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Culture, history, and Bakpia Pathok processing method as a gastronomic tourist attraction in Yogyakarta

Enny Mulyantari

Sekolah Tinggi Pariwisata AMPTA Yogyakarta, Indonesia

ennymulyantari@yahoo.co.id

Vivin Afanin Hasnah

Sekolah Tinggi Pariwisata AMPTA Yogyakarta, Indonesia

Vivinafaninhasnah@yahoo.co.id

Setyo Prasiyono Nugroho*

Sekolah Tinggi Pariwisata AMPTA Yogyakarta, Indonesia

g4n.tiyo@gmail.com

Correspondence author Setyo Prasiyono Nugroho, g4n.tiyo@gmail.com

Abstract. The aims of this study are to determine the culture, history, and method of "Bakpia Pathok 25" making process and analyze its gastronomy tourism potential as a culinary tourist attraction in Malioboro, Yogyakarta. This research applied a qualitative method. The study population in this research is limited to Bakpia Pathok 25 which is only located in Kampung Pathok for its well-known reputation in Yogyakarta, providing direct testers to tourists and allowing researchers to observe Bakpia making process directly. Purposive sampling was used as the data collection technique, with eleven informants consisting of gastronomy experts, historians, owners or managers and employees of Bakpia Pathok 25, tourists and the local communities. The sampling technique used for this research was the interview, observation and documentation. SWOT Analysis is used as the data analysis to get an overview of internal and external factors influencing Bakpia Pathok 25 as a gastronomic tourism potential and culinary tourist attraction. The study results show that the history of Bakpia Pathok 25 is a typical Chinese food called "Tou Luk Pia" which is then interpreted as green bean pia cake. The Chinese then brought this food to Indonesia in the 1948s. The manufacturing method implemented in Bakpia Pathok 25 processing uses the Dry Food Processing Technique, namely Baking method. The culture of "Bakpia Pathok 25 Bakpia is a form of acculturation of food in the culinary field that occurs between the Indonesian and the Chinese people and by producing bakpia, mertu bakpia procession is held as a form of gratitude from Pathok people for abundant sustenance.

Keywords. Bakpia Pathok, Culinary Tourism, Gastronomy Tourism, Tourist Attraction

1. Background

Indonesia is a country which has already been visited by international tourists with a significant growth in number that rises continuously. Having a good country image in the eyes of tourists who come to visit various types of tourism businesses in Indonesia, it is then considered as one of the countries that currently becomes one of the world's tourist destinations that continues to improve in order to compete with other countries. Republic of Indonesia constitution No. 10 of 2009 concerning tourism states that tourism is a variety of tourism activities and is supported by various facilities and services provided by communities, businessmen, governments and local governments. Besides selling natural beauty, Indonesia also has various types of tourism such as natural tourism, cultural tourism and artificial tourism and each of them has their own tourist attractions. From these types of tourism, artificial tourism, specifically culinary tourism is currently considered popular among tourists. Culinary tourism is experiential travel to gastronomic areas for recreational or entertainment purposes which includes visits to primary and secondary food producers, festivals, food fairs, events, farmers markets, cooking and demonstrations events, quality food product tastings, or culinary tourism-related activities. [1]

The term culinary is a part of Gastronomy. Culinary has a meaning that is synonymous with the term Cuisine. It includes various choices of special menu flavors, both traditional and modernized ones, presented from street food vendors to restaurants and cafes with exclusive nuances. Culinary tourism is a part of a wider type of tourism, namely Gastronomy Tourism. Gastronomy tourism itself is a new trend in the world of tourism. Gastronomy is the art or pursuit of good quality food, covering the selection, preparation, service and enjoyment of food, as well as cultural variations or cooking styles while culinary tourism is a trip or travel that utilizes food and the atmosphere of the environment as a tourist destination [2]. Culinary tourism as a tourism industry related to the provision of food and beverage is experiencing a rapid development due to the current tourist trend to visit a tourist area to find or hunt for regional specialties.

One of the current tourist destinations that continues to grow is the Special Region of Yogyakarta. This city is well-known by the word "Jogja". The Special Region of Yogyakarta has various features that can attract tourists to visit. The tourism sector in the Special Region of Yogyakarta cannot be separated from its culinary offerings. Apart from its typical food, Yogyakarta also has a unique food souvenir for tourists called Bakpia. Bakpia is known as one of the typical culinary delights of the city of Jogja.

There are several Bakpia brands in the Special Region of Yogyakarta and one of the Bakpia brands that is well known to the people of the Special Region of Yogyakarta and tourists is Bakpia Pathok 25. Bakpia Pathok 25 is widely known as a culinary product that has become a legend in Jogja. Bakpia comes from the word "Tou Luk Pia" in China which means green bean cake. Bakpia is said to appear in Yogyakarta, specifically Pathuk area, for the first time. Bakpia has been produced in this area since 1948. Initially, Bakpia was marketed without packaging and labels or retail. As the time goes by, the packaging for Bakpia began to develop using cardboard and affixed labels. In 1980, along with the development of the era, the labels of Bakpia packaging was often identified with the home address as it then became a home industry from a family business. In 1992, Bakpia began to be widely known by tourists and it then experienced its peak of fame as a typical Yogyakarta souvenir until now.

2. Literature Review

Tourism Definition

Spillane in [3] defines tourism as an activity of traveling from one place to another that is temporary, carried out by an individual or a group of people, whose purpose is to find happiness in the social, cultural, natural and scientific environment. Spillane in [3] Tourism is a travel from one place to another, temporary in nature, carried out individually or in groups, as an effort to find balance or harmony and happiness with the environment in social, cultural, natural and scientific dimensions.

Meanwhile, according to the constitution No. 10 of 2009 concerning Tourism, it states that Tourism is a variety of tourist activities and is supported by various facilities and services provided by the community, businessman, Government and Regional Government. Based on all definitions above, it can be concluded that tourism is an activity carried out by people leaving their residence to a tourist destination temporarily and not to settle down. This travel activity is done with the aim to enjoy the services and facilities needed while outside their residence.

Tourism Potential

A place which has been appointed as a tourist attraction must have potentials to attract tourists to visit. A potential as a change in the shape of the earth's surface as a result of a natural process with endogenous forces, forming mountains, rivers, lakes, and other forms. In relation to the potential for tourist attraction, it can also be caused by the existence of culture or human creativity. There are some factors that influence the tourism potential of a particular place, namely:

- a. Physical aspects, including conditions that affect climate change, soil, flora and fauna, morphology.
- b. Attractions, are everything that attracts tourists to visit an area, for example there is a certain festival such as the Dieng Culture Festival, Durian Festival, traditional ceremonies, and others.
- c. Accessibility, related to various efforts specifically made to reach tourist attractions, in this case the easier tourist attractions are found, the higher the interest of tourists to visit.
- d. Ownership and the use of the land that affect the location of tourist attractions and the direction of the policies that will be developed there, e.g. ownership such as private land or government owned.
- e. Tourism support facilities and infrastructure. While tourism facilities include transportations, travel agents, lodgings, restaurants, tourism infrastructure includes communication, electricity, water supply, banking system, and health services. Complete facilities and infrastructures will result tourists to stay longer in that location [5].
- f. Society, the role of the community or society is significant as the owner of tourist attractions. Therefore, the government regularly conducts outreach to the community in the form of developing a tourism-aware community [6].

Gastronomic Tourism

According to Nugroho (2020:56), Gastronomic or culinary management is the art or science of good eating. A shorter definition explains that gastronomy is everything related to the enjoyment of eating and drinking. Based on the explanation mentioned above, it can be interpreted that the gastronomic studies (science) contains the culture and the history which

then become one cultural identity of a region. Gastronomy study corridors generally emphasize four elements, namely: [7].

1. History: related to the origin of raw materials, how and where they were cultivated.
2. Culture: related to the factors that influence the local community to consume these foods.
3. Geographical Landscape: related to environmental factors (nature & ethnicity) that influence the community to cook the food.
4. Cooking method: related to the cooking process in general but not about technical cooking as a gastronome does not have to be able to cook.

These four elements are then called *tangible* (real, clear and concrete) which is always used as a benchmark for western society when talking about gastronomy. According to Taqwani in [8], it is explained that gastronomy is a study of the relationship between culture and food, where gastronomy studies various cultural components with food as the center that is related to culture. Gastronomy is formed because gastronomy is a product of cultivation that occurs in agricultural activities in order to produce the color, aroma, and taste of a food whose origins can be traced from the environment where the raw materials are produced.

Tourist attraction

According to [9], attraction can be interpreted as a tourist object (both tangible and intangible) that provides enjoyment to tourists. From the previous explanation explanation, it can be concluded that attractiveness is a product of a tourist destination which can be real (goods) or intangible (services) that can provide enjoyment to tourists. According to Damanik and Weber in [9], product quality must have 4 things, including:

1. Uniqueness
Uniqueness is a combination of rarity and unique attractiveness attached to a tourist attraction. This is a product advantage in market competition.
2. Authenticity
Authenticity is a value category that combines the natural, eco-friendly and earthy characteristics of an ecotourism attraction.
3. Originality
Originality reflects authenticity or purity which portrays how far a product is not contaminated by whether or not it adopts a value or model with its original value.
4. Diversity
Diversity or product diversity is the variety of products and services offered.

According to Mariotti in [10], tourist attractions are divided into two, tourism resources and tourist services. Tourism resources are also called attractive spontaneity, which is defined as everything that exists in a tourist area and becomes an attraction for tourists. For example, objects that exist in nature (sights, climate, land contours, or flora and fauna), human creations (related to culture and historical objects), and the way of life of the local community or the way of life (local culture). Meanwhile, tourist service is also known as an attractive device, which includes all facilities and activities that are commercially prepared by other companies. Even though tourist services are not a direct part of a tourist attraction, their presence is also considered necessary.

Culinary Tourism

According to [2] *Voyages culinaires* (France) or *culinary travel* (English) or *culinary tourism* is a travel which is strongly related to cooking. The International Culinary Tourism Association (ICTA) says that culinary tourism is an activity of eating and drinking that is carried out by every visitor or tourist who travels. In contrast to other tourism products such as marine tourism, cultural and natural tourism which can be marketed as the main tourism product, culinary tourism is usually marketed as a supporting tourism product. Based on his motivation, Hall, C.M, Sharples, L., et al in [10] divides food tourism into three levels, namely:

1. Gastronomic Tourism.

This type of tourism is carried out by tourists with very high motivation towards certain foods or drinks in certain areas. The desire to visit is usually associated with high food prices, five-star restaurant categories, wineries, or festivals.

2. Culinary Tourism.

The desire to visit local festivals, markets, or plantations because they are part of the tourist destinations they participate in.

3. Rural/Urban Tourism.

This type of tourism views food as part of the necessities of life. Tourists' interest is not in the food, but if they feel a bad taste, they are still interested in trying it.

In Indonesia, the trend of culinary tourism has started to grow rapidly since television shows started broadcasting culinary travels, walks, or hunting such as *Makan Besar*, *Detektive Rasa*, *Bikin Laper*, and others featuring culinary delights from various regions. Since then, food has often been used as an object that tourists deliberately seek and pursue when visiting an area.

According to [12], culinary tourism is one of the tours that is developing in the Special Region of Yogyakarta. There are several ways to attract tourists to come to visit and gain experience. By utilizing the presentations, appearances, materials, equipment used to make or serve the dish, the place to serve the dish, the price, the history about the name and designation, they would become something attractive and knowledgeable for tourists who come. Culinary tourism has 2 options for tourists, namely local dishes and general dishes that have nothing to do with local culture.

3. Research Method

The research method applied is a qualitative research method. The object of this research is Bakpia Pathok as one of the traditional foods of the Special Region of Yogyakarta with Bakpia Pathok 25 at the Bakpia Pathok sales center in Pathok Village which is on Jalan Karel Sasuit Tubun Jl. Disclaimer 2 No. 504, Ngampilan, Yogyakarta City, Special Region of Yogyakarta, as well as the DI Yogyakarta Cultural Value Preservation Agency (BNPB), Gastronomy Experts and DI Yogyakarta Tourism Office as the research subject. Furthermore, the supporting informants are tourists who come to Bakpia Pathok 25 in Pathok village. This study aims to determine the potential of Bakpia Pathok gastronomic tourism as a culinary tourist attraction in Malioboro, Yogyakarta. The sample populations in this study is Bakpia Pathok 25 and the method used is purposive sampling with criteria 1) Bakpia Pathok 25 directly offers testers to tourists or visitors for all the flavors they sell. 2) the owner or manager can explain the origins of gudeg. 3). Bakpia Pathok 25 allows researchers to see directly the process of making Bakpia and packaging Bakpia products. The data collection technique, namely in-depth interviews is used to reveal existing facts, observation, documentation and literature studies, to plan, finalize, and place sources of theory/other relevant data regarding conservation bakpia pathok 25 as a culinary tourist attraction [13]. SWOT analysis is used as the data analysis which

functions to obtain an overview of internal and external factors that influence the potential of Bakpia Pathok gastronomic tourism as a culinary tourist attraction in Malioboro, Yogyakarta.

4. Result and Discussion

Gastronomic “Bakpia Pathok 25”

1. History of Bakpia “Pathok 25” in Yogyakarta

The history of pia was first introduced in southern China. This cake is made from a mixture of wheat flour and lard in order to finally become crispy and layered. The layer is produced from the addition of lard to the dough. Some of the Bakpia skin dough is a little hard and chewy (wet Bakpia) and some are thin and crunchy (dry Bakpia). From the results of the interviews that the researchers conducted with the informants, show that the history of Bakpia Pathok is a typical Chinese food called "Tou Luk Pia" which is defined as green bean pia cake. This food was then brought by the Chinese to Indonesia in the 1948s. The variety of Bakpia fillings in the city of Yogyakarta has now varied. Some are sweet and some are savory.

Bakpia which is originated from China has a larger size with fillings in the form of processed pork and eggs. Since the majority of Yogyakarta is Muslim, the immigrants from China who made Bakpia then make innovation so that Bakpia could be accepted by the people of Yogyakarta. The innovation done was using vegetable oil and green bean as filling for the replacement. The reason for using green beans in the Bakpia filling is quite good since green beans have a soft texture and have a savory taste. In addition, the use of brown sugar and granulated sugar in the process of making the Bakpia filling makes the Bakpia filling taste sweet and legit in accordance with the majority of Yogyakarta people preferred taste, which is sweet. According to sources in the interview, it is said that a sweet taste emerged in Yogyakarta because of the existence of many sugar factories in the city of Yogyakarta during the Dutch colonial period. It is also said that apart from Bakpia, there are other foods that have a sweet taste and are typical food icons for the city of Yogyakarta, namely Gudeg and Geplak. Meanwhile, according to [13] in his article, it is said that throughout the 19th century, sugar was the main export from the Dutch colonies, reaching 77.4% of total exports in 1840. It was in these years that capital owners started running their business in the Vorstenlanden region, including the city of Yogyakarta.

From the explanation above, it can be concluded that the sweet taste has existed since 1825 during the Dutch colonial period. The sweet taste is produced from cane sugar which was forcibly planted by the people of the city of Yogyakarta on the orders of the Dutch East Indies government. Sugarcane planting was carried out because the Dutch East Indies government experienced a deficit due to the Diponegoro War in 1825-1830. For this reason, the Chinese descendants then used granulated sugar in the process of making Bakpia fillings which results a sweet taste appearing in Bakpia preparations until now.

2. Culture of “Bakpia Pathok 25”

In the past, Bakpia still used newspapers and baskets to wrap it. However, it has now developed into cardboard boxes. In the development of variations, the fillings of Bakpia are not only green beans, but there are also other flavors such as chocolate, cheese, purple sweet potato and others. The marketing of Bakpia has also spread to several areas and SMEs existed in Yogyakarta such as in Sleman Minomartani, namely Bakpia Mino, in Srandakan, Trimurti village, in the Beringharjo market, and in *angkringan*. This is in accordance with what was said by the informant who said that the combination of acculturation found in Bakpia Pathok 25, namely the existence of Bakpia in Yogyakarta, cannot be separated from this China figure,

Kwik Sun Kwok who first brought Bakpia to Indonesia, more precisely to the Special Region of Yogyakarta at first Kwik Sun Kwok when he rented a plot of land from a native named Nitigurnito. At that time, Kwik Sun Kwok sold his Bakpia on Jalan Suryowijayan. As the time goes by, Nitigurnito also started making Bakpia.

At that time, Kwik Sun Kwok only produced small amount of Bakpia because those who bought it were only people who knew him as at that time, the raw material for making Bakpia used pork oil, in contrast with the majority of Yogyakarta people who are Muslim. The material was then replaced with palm oil. In 1948s, Kwik Sun Kwok's relatives who at first only supplied charcoal as fuel, also participated in becoming Bakpia producer. In 80s decade, Bakpia in Yogyakarta began to more famous and its name began to be known by the public. The source also said that Bakpia pathok was also used as a snack served at the Yogyakarta Palace when the Dutch came to Java, especially in the City of Yogyakarta, they ate this Bakpia. Bakpia is used as a snack that can be consumed any time. Not only it can be consumed any time, Bakpia pathok could also be recognized by the people of the city of Yogyakarta as in the ancient times, it was also used as a snack during the Dutch era. Yogyakarta City Palace then provided tea to drink as the companion to eat Bakpia. The source also added that bakpia pathok is also used in the Bakpia merti carnival procession as a form of gratitude for the people of Ngampilan Pathuk for the abundant sustenance by producing Bakpia. This event was first held in 2012 and is currently being carried out by the people of Ngampilan Pathuk residents 8 times and the last carnival was being held in 2019. The following pictures are activities carried out during the Kirab Merti Bakpia event which was held as a form of gratitude for the Ngampilan Pathuk residents.



Figure 1 Merti Bakpia Kirab event in, 2019

Source: <https://kumparan.com/tugujogja/merti-Bakpia-acara-syukuran-pengusaha-Bakpia-di-yogyakarta-1s5rqT1YBE6/full>

3. Making Method of “Bakpia Pathok 25”

[14] in his research said that the process of Bakpia pathok making carried out by Bakpia entrepreneurs in the Patuk area mostly uses equipment with technology that is not as modern as it is today. The principle of the making process from raw materials to finished products is divided into three parts, namely: 1) processing preparation, 2) making ingredients and fillings, 3) making Bakpia skin dough. This is in accordance with what was disclosed by the following sources:

"From buying the peanut kernels, breaking, soaking, washing, separating the contents of the peanuts and the skin until they are clean and then steamed. After they are soft they are then ground. The next process is then mixing the nuts, sugar, salt and oil and it is almost the same process as making dodol. Until the new Kalis is ready. After that, making the skin from flour using vegetable oil, salt, a little water then filled with the

peanut sauce earlier is proceeded. Other flavors include cheese, chocolate, pineapple, the premium ones are special." (Informant 1, 2021)

In addition, Chef Made Witara revealed that the process of making Bakpia is as follows:

"The Process of Making Bakpia Pathok The first step we have to do is to make the Bakpia fillings first. The trick is to steam the green beans that have been drained for about 20-30 minutes until the green beans expand and then remove from heat. Next is to add the granulated sugar, brown sugar, salt, coconut milk and pandan leaves. Cook until it thickens evenly or is smooth and don't forget to add vegetable oil before turning off the heat. Stir the mixture until it thickens evenly and feels smooth. Remove and wait until it cools slightly then form into small balls. When it's done, we make the Bakpia layer material by stirring all the layer ingredients until they are smooth, then set aside. To make Bakpia skin, heat the water but don't let it boil, then add the sugar, stir until all the sugar is dissolved and evenly distributed, then remove from heat. After that mix the flour and salt until blended, pour in the sugar solution water little by little while kneading until it is smooth.

- Pour vegetable oil while kneading until smooth and smooth.
- Take the dough approximately 10 grams. Flatten the dough, then take a little layer dough, flatten it on the surface of the previous dough until it is even.
- Fold the dough and glue the ends to form a circle.
- Soak the round dough into the remaining oil for about 15 minutes.
- Flatten the dough until it's a little thin, then fill it with the stuffing mixture, form a flat round.
- Bake the filled dough into the Bakpia bread oven with a temperature of 200 degrees Celsius until cooked for about 15-20 minutes. So that the yellow color is evenly distributed over the top of the bakia, we can turn the dough over and over." (Informant 3, 2021).

From the data above, it can be concluded that the method applied in Bakpia Pathok 25 making process uses the Dry Food Processing Technique, namely the Baking or Dry Heat method. Green beans are broken down into two parts using a seed crushing machine. The goal is to make it easier to exfoliate when soaking.

Milled green beans are soaked and washed. Soaking was carried out for 3 hours using a drum. Steaming green beans aims to facilitate the crushing process. Green beans are steamed for 1 hour using a boiler. Stir every 15-25 minutes so that the green beans are cooked perfectly.

The crushed green beans are then put into dough. The dough is done in the bowl mixer with the help of the heat. First the vegetable oil is heated before adding the salt and then adding the crushed green beans.

High protein flour, medium protein flour, salt, sugar, oil and water are mixed using a mixer for 30 minutes. After mixing the dough until smooth, then do the rolling with a roller machine for 5 minutes. Here is a picture of the process of bakpia pathok making.



Figure 2 Equipment Used

Source: Field Observations, 2023



Figure 3 Bakpia Pathok 25 Making Method

Source: Field Observations, 2023

Gastronomy Tourism Potential of “Bakpia Pathok 25”

In analyzing the gastronomic tourism potential of Bakpia Pathok as a culinary tourist attraction in Malioboro, Yogyakarta, a SWOT analysis is needed to get an overview of the advantages, disadvantages, challenges and threats faced. The formulation of the SWOT analysis of Bakpia Pathok as the traditional food was concluded through the results of a literature study and in-depth interviews that were conducted with the informants. The following are the results of the analysis that the authors formulated:

1. Strength

- a. Prioritizing the quality of raw materials used
- b. Cooperating with travel agents and various parties in the tourism industry
- c. “Bakpia Pathok 25” enabling to tell the origins or history of Bakpia
- d. Showing directly the production or method of making Bakpia to tourists

2. Weaknesses

- a. The length of the product and packaging innovation process
- b. The owner who pays only a little attention to promotions
- c. Lack of cooperation with tourism agencies and travel bureaus

3. Opportunity

- a. New product additions
- b. The development of marketing technology through the internet
- c. Strong interest from many tourists in the manufacturing process
- d. Geographic landscape that can be considered good

4. Treat (Threat)

- a. The increased raw material prices
- b. The rise of innovative competitors

Referring to the SWOT analysis above, Bakpia Pathok 25 can be considered to have the potential to develop as a gastronomic tourism and culinary tourism attraction in Yogyakarta, especially in Malioboro tourist area. The strengths of history and origins in Bakpia Pathok, Culture and Methods of Making Bakpia Pathok can be the source of special interest tourist attractions. This power is categorized as an attractive spontaneity created by humans which is a tourist attraction [15].

Bakpia has an interesting history or origins and Bakpia Pathok 25 employees can tell this storytelling about Bakpia to tourists. This storytelling makes tourists curious and wants to know more about the history or philosophy of Bakpia. Indirectly, the knowledge about Bakpia is added to the tourists visiting Bakpia Pathok 25.

Tourists can directly see and involve themselves in the process of Bakpia making which use the dry heat method which seems easy. In addition, there is no difference in taste, aroma and color in Bakpia from time to time. Until now, the taste of Bakpia Pathok is sweet and savory, which can be experienced from the fillings and skins of Bakpia.

Not only those aspects that can be experienced, but tourists can also experience cultural aspects that they can feel when Kampung Pathok, which is the only Bakpia producing area in the city of Yogyakarta, hold the "Merti Kirab Bakpia" traditional event. The event was first held in 2012 and the last one was in 2019. This makes the "Merti Kirab Bakpia" event become a tourist attraction for tourists visiting the city of Yogyakarta.

The raw material for Bakpia filling, green beans, is imported and purchased from farmers directly from Demak and Jombang, apart from those, they are imported directly from agricultural product containers in Surabaya. By bringing raw materials directly from mung bean-producing areas, prices can be reduced and the quality of raw materials can be ensured.

The originality and the authenticity or the purity of the fillings of the Bakpia itself is still the same as today. The addition of flavors to Bakpia such as *kumbu* or red bean, chocolate, cheese, durian, green tea, cappuccino and purple sweet potato is the result of the innovation "Bakpia Pathok 25" which makes tourists interested in these new tastes.

From the description above, it can be concluded that the origin or history, culture, and method of making "Bakpia Pathok 25" are the potential that can be developed as a gastronomic tour and culinary tourist attraction in Malioboro, Yogyakarta.



Figure 4 Pathok 25 flavors of Premium Green Beans, Premium Greentea, and Green Beans

Source: Field Observations, 2023

5. Conclusion

Based on the research that the researchers have done regarding the analysis of the gastronomic tourism potential of Bakpia Pathok as a culinary tourist attraction in Malioboro, Yogyakarta, the conclusions are as follows:

1. Bakpia has an interesting history or origins, "Bakpia Pathok 25" employees can tell Bakpia storytelling to tourists. This storytelling makes tourists curious and wants to about the history or philosophy of Bakpia and it indirectly adds the knowledge about Bakpia to tourists visiting "Bakpia Pathok 25".
2. The culture that Bakpia has is like the combination or acculturation between the Chinese, namely China. Bakpia was consumed during the Dutch colonial period as Camila. Bakpia has become known among the public, especially Yogyakarta City and the annual event called "Kirab Merti Bakpia" as a form of gratitude from the residents of Pathok village in order to receive abundant sustenance from the existence of Bakpia Pathok business
3. The manufacturing method uses the dry heat method, tourists who come to visit are allowed to see and involve in Bakpia Pathok making process and they can take the results home. Therefore, this potential will only be limited to discourse if it is not supported by related parties, including the government of Yogyakarta and especially, the tourist agencies and regional tourism activists who actively carry out culinary and cultural promotions and festivals if Bakpia Pathok is considered capable of becoming one of the gastronomy tourisms and culinary tourist attractions in Yogyakarta, especially the Malioboro Tourism Area, as strategic steps.

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