CULTURE AND EVOLUTION OF BAKPIA PATHOK TASTE AS A GASTRONOMIC TOURIST ATTRACTION IN YOGYAKARTA

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ABSTRACT
The purpose of this study is to find out the culture, history, and evolution of the taste of "Bakpia Pathok 25" and analyze its gastronomic tourism potential as a culinary tourism object in Malioboro, Yogyakarta. This research applies qualitative methods. The study population in this study was limited to Bakpia Pathok 25 which is only located in Kampung Pathuk because of its famous reputation in Yogyakarta. The sampling techniques used for this study were interviews, observation and documentation. SWOT analysis is used as data analysis to get an overview of internal and external factors that affect Bakpia Pathok 25 as a potential for gastronomic tourism and culinary tourism attraction. The results showed that the history of Bakpia Pathok 25 is a typical Chinese food called "Tou Luk Pia" which is then interpreted as mung bean pia cake. The Chinese then brought this food to Indonesia in the 1948s. Culture "Bakpia Pathok 25 Bakpia is a form of food acculturation in the culinary field that occurs between Indonesian and Chinese people and by producing bakpia, the bakpia merti procession is held as a form of gratitude of the Pathuk people for abundant sustenance.

Keywords: Culture, History, Gastronomy

INTRODUCTION
Indonesia is a country that has been visited by many foreign tourists with significant growth in the number that continues to increase. In addition to selling natural beauty, Indonesia also has various types of tourism such as natural tourism, cultural tourism and artificial tourism and each has its own tourist attraction. From this type of tourism, artificial tourism, especially culinary tourism is currently considered popular among tourists. Culinary tourism is an experiential trip to a gastronomic area for recreational or entertainment purposes that includes visits to primary and secondary food producers, festivals, food fairs, events, farmers markets, cooking events and demonstrations, tasting quality food products, or activities related to culinary tourism. (World Tourism Organization. 2012)

The term culinary is part of Gastronomy. Culinary has a meaning that is synonymous with the term Cuisine. Culinary tourism as a tourism industry related to the provision of food and beverages is experiencing rapid development due to the current trend of tourists to visit a tourist area to find or hunt for regional specialties. One of the contemporary tourist destinations that continues to grow is the Special Region of Yogyakarta. This city is famous for the word "Jogja". Yogyakarta Special Region 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. In addition to its typical food, Yogyakarta also has typical food souvenirs for tourists called Bakpia. Bakpia is known as one of the culinary specialties of Jogja.
There are several brands of Bakpia in the Special Region of Yogyakarta and one of the famous Bakpia brands in the people of the Special Region of Yogyakarta and its 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 mung bean cake. Bakpia is said to have appeared in Yogyakarta, especially the Patuk area, for the first time. Bakpia has been produced in this area since 1948. Initially, Bakpia was marketed without packaging and labels or retail. Over time, bakpia packaging began to develop using cardboard and labels attached. In 1980, along with the times, Bakpia's packaging label was often identified with a home address because it later became a cottage industry of the family business. In 1992, Bakpia began to be widely known by tourists and then experienced the peak of its fame as a typical souvenir of Yogyakarta until now.

**METHOD**

To achieve the research objectives, a qualitative approach through in-depth interviews was conducted with the owners of Bakpia Pathok 25 who have a role as strategists and decision makers. In addition, data was also collected through documentation studies on websites related to Bakpia Pathok 25. Data are analyzed using inductive techniques, where researchers leave problems out of the data or are left open for interpretation. The data were collected with careful observation, including detailed context descriptions with in-depth interview notes, as well as descriptive analysis results (Rizal et al., 2018). Data analysis is carried out using qualitative descriptive methods through a SWOT analysis model used as data analysis that serves to obtain an overview of internal and external factors that affect the gastronomic tourism potential of Bakpia Pathok as a culinary tourism object in Malioboro, Yogyakarta.

**LITERATURE REVIEW**

1. Tourism Potential

A place that has been designated as a tourist attraction should have the potential to attract tourists to visit. Potential as a change in the shape of the earth's surface as a result of natural processes 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 several factors that affect 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 are certain festivals such as the Dieng Cultural Festival, Durian Festival, traditional ceremonies, and others.

   c. Accessibility, related to various efforts specifically made to reach tourist attractions, in this case the easier it is to find tourist attractions, the higher the interest of tourists to visit.

   d. Land ownership and use that affect the location of tourist attractions and the direction of policies to be developed there, for example ownership such as private or government-owned land.

   e. Facilities and infrastructure supporting tourism. While tourism facilities include transportation, travel agents, lodging, restaurants, tourism infrastructure including communication, electricity, water supply, banking systems, and health services. Complete facilities and infrastructure will make tourists can stay longer in the location.
f. Society, the role of society or society is very important as the owner of tourist attractions. Therefore, the government routinely conducts socialization to the community in the form of tourism-conscious community development (Bafadhal, 2018).

2. Gastronomic Tourism

According to Nugroho (2020: 56), gastronomic or culinary management is the art or science of eating well. The shorter definition explains that gastronomy is anything related to the enjoyment of eating and drinking. Based on the explanation above, it can be interpreted that gastronomic studies (science) contain culture and history which later became one of the cultural identities of a region. The corridor of gastronomic studies generally emphasizes four elements, namely:

a. History: related to the origin of raw materials, how and where they were cultivated.

b. Culture: related to the factors that influence the local people to consume these foods.

c. Geographical Landscape: related to environmental factors (natural & ethnic) that influence society to cook food.

d. Cooking method: related to the cooking process in general but not about technical cooking as gastronomy does not have to be able to cook (Damayanti & Bagiastra, 2022).

These four elements are then called tangible (tangible, clear and concrete) which has always been used as a benchmark for western society when talking about gastronomy. According to Taqwani in Ketaren (2017), it is explained that gastronomy is the study of the relationship between culture and food, where gastronomy studies various components of culture with food as the center 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 origin can be traced from the environment where raw materials are produced.

3. Tourist attraction

According to Friska (2021), tourist attractions can be interpreted as tourist attractions (both tangible and intangible) that provide enjoyment to tourists. From the previous explanation, it can be concluded that attraction is a product of a tourist destination that can be tangible (goods) or intangible (services) that can provide enjoyment to tourists. According to Damanik and Weber in [9], product quality must have 4 things, including:

a. Uniqueness
   Uniqueness is a combination of rarity and unique attraction attached to a tourist attraction. This is the advantage of the product in market competition.

b. Authenticity
   Authenticity is a value category that combines the natural, eco-friendly, and unpretentious characteristics of an ecotourism attraction.

c. Originality
   Originality reflects authenticity or purity which describes how far a product is not contaminated by whether it adopts values or models with its original values or not.

d. Diversity
   Diversity or product diversity is the variety of products and services offered.

According to Mariotti in Noble (2019), tourist attractions are divided into two, tourism resources and tourist services. Tourism resources are also called interesting
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 (scenery, climate, soil contours, or flora and fauna), human creations (related to culture and historical objects), and the way of life of local people or ways of life (local culture). Meanwhile, tourist services are also known as attractive devices, which include all the facilities and activities prepared commercially by other companies. Although tourist services are not a direct part of the attraction, their presence is also considered necessary.

RESULTS AND DISCUSSION

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 to finally become crispy and layered. The resulting layer is from the addition of lard to the dough. Some Bakpia skin dough is rather hard and chewy (wet Bakpia) and some are thin and crispy (dry Bakpia). From the results of interviews conducted by researchers with informants, it shows that the history of Bakpia Pathok is a typical Chinese food called "Tou Luk Pia" which translates as green bean pia cake. This food was then brought by the Chinese to Indonesia in the 1948s. The variety of Bakpia fillings in Yogyakarta City has now varied. Some are sweet and some are savory.

Bakpia originating from China has a larger size with fillings in the form of processed pork and eggs. Because the majority of Yogyakarta's population is Muslim, the immigrants from China who made Bakpia then made innovations so that Bakpia could be accepted by the people of Yogyakarta. The innovation made is to use vegetable oil and green beans as a filling substitute. The reason for using green beans in Bakpia filling is quite good because 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 Bakpia stuffing makes Bakpia filling taste sweet and legit in accordance with the majority of Yogyakarta people who prefer the taste, which is sweet. According to the source in the interview, it is said that sweetness 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 besides Bakpia, there are other foods that have a sweet taste and are icons of typical food of 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 the owners of capital began to conduct 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 Yogyakarta at the behest 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, Chinese descendants then use granulated sugar in the process of making Bakpia filling which produces a sweet taste that appears in processed Bakpia until now.

Culture of “Bakpia Pathok 25”

In the past, Bakpia still used newspapers and baskets to wrap it. However, it has now developed into a cardboard box. In the development of variations, the filling of Bakpia is not
only green beans, but there are also other flavors such as chocolate, cheese, purple sweet potatoes and others. Bakpia marketing has also spread to several regions and SMEs in Yogyakarta such as in Sleman Minomartani, namely Bakpia Mino, in Srandakan, Trimurti village, in Beringharjo market, and in angkringan. This is in accordance with what was said by the informant who said that the combination of acculturation contained in Bakpia Pathok 25, namely the existence of Bakpia in Yogyakarta, cannot be separated from this Chinese figure, Kwik Sun Kwok who first brought Bakpia to Indonesia, more precisely to the Special Region of Yogyakarta at first Kwik Sun Kwok when renting a piece of land from a native named Nitigurnito. At that time, Kwik Sun Kwok sold his bakpia on Jalan Suryowijayan. As time went by, Nitigurnito began to make Bakpia.

At that time, Kwik Sun Kwok only produced Bakpia in small quantities because only people who bought it were people who knew him like at that time, the raw material for making Bakpia used pork oil, in contrast to the majority of Yogyakarta people who were Muslims. The material is then replaced with palm oil. In the 1948s, Kwik's relative Sun Kwok, who initially only supplied charcoal as fuel, also became a producer of Bakpia. In the decade of the 80s, Bakpia in Yogyakarta began to become 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 Yogyakarta City, they ate this Bappia. Bakpia is used as a snack that can be consumed at any time. Not only can it be consumed at any time, Bakpia pathok can also be recognized by the people of Yogyakarta as in ancient times, it was also used as a snack in the Dutch era. Yogyakarta City Palace then provides tea to drink as a 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 to the people of Ngampilan Pathuk for their abundant sustenance by producing Bakpia. This event was first held in 2012 and is currently being held by the community of Ngampilan Pathuk residents 8 times and the last carnival was held in 2019. The following pictures are activities carried out during the Kirab Merti Bakpia event held as a form of gratitude to the residents of Ngampilan Patuk.

![Figure 1. Kirab Merti Bakpia Event, 2019](https://kumparan.com/tugujogja/merti-Bakpia-acara-syukuran-pengusaha-Bakpia-di-yogyakarta-1s5rqT1YBE6/full)

Gastronomy Tourism Potential of “Bakpia Pathok 25”

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

Table 1. SWOT Analysis

<table>
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<tr>
<th>Strength</th>
<th>Weakness</th>
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<tbody>
<tr>
<td>1. Prioritizing the quality of raw materials used</td>
<td>1. Duration of product and packaging</td>
</tr>
<tr>
<td>2. Working with travel agents and various parties in the tourism industry</td>
<td>innovation process</td>
</tr>
<tr>
<td>3. &quot;Bakpia Pathok 25&quot; makes it possible to tell the origin or history of</td>
<td>2. Owners who pay little attention to</td>
</tr>
<tr>
<td>Bakpia</td>
<td>promotions</td>
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<tr>
<td>4. Showing tourists directly the production or how to make Bakpia</td>
<td>3. Lack of cooperation with tourism</td>
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<td></td>
<td>agencies and travel agencies</td>
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<table>
<thead>
<tr>
<th>Opportunity</th>
<th>Threats</th>
</tr>
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<tbody>
<tr>
<td>1. Addition of new products</td>
<td>1. Increase in raw material prices</td>
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<tr>
<td>2. The development of marketing technology through the internet</td>
<td>2. The emergence of innovative competitors</td>
</tr>
<tr>
<td>3. Strong interest from many tourists in the manufacturing process</td>
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</tr>
<tr>
<td>4. A geographical landscape that can be considered good</td>
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Referring to the SWOT analysis above, Bakpia Pathok 25 can be considered to have the potential to develop as a gastronomic tourism object and culinary tourism in Yogyakarta, especially in the Malioboro tourist area. The strength of history and origins in Bakpia Pathok, Culture and How to Make Bakpia Pathok can be a source of special interest tourist attractions. This power is categorized as an attractive spontaneity created by humans which is a tourist attraction (Fasian, 2020).

Bakpia has an interesting history or origins and 25 Bakpia Pathok employees can tell this story about Bakpia to tourists. This story makes tourists curious and want to know more about the history or philosophy of Bakpia. Indirectly, knowledge about Bakpia is added by tourists visiting Bakpia Pathok 25. Tourists can immediately see and involve themselves in the process of making Bakpia using 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 felt from the filling and skin of Bakpia.

Not only aspects that can be experienced, tourists can also feel the cultural aspects that they can feel when Pathuk Village which is the only Bakpia producing area in the city of Yogyakarta holds a traditional event "Merti Kirab Bakpia". The event was first held in 2012 and the last time was in 2019. This makes the "Merti Kirab Bakpia" event a tourist attraction for tourists visiting the city of Yogyakarta. Bakpia's stuffing raw material, green beans, is imported and purchased from farmers directly from Demak and Jombang, besides being 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 authenticity or purity of the bakpia filling itself is still the
same as it is today. The addition of flavors to Bakpia such as kambu or red beans, chocolate, cheese, durian, green tea, cappuccino and purple sweet potato is the result of the innovation "Bakpia Pathok 25" which makes tourists interested in the new taste. From the description above, it can be concluded that the origin or history, culture, and method of making "Bakpia Pathok 25" is a potential that can be developed as gastronomic tourism and culinary attractions in Malioboro, Yogyakarta.

CONCLUSION

Based on research that researchers have conducted related to the analysis of the gastronomic tourism potential of Bakpia Pathok as a culinary tourism object in Malioboro, Yogyakarta, the conclusion is as follows, bakpia has an interesting history or origin, employees of "Bakpia Pathok 25" can tell the story of Bakpia to tourists. This storytelling makes tourists curious and curious about the history or philosophy of Bakpia and indirectly adds knowledge about Bakpia to tourists visiting "Bakpia Pathok 25". On the other hand, the culture owned by Bakpia is like a combination or acculturation between Chinese people, namely Chinese. Bakpia was consumed during the Dutch colonial period as Camila. Bakpia has been known among the community, especially the city of Yogyakarta and an annual event called "Kirab Merti Bakpia" as a form of gratitude from the residents of Pathuk village who have received abundant sustenance from the existence of the Bakpia Pathok business. Therefore, this potential will only be limited to discourse if it is not supported by related parties, including the Yogyakarta City government and in particular, tour agents and regional tourism activists who actively promote and festival culinary and culture if Bakpia Pathok is considered capable of becoming one of the gastronomic tourism and culinary attractions in Yogyakarta, especially the Malioboro Tourism Area, as a strategic step.

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