in the promotion and development of local culinary products, and establishing collaboration with local culinary businesses and tourism agents in creating local culinary tourism events. Also, Ahlawat et al. (2019) stated that government support and financial assistance, infrastructure improvement, inter-industry cooperation, local and public awareness, and marketing are essential for the development of food tourism.

5. Conclusions, Implications and Limitations

Traditional foods are mostly chosen for consumption by tourists to appreciate the local culture better. Also, traditional food experience is increasingly becoming a popular food activity for many tourists. Thus the study of identification and preservation of traditional foods becomes significant. The results of this study revealed that the traditional staple foods of the Yogyakarta City included: kentang ongaklok, uter-uter, lapis daging, sayur bening kunci, gudeg kubis, perkedel lombok, ayam pindang serani, orak-arik, and semur campur. Sleman Regency has traditional food consisting of bebek bakar (roasted duck), sayur lodeh, welut goreng, sambel belut, wader goreng, kuthuk goreng, ayam goreng kalasan, sego wiwit, sate kelinci, pepes belut, brongkos, and sego abang ireng limbok ijo. The traditional foods of the Bantul Regency include gudeg manggar, sate klathak, sego gurih, mangut lele, bobor kelor, pecel peyek imogiri, pecel lele, kerupuk rampak, bakmi godog, mie penthil, and bothok mlanding. Kulon Progo Regency has a traditional food consisting of tempe benguk, benguk santen, nasi jagung, sambel blondho, and jangan tolo. Finally, the traditional foods of Gunung Kidul Regency include nasi uleng, sego abang komplit, jangan ndeso, empal daging, urap trancam, sompil, kerang usal, and pepes laron.

Meanwhile, program to preserve traditional food can be done by (1) promoting traditional food through the use of various attractive communication media in order to expand consumers and enhance their socio-economic value; (2) encouraging entrepreneurs (traditional food business owners) to develop their businesses to be able to compete with western foods; (3) fostering the development of traditional food centers that are thoughtfully managed, organized and supervised; and (4) fostering efforts to develop production and supply foodstuffs for traditional food through the implementation of a stable food supply system. The study results have implications for local governments to develop local potential-based culinary tourism.

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Identifying traditional foods in each district is important information to developing sustainable culinary tourism, especially in preserving traditional foods.

This study has limited studies that focus on identifying traditional foods in each district. So it has not been seen how big its potential is as a culinary tourism product. Therefore, future research needs to examine how tourists accept these traditional foods.

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