

The Reinforcement of Women's Role in Baluwarti as Part of Gastronomic Tourism and Cultural Heritage Preservation

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Abstract—Surakarta has the potential of gastronomic heritage tourism. The diversity of cuisine becomes the power of Surakarta as a tourist attraction. Municipality of Surakarta stated that their Long Term Development Plan for 2005-2025 will develop cultural heritage tourism and traditional values, historical tourism, shopping and culinary tourism that is part of gastronomic tourism. The study was conducted with the aim to identifying traditional food in Baluwarti along with its historical, tradition, and philosophical values. This area is selected because it is located inside the walls of the second fortress. Other than that, it is the closest area to the center of Kasunanan Palace. The participation of Baluwarti women in the activity of processing traditional food has become the part of gastronomic tourism and cultural heritage preservation. This study uses a qualitative approach because the collected data comes in the form of history and values in society, which demands the depth of data. The data obtained and then sorted into groups to be reduced and analyzed. The selection of informants was done by doing snowball sampling, which means the informants were chosen in accordance with the criteria of sought data and then scrolled from one informant to another. The informants are limited to public figures who understand the history and values of the food as well as the women in Baluwarti who have the skill to cook signature food and participate in Baluwarti's food festival. The data searching will be stopped after the same data obtained from several informants. There are some findings obtained from this study. The first is that Mentho and Penyon menu are almost extinct because they are not durable and must be consumed immediately. Second, Baluwarti is the origin area of Segi Liwet, which has become the signature dish of Surakarta. Third, the implementation of the Baluwarti gastronomic festival is expected to successfully reintroduce the endangered foods that have traditional and philosophical values. Fourth, the society recognizes Bubur Suran menu that is only served in Sura, one of the months in Javanese calendar. Fifth, woman in Baluwarti has role in tourism and cultural heritage preservation, especially the gastronomic heritage of Surakarta.

Keywords—*baluwarti; gastronomic tourism; cultural heritage; preservation; women's role*

I. INTRODUCTION

Cultural heritage is one of the attractions that is able to bring tourists. One of the cultural heritage is gastronomic tourism, which is related to traditional or local food and beverage. Gastronomic tourism is interesting because tourists do not only enjoy the traditional or local food and beverage, but are expected to get deeper value. They can learn about the history and philosophy of the food and beverage that is eaten and drink, the making process, the ingredients, and how to process it. If tourism is seen as a threat to the preservation of cultural heritage, gastronomic tourism shows that tourism is not a threat to conservation, but can preserve the food and beverage as a cultural heritage instead.

This study aims to identify the potency of gastronomic tourism and traditional foods that are loaded with historical, traditional, and philosophical values in Surakarta, especially Baluwarti. The second objective is to look at the participation of Baluwarti women in the preservation of cultural heritage and tourism, especially gastronomic tourism.

II. LITERATURE REVIEW

Gastronomy, which some researchers call as culinary, as a tourist attraction has been investigated by [1]–[6]. These studies show that culinary or gastronomy is one of the attractions of tourism. The role of women in tourism, among others, was examined by [7], [8]. According to [7] examined that women has role to alternative tourism, mass tourism, or non-tourism in Belize, Jamaica. Also, [8] examined the role of women in tourism in Monduli Distric, Tanzania.

Referring to the understanding of cultural heritage according to [9], the cultural heritage is both physical and non-physical culture that is passed down from the previous generation to the next generation. Traditional food and beverage is one of the non-material cultural heritage that belongs to Indonesian people and one of the attractions of cultural heritage tourism, which is often called culinary tourism or gastronomic tourism [10]. The notion of gastronomic tourism is not only limited to food and beverages as the main tourist attraction, but also include everything related with food activities, ranging from the provision of food ingredients,

preparation, cooking, serving, and cultural values inherent in these foods [3].

[11] says that tourism is a threat to the preservation of cultural heritage because it will eliminate cultural values. Nevertheless, tourism is actually able to become a cultural heritage preserver [11]–[17] Gastronomic tourism as one of the attractions of tourism can be a preserver of the cultural heritage [1], [4], [5], [10], [18].

III. METHODOLOGY

The location of this research is Surakarta City, Kampung Baluwarti. This is one of the “kelurahan” in Surakarta City which has been designated as a cultural heritage area. The determination as a cultural heritage area is based on Surakarta Mayor Decree No. 646 / 1-2 / 1/2013, which is a revision of the Mayor's Decree number 646/116/1/1997. This Decree is about the establishment of ancient buildings and regions. This area is interesting because it is in the second circle of the Kasunanan Palace of Surakarta, which is covered by the palace fort walls (*baluerti*). The majority of the people in Baluwarti have ties with the palace, either as relatives or abdi dalem in the Kasunanan Palace.

The researcher uses qualitative approach, because the data is in the form of history and values applied in the community. Data was collected by doing interview, observation, and documentation. The selection of the informants was done by doing purposive snowball technique. The collection of the data will be stopped once the answers given by informants are similar. The data is then reduced and analyzed.

IV. RESULT AND DISCUSSION

The city of Surakarta has many foods and beverages that are interesting and enjoyed by domestic and foreign tourists. Usually, tourists who are on vacation in Yogyakarta will also stop in Surakarta, or vice versa. In 2017, the Ministry of Tourism Republic Indonesia Culinary and Spa Division made a statement that icons of culinary in Surakarta city are Liwet Rice, Timlo, Sate Buntel, Serabi Solo, and herbal beverage Kunyit Asem (Turmeric and Tamarid). Those menu represent the acculturation of many culture who came to this city centuries ago [19].

The city has traditions and philosophies in its traditional gastronomy, such as 1) *Sekaten*, a ceremony to commemorate the birth of Prophet Muhammad; 2) *Grebeg Mulud* on 12 Mulud that features a night market and presents *Gunungan* consisting of vegetables and foods; 3) *Grebeg Pasa* ceremony that is held after Eid prayer by parading and presenting *Gunungan* of vegetables and food for the community; 4) *The Great Grebeg Ceremony* that takes place on the day of Eid al-Adha, a salvation ceremony, that is held with the release of the *Gunungan* from the palace. *Gunungan* has a shape like a cone and the top part of it is called *Mustaka*. It acts like the head of *Gunungan* that is plugged in a cake made of rice flour and installed in a tight circle of salted eggs. In the whole body of the mountain, hundreds of strands of long beans were placed

in a tight circle. There is a small cake on each top of it, which looks like ring. In addition, the big cage of *Gunungan* is also decorated with a large number of broccoli chunks. In the body of the mountain, the cage is tied in circles into several parts, so that it becomes gradual. The mountains of the pond are placed on a box called *Jodhang*. As for the mountains of cloth, the base of the cloth is red in the above and white in the below. 5) Customary Weddings display *wilujengan* rituals by serving food with side dishes, such as *Sekul Wuduk and Sekul Golong* along with *ingkung* (whole chicken). The next is doing the *Pasang Tuwuhan* so that the couple who can be matched can get offspring to carry out the family history. *Tuwuhan* consists of providing banana trees and *Wulung Sugar Cane*. 6) *Siraman*, a ceremony by selling *Dodol Dawet* with the aim of reminding people that human life originates from the earth [20].

Surakarta is also known as “the storehouse” of excellent food and beverages with distinctive, exotic flavors that are rarely found in other places, such as *Nasi Liwet, Timlo, Sate Buntel, Selat Solo, Serabi Solo, Rice Gudeg, Gudeg Cakar, Pecel Desa, Cabuk Rambak, Bestik Solo, Intip, Tengkleng, Solo Sausage, Kambing Guling, Sate Kere*. There are also traditional drinks, such as *Jamu Kunyit Asam* (Turmeric and Tamarind), *Wedang Asle, Wedang Dawet Gempol Pleret, Jamu Beras Kencur* (Rice and Kaemfria Galanga).

Based on a survey conducted by the researchers, it can be seen that this city has many places that sell traditional foods and drinks, namely:

- 1) Pasar Gede Hardjopranoto that sells *Es Dawet Telasih Bu Dermi, Tahok Pak Citro, Lenjongan Yu Sum, Brambang Asem, Cabuk Rambak, Pecel Sedep* (black beans and sesame), *Pecel Ndeso, Chicken, Intestine, Fried Ceker and Lung, Jajan Pasar like Cenil, Thiwul, Gathot, Black / white sticky rice, Grontol Corn, Gethuk, Sawut, Klepon, Wajik, Jenang, Jadah Blondo*.
- 2) Rajiman Street area. There are Javanese restaurants in this place, namely Bale Padi restaurant and Roemahkoe Resto, which is famous for its *Nasi Jemblung and Cemol*.
- 3) The Galabo Solo area at Mayor Sunaryo Street. In the night, many people sell *Tengkleng, Sate Kere, Thoprak Noodle, Wedang Ronde*, and others.
- 4) Klewer Market that sells *Tengkleng Bu Edi*,
- 5) Tambak Segaran Street area, in which we can enjoy *Roti Keci and Bakpia Balong*,
- 6) Urip Soemohardjo area street. Ice Cream Tentrem and Mandarin bread can be found in here
- 7) Diponegoro street with the Ngarsopuro Night Market. People in this place sell *Liwet Rice, Cabuk Rambak, Solo Sausage, Sate Kere, Wedang Ronde*, and others.
- 8) Kliwon Market area that sells *Soto Gading* near the South Square of Keraton Solo, and also *Fried Gule*.
- 9) Dr. Soepomo Street area that is famous with the *Pecel Ndeso* at Warung Pecel Solo and various herbal drinks such as *Temulawak* (Curcuma Zanthorizza), *Beras Kencur* (Rice and Kaemfria Galanga), *Jahe Pandan* (ginger and

- pandanus), and *Kunir Asem Sirih* (Turmeric, Tamarind, and betel vine). All drinks can be served cold or warm.
- 10) Hospital PKU Muhammadiyah Area that sells *Sambal Tumpang* menu at Pecel Warung Bu Kis.
 - 11) The Manahan Solo Stadium area that sells *Cabuk Rambak* menu and *Sambel Tumpang* Rice.
 - 12) Dr. Wakhidin Street Area, with its Pak Suhar's special menu: *Gempol Pleret*
 - 13) RM. Said Street area with its menu of Tahu Kupat "SARI" in Mr. Brewok,
 - 14) Sriwedari Stadium area with its Yu Rebi's *Sate Kere* menu consists of cows such as spleen, kidney, Cow Skin, Liver, lung, Koyoran, intestine and tempeh gembus, beef, tempeh, beef torpedo.
 - 15) Monginsidi street area with the menu of *Gudeg Ceker* in Margoyudan Mrs. Kasno.
 - 16) Srigading Street area that sells Wedangan Pendhopo
 - 17) Lt. Gen. Sutoyo Street that sells *Tengkleng* in Yu Tentrem,
 - 17) The area of the Great Mosque of Kraton, in which *Cabuk Rambak* can be found,
 - 18) The Kartopuran area that sells *Toprak Noodle*,
 - 19) Klewer Market/Singosaren Market/Mangkunegaran that sells a variety of snack and dessert menus. The most popular snack is *Intip*,
 - 20) The Kprabon area that sells Wedang Dongo.
 - 21) Lodji Wetan Kretek area where we can find *Tahok* dessert made from lumpy soybean pulp like soft gelatin, then poured with a mixture of sugar and ginger so that it feels warm.
 - 22) Purwadiningratan area, you can find *Rambak Petis* menu,
 - 23) The Coyudan Street area where *Abon* menu can be found made from beef and chicken.
 - 22) Singosaren Market Area/Jl. Yosodipuro, Jl. Honggowongso, with a menu of *Bakso*, Solo Sausage, and Bestik Pak Darmo,
 - 23) Kota Barat Street area, there are many food stalls that sell *Rice Liwet*, seafood, fresh milk, and others. If we are not allowed to eat in the road in Galabo, in here we can find its roadside that is used for culinary *lesehan*.
 - 24) Solo Baru area, we can find Mat-matan Pak Item with its special *wedangan*, there are ginger flakes of sugar cubes, oseng-oseng roasted rice bananas, and others.
 - 25) Laweyan area is a batik village and stores of many culinary delights, such as Wedangan Pak Wiryo, with a menu of *Nasi Kucing* with milkfish, ginger drinks, grilled *gepuk*, various kinds of satay (cow, skin, eggs, etc), grilled *Jadah* (sticky rice), and various *bacem*. There is also porridge *Lemu* Bu Yanti, *Ledre* [20].

In addition to a variety of excellent foods and destinations that sell the city's special food, there is another gastronomic potency that is not widely known by tourists, namely Baluwarti. Baluwarti is one of the cultural heritage settlements in Surakarta City which is full of cultural potency. This is inseparable from its location in the closest neighborhood to the Kasunan Palace of Surakarta, and as a residence for abdi

dalem, and relatives of the palace. Its potency and the desire to improve the well-being of the Baluwarti community have encouraged the government of "Kelurahan" Baluwarti, Institute for Community Empowerment (LPMK), and the community to develop Baluwarti as a Cultural Tourism Village [21].

As an effort to develop the tourism, Kampung Baluwarti held the Suraloka Festival and Tirakatan for the pilgrimage of Ki Gede Sala. The Suraloka Festival is held before the turn of the year of Java, entering the month of Sura. Tirakatan Ki Gede Sala was held on February 15, before the anniversary of Surakarta City. In the festival, the potency of Baluwarti Village was showed. Besides art, food became one of the attractions, the menu is :

1. *Bubur Suran*

Bubur Suran is one of the Baluwarti dishes which is only provided on the night of the Sura, in the last day of the year of Java. Suran porridge is made from lemu porridge, complemented by the sauce of fried krecek, potato perkedel, abon, awur-awur egg, and shrimp crackers. Porridge Suran is a form of gratitude for the blessing of God in the past year and wishes for another blessing for the coming year to obtain salvation [21].

2. *Mentho and Penyon*

Mentho and Penyon are the foods that appear and are traded during the Suraloka festival and *tirakatan* Ki Gede Sala. This two desserts are not traded everyday. Mentho is a dessert made from rice flour with coconut milk wrapped in banana leaves, filled with minced meat. Penyon is made of sticky rice filled with minced meat, wrapped in banana leaves, and steamed.

3. *Sega Liwet*

Sega liwet becomes a mandatory dish when holding an event of *tirakatan* Ki Gede Sala. According to the residents of Baluwarti, Sega liwet is the favorite food of Ki Gede Sala, so this food must be served in the event. This menu is savory rice consists of rice cooked with coconut milk, served with pumpkin vegetables, shredded chicken, and *areh*. Savory rice is believed to be a form of thanksgiving and a symbol of prosperity, and is found in Serat Centhini (1814-1823). According to [22], this menu has a cultural closeness with Javanese society and now has become a daily food. Based on Serat Centhini (1814-1823) and the explanation of Priyatmoko, it is not wrong if sega liwet became the favorite food of Ki Gede Sala. That is why the liwet became the main menu presented to guests who come to the event of *tirakatan* Ki Gede Sala.

The availability of various traditional cuisines is inseparable from the role of Baluwarti women in preparing and processing the food. [8] shows that women have a role in tourism development, even opportunities in alternative tourism [7]. The involvement of women in preparation, processing, and presentation shows the role of women in gastronomic tourism [3]. This shows that women have the power to take part and shows their existence in gastronomic tourism.

Thus, it appears that gastronomic tourism is capable of being a vehicle for the women's involvement in tourism. Women positively play a role and have the power to be able to produce tourism products that attract tourists.

The involvement of women in gastronomic tourism also shows the involvement and participation in preserving cultural heritage in Baluwarti. Gastronomic tourism is a tourist attraction that is able to become a preserver of cultural heritage that involves the role of women.

V. CONCLUSION

Surakarta city is potential to be a gastronomic tourism destination because they have many tradition ceremonies with very unique traditional menu, such as Sekatenan, Grebeg Mulud, The Great Grebeg, Customery Tradition, Siraman Ceremony, Tirakatan Ki Gede Sala, etc. They also have culinary icons, such as Liwet Rice, Timlo, Sate Buntel, Serabi Solo, and herbal beverage Kunyit Asem (Turmeric and Tamarid). The activity of tourist who interest to gastronomic tourism already visit 25 area who serve authentic menu in Surakarta city.

Another gastronomic area that should be introduced is Baluwarti. The development of the Baluwarti village as a cultural tourist destination also shows that tourism is a preserver of cultural heritage. In this case, traditional food is complete menu of Bubur Suran, and Segi Liwet, also two dessert namely Mentho and Penyon. In addition to being involved in tourism development, through gastronomic tourism, women are involved in the preservation of cultural heritage, especially traditional food in Baluwarti, Surakarta. It is not mistaken, gastronomic tourism has become a means of strengthening women in the development of tourism, and preservation of cultural heritage, especially in the Baluwarti cultural heritage area.

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