



Gastronomic Travel Exploration Based on Healthy Traditional Beverage

I Gede Wiwin Suyasa*

Ambarrukmo Tourism Institute, Yogyakarta

Correspondence: E-mail: wiwin.visionplanner@gmail.com

ABSTRACT

One beverage with a unique presentation from Yogyakarta is Wedang Uwuh. Besides the presentation and health benefits also interesting to become a gastronomy tourist attraction that is unknown by the tourist who comes to this city. This paper aims to reveal how and why the concoction of the sacred and highly respected Sultan became the drink of ordinary people and develop a gastronomic sightseeing tour, adopting a phenomenological hermeneutic of study of literature methods approach to enable the bracketing of literature phenomena, combined with informant interview to gain a blended analysis that brings a different perspective of wedang uwuh historical interpretation. To ensure attractiveness in developing the Wedang Uwuh Gastronomic sightseeing tour and present the uncovered narration behind Wedang Uwuh, we are adopting the gastronomic tourism component method. The result finding that this beverage is part of ordinary people's tradition and since the reign of Mataram Kingdom. Wedang uwuh has at least 14 medical benefits for health. It is a unique blend made by the courtiers of Sultan Agung when accompanying the great Sultan meditating in order to determine the location currently known as Imogiri. However, the other perspective there was a "pagebluk" or pandemic in the form of typhoid and plague, where such a concoction was an immune booster to fight the pandemic. With such an interesting historical background and the extraordinary benefits of this wedang uwuh, it deserves to be the main object of a gastronomic tour package.

ARTICLE INFO

Article History:

Submitted/Received 29 Sep 2022

First Revised 20 Oct 2022

Accepted 30 Nov 2022

First Available online 01 Dec 2022

Publication Date 02 Dec 2022

Keyword:

Wedang Uwuh;

Pagebluk;

Traditional Blend;

Uniquely Yogya

1. INTRODUCTION

Gastronomy is currently being discussed by many parties, ranging from tourism actors in general and culinary actors to culinary experts, health nutritionists and even historians. Indonesia's gastronomic phenomenon is that it has more than 77 native sources of carbohydrates, more than 400 types of fruit, and 273 vegetables; complemented with 65 spices, the potential for Indonesian culinary preparations will readily reach thousands. Coupled with multidisciplinary aspects of gastronomy connected with history, culture, society, geography, culinary, agriculture, taste and its habitual impact on the community and society, Indonesia should be able to position itself as a great nation with complete gastronomic knowledge in the world.

Yogyakarta is famous for its solid and sustainable traditions and culture. Spices are an inseparable part of the daily life of its people. Yogyakarta cuisine has its characteristics, rich in variety, local ingredients based and growing from the grassroots, so Yogyakarta culinary is presenting Yogyakarta ordinary people's cuisine. Although, within the Yogyakarta palace walls, its gastronomic is no less varied and secretive.

Of the many dishes and drinks, wedang uwuh has a relatively prominent position in terms of its quirky name, where uwuh means trash; the ingredients are all local and available in the area. But yet, it is considered the sultan's favourite drink, but then, it breaks down among commoners as a tonic drink that strengthens the heart and liver.

This research aims to unravel the mystery behind Wedang Uwuh from its history, taste, and benefits for the health of the human body. This narrative disclosure about Wedang Uwuh was assembled as a gastronomic tour or sightseeing package by including ancient buildings from the Dutch era around the zero point of Yogyakarta and complemented by a visit to the Bering Harjo market, the silent witness of the city's journey and the dynamic history of Yogyakarta Palace.

2. LITERATURE REVIEW

Gastronomic tourism as a tourist activity related to visiting food producers, food festivals, restaurants and unique places to taste and enjoy certain types of food, witness the process of preparing cooking/food and or enjoying dishes cooked by famous chefs for example (Aiello, 2014; Bestari et al., 2022). There is also a shorter definition of gastronomic tourism as a tourism activity aiming to explore and improve traditional food/cuisine from specific areas (Dossa, 2003). Gastronomic tourism as a tourism activity with a character where the tourist experience is related to the food and other accompanying products enjoyed on their tour, Including the experience of enjoying traditional, authentic and or other innovative culinary dishes (Lin et al., 2022).

Gastronomy is a science related to how humans enjoy the food they prepare for survival, enjoyment and self-actualization (Trihartono et al., 2022). Behind that definition, food can be identified as the result of human activities in utilizing their environment to survive. Furthermore, she added that gastronomy is a continuation of the development of culinary products studied in food technology. Due to its nature as a multidisciplinary study, gastronomy cannot be separated from the perspective of history, social, cultural geography, culinary and its impact on society. The community impact caused is the formation of emotional attachments for community members because they must jointly cultivate existing food sources to form a geographical identity, which will ignite the economic cycle.

Referring to the expert understanding of gastronomy - from a tourism point of view - gastronomy can be an exciting tourist attraction that has enormous potential to be developed. To identify whether an object, attraction and cuisine can be further developed as gastronomic tourism. There are nine components of gastronomic tourism, known as the gastronomic tourism component (Dewi Turgarini et al., 2018). The nine components are:

- Traditional Culinary, local: dish name, recipe, how to make
- The history, tradition and philosophy
- Ingredient Raw/ Foodscape (foodscape)
- Method of serving
- Method tasting (organoleptic: Flavor (smell), Consistency Stability of determination), Texture/ shape/form (Order of cut forms), Visual appeal the attraction of passing fragrant smell) and the serving temperature.
- Educational value on cultural inheritance to other generations, interesting to research or write about
- Value and Nutritional benefits
- Unforgettable experience
- Ethics and etiquette

Developing gastronomy tourism involves multi variables, there are 9 stakeholders must involve according model creativepreneurship gastronomic development Nona Helix (D Turgarini, 2021). Wedang Uwuh is a unique concoction that later became a favourite wedangan or traditional drink of the commoners, as well as the pride of Yogyakarta.

3. METHODS

This study uses a phenomenological hermeneutic research approach. The secondary data are gathered through observing and capturing perspectives of wedang uwuh from various study literature as phenomena and completing it with semi designed interview of the respected wedang uwuh connoisseur at Bering Harjo Market to develop the best possible interpretation of wedang uwuh history. Then followed by composing a historical narration and sightseeing map of the wedang uwuh gastronomic travel pattern in Yogyakarta. To ensure attractiveness in developing the Wedang Uwuh Gastronomic sightseeing tour and present the uncovered narration behind Wedang Uwuh, we are adopting the gastronomic tourism component (Dewi Turgarini et al., 2018).

4. RESULTS

According to a hereditary narrative inherited by Mbah Sukri, a wedang uwuh compounder at Bringharjo Market, the existence of wedang uwuh originated from a story related to the Royal Highness (Sinuwun) Sultan Agung Hanyokrokusumo (the King of Mataram who was reigned in 1613-1645). The name of uwuh literally means the trash The narration starts when the royal highness (Sinuwun), with several courtiers, are looking for a place to be used as the royal family commemoration yard. They surrounded several places until they finally arrived at the Peacock Hill of Imogiri. A moment later, after "Sinuwun" meditation, he decided that Imogiri Peacock Hill was the commemoration yard of the royal family of Mataram.

Meanwhile, to fight the cold night at the peacock hill of Imogiri, the courtiers (Abdi Dalem) concoct a wedang ginger in a cup and then serve it to his highness. In such solemn meditations, the royal highness immerses himself in the dark of the night. He did not notice that some grumble, leaves and flowers were blown by the wind and entered the cup. To cut the story short, after completing his meditation, Sinuwun enjoyed the drinks served.

After a while, he began feeling a warm sensation on his body and was refreshed. Then immediately, he ordered the courtiers to record the ingredients of the drink, which became his favourite one. The following morning, when the sun rises, the courtier re-examines the cup, and it turns out that the cup of ginger he made has some more materials that might carry by the wind - it is uwuh the trash. Then the courtiers observe the uwuh and identify it as some herbal ingredients. Since then, the courtier has included that uwuh trash as a mixture of Sinuwun's favourite drink (Wedang), which is nowadays known as Wedang Uwuh.



Source: Processed, 2022

Wedang Uwuh Ingredients

It was discovered that the ingredients used in the concoction of wedang uwuh are several medical spices such as ginger, shaved secang wood, cinnamon flakes, dried clove leaf, dried clove flowers and stems, lemongrass, and nutmeg leaves. From various studies, Wedang uwuh is indicated to have 14 essential benefits according to the ingredients and the combination of various spices in the concoction (Gunawan, 2020; Rahmawati, 2011; Sinarsih & Anton, 2022).

1. Resolve uric acid and joint assessment from lemongrass, ginger, and cardamom leaves.
2. Prevents heartache (cinnamon lemongrass, clove leaves)
3. Counteract radical free ion (cinnamon cardamom).
4. Increase the immune system and nourishes the liver and kidneys (cardamom, nutmeg, lemongrass, ginger).
5. Treat cough and cold (cloves, cardamom, nutmeg, rock sugar)
6. Antioxidants (cardamom, cloves)
7. Anti-inflammation (cinnamon, lemongrass, cardamom)
8. Stabilize Haemoglobin (sugar cane, secang)
9. Antimicrobial (clove)
10. Anti-Allergy (Cinnamon)
11. Stabilize the blood sugar (Lemongrass, Ginger)
12. Anti-cancer
13. Prevent osteoporosis (clove)
14. Combat HIV 1 (Cinnamon, secang)

The finding from previous research on wedang uwuh is impressive, particularly from its biochemical benefits. Its ability to boost immunity and anti-inflammatory sparked a more profound curiosity about the story behind the history of wedang uwuh, which had been circulating in the community.

It seems that there are more serious things than simply finding a place to worship the royal family's ancestors. Extending the study to the historical note, in the chronicle of Sangkala, that in the period 1625-1627 and 1643-1644, there was a "pagebluk" or pandemic in the form of typhoid and plague. The bubonic plague and typhoid pandemics were thought to have occurred as the impact and consequences of Sultan Agung's war strategy to win over Blitar by spreading disease through the river (Reid, 2011).



Source: Dinas Kebudayaan Yogyakarta, 2022

Sultan Agung Hanyakrakusuma

Sakala also reported that the source of the pandemic was the carcasses of rats and other animals. Those carcasses were dumped into sacks, and then palm sugar was added to speed up the rotten process. To spread the disease, the sack of those rotten animals was then immersed in the upper reaches of the river and let the toxic germs flow down the river to weaken the opponent downstream of the river, so they were easily conquered.

It is also indicated that the pandemic lasted for two years and also infected the Mataram troops, as well as the Mataram residents. Furthermore, it is alleged that the failure of Sultan Agung's attack on Batavia was because of the badly infected troops. And there was an indication that Sultan Agung himself was badly infected and dead in 1645.

Analysis of folklore data, chronicles and records of Dutch publications narrowed down the possibility that wedang uwuh was the palace's response to the pandemic that hit Mataram when Sultan Agung was in power. This interpretation uncovered and further explained why wedang uwuh, from such a Sinuwun favourite, became the commoner's favourite.

Preparing wedang uwuh is very simple; after collecting the ingredients, the process begins by making roasted ginger and smashing it until smooth. Next, boil the ginger until the juice comes out; add cloves, dried clove leaves, cinnamon leaves, nutmeg leaves, shaved secang redwood, and rock sugar. Allow all ingredients to boil for 15 minutes until they become brick red. Finally, pour the wedang uwuh into a glass. It may be served filtered or unfiltered. The unfiltered wedang uwuh usually serve in a clear glass showing up the uwuh for artistic effect. We also observed that there are kinds of higher quality wedang uwuh with additional cardamon and nutmeg in it. Cardamon and nutmeg are considered "expensive" ingredients, so the commoners can only afford to use its dried leave. It also goes with the rock sugar; in higher quality, they are using honey instead.

Currently, all wedang uwuh ingredients are available as sun-dried spices, so their nutritional content is not lost. It comes in modern packaging and can be consumed immediately by washing the ingredients with drinking water and then brewing it to draw out the substances. Then, Wedang uwuh is ready to be served.



Source: Internet free image of wedang uwuh, processed (2022)

Wedang Uwuh

Wedang Uwuh's remains the most popular in Pasar Bering Harjo. This market was built not long after establishing the Yogyakarta sultanate palace in 1758. Yogyakarta residents and its surroundings use the market area for economic transactions. Then on March 24, 1923, the Yogyakarta Palace commissioned *Nederlansch Indisch Beton Maatschappij* (Company Dutch East Indies Concrete) from Surabaya to build it. The development starts from the west in the form of offices and kiosks. By August 1925, 11 stalls had been completed, and others followed gradually. The name of Beringharjo was given after the reign of Sri Sultan Hamengku Buwono VIII on March 24, 1925. In Javanese, the name Beringharjo was chosen because it has a regional meaning which was originally a banyan forest and then transformed into a market expected to bring prosperity to Yogyakarta.

Using the gastronomic tourism component analysis (Dewi Turgarini et al., 2018), we tabulated wedang uwuh astronomical attractiveness according to the nine requirements.

Table 1. Wedang Uwuh Gastronomic Tourism Component Analysis

Gastronomic Tourism Component		
1	Traditional Culinary	Unique name of Wedang Uwuh – the trash concoction. Introduced in 1625
2	The history, tradition, and philosophy	The told story of such a refreshing concoction and the untold story of a man-made pandemic
3	Foodscape	All local ingredients, produce and used locally available at the oldest traditional market of Bering Harjo.
4	Method of serving	Mostly Warm, in a cup or a clear glass or Plunger for fancy style
5	Method tasting	Valuable trash in a clear reddish liquid, refreshing spices aroma upon zipping, cooked sugar to personal preference, served warm to Luke-warm
6	Educational Value	History, Health, Immunity, man-made pandemic
7	Nutritional benefits	14 medical benefits and immune booster
8	Unforgettable experience	Interesting story, historical sites visit. Combined walk, becak or horsecart (Andong), drinking in the traditional market and also in 5-star hotel
9	Ethics and etiquette	Smart casual history telling, smart casual outfit

Source: Processed, 2022

The Wedang Uwuh gastronomic tour package itinerary is designed to start from the Gathering Point at the Zero point of the city of Yogyakarta, precisely in front of the 1949 general attack monument.



Source: Processed (2022)

Wedang Uwuh Gastronomy Tour Package

From this point, participants are invited to observe the existence of monuments and historic buildings around the zero point, which include the post office building, BNI building, and general attack monument on March 1, 1949; history stands the use of the Dutch era and its current use (20 - 30 minutes). Next, walk to Fort Vredenburg to observe the history and current designation as a museum of struggle. Then go to Bering Harjo Market, about a 10 to 20-minute walk. Participants might have some iconic Malioboro street selfie or group photographs.

The journey continues to Bering Harjo Market to observe historical traces and its development as a cultural heritage and the economic cycle of the people of Yogyakarta. In the Baring Harjo market, participants are invited to visit the fashion section (batik and others), the leather craft section and empon empon spices; get to know the spices and essential ingredients of wedang uwuh directly from the brewers and traders, followed by enjoying wedang uwuh Mbah Sukir in the middle of the market (60 - 90 Minutes). The last destination is Grand INNA Garuda by Becak or Andong for 10 - 15 minutes to enjoy Wedang Uwuh with five-star service (20 - 30 minutes). Wedang Uwuh's gastronomic trip ended.

5. CONCLUSION

This research has interesting historical background, coupled with the 14 extraordinary benefits of this wedang uwuh, when mapped with Nona Helix, it is identified that wedang uwuh deserves to be the main object of a gastronomic tour package. Wedang Uwuh Gastronomy Tour is designed as a package of 3 to 4 hours, depending on the number of participants. For example, if the participants are between 2 and 4, it can take 3 hours; if there are more than four, it will take at least 4 hours.

The pattern of this package is to combine exploring the Zero point of the city of Yogyakarta as an area that is closely related to the history of the city of Yogyakarta by walking, exploring the market, riding Andong or Becak for shopping and enjoying wedang uwuh in the middle of the market and also in five-star hotels, to get a different psychological sensation. This comparison of psychological effects will, at the same time, become the subject of a survey and analysis of the behaviour of Wedang uwuh lovers, which will be measured by combining attitudes and perspectives (an analysis of "the core value" of Wedang uwuh).

6. ACKNOWLEDGMENT

This article was compiled with the help and support of various parties. The highest appreciation to the entire STIPRAM academic community for the conducive learning atmosphere at the campus and during the online session. Appreciation certainly extended to Dr (can) Pipin Kusumawati S.Pi, M.Biotech who patiently served questions related to gastronomy throughout the lecture. Mr. Sonny Wicaksono, who is willing to be a resource person regarding the composition of wedang uwuh. Mr. Joni Suhartawan, who accompanied the shooting for the video narration of wedang Uwuh, and other parties who have provided support so that this article can be appropriately arranged and on time.

7. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

8. REFERENCES

- Aiello, L. (2014). E-Relationship Marketing and Accessibility Perspectives. In *Handbook of Research on Management of Cultural Products*: IGI Global.
- Bestari, N. M. P., Suryawan Wiranatha, A., Oka Suryawardani, I. G. A., & Darma Putra, I. N. (2022). Rejuvenating Cultural Tourism Through Gastronomic Creative Tourism in Ubud Bali. *Mudra Jurnal Seni Budaya*, 37(2), 136–145.
- Dossa, K. B. (2003). Non-Resident wine tourist markets. *Journal of Travel and Tourism Marketing*, 14(3–4), 1–34.
- Gunawan, B. (2020). Pendampingan Pengolahan dan Pengemasan Tanaman Obat Keluarga di Dusun Kemesu Kulon Progo Daerah Istimewa Yogyakarta. *PengabdianMu: Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 5(2), 146–153.
- Lin, M. P., Marine-Roig, E., & Llonch-Molina, N. (2022). Gastronomy Tourism and Well-Being: Evidence from Taiwan and Catalonia Michelin-Starred Restaurants. *International Journal of Environmental Research and Public Health*, 19(5).
- Rahmawati, F. (2011). Kajian Potensi "Wedang Uwuh" sebagai Minuman Fungsional. *Prosiding Pendidikan Teknik Boga Busana*, 6(1).
- Reid, A. (2011). *Asia Tenggara Dalam Kurun Niaga 1450-1680 Jilid 2: Jaringan Perdagangan*

Global. Yayasan Pustaka Obor Indonesia.

- Sinarsih, N. K., & Anton, S. S. (2022). Kajian Kimia Wedang Uwuh Sebagai Minuman Kesehatan Herbal Tradisional. *Jurnal Yoga Dan Kesehatan*, 5(1), 1–13.
- Trihartono, A., Santoso, B., & Bayu Patriadi, H. (2022). Indonesian Gastronomy (Volumes 1 and 2). *The Journal of Indonesia Sustainable Development Planning*, 3(1), 101–103.
- Turgarini, D. (2021). The Salapan Cinyusu (Nona Helix) as a “creativepreneurship” support model for gastronomy tourism in Bandung city. In *In Promoting Creative Tourism: Current Issues in Tourism Research* (pp. 429–437). Routledge.
- Turgarini, Dewi, Baiquni, M., & Harmayani, E. (2018). The Multiplier Effect of Buying Local Gastronomy: Case of Sundanesse Restaurant. *E-Journal of Tourism*, 54.