

## **Traditional Cake *Tolpit* as Gastronomic Tourism (Exploration Study on *Tolpit* MSME in Bantul Regency, Yogyakarta)**

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**Abstract:** Bantul is one of the regencies in Yogyakarta where it has many delicious traditional foods to be proud of such as *Mie Lethek*, *Mie Pentil*, *Geplak* and others. However, there is a quite unique traditional food which has an odd name and it is called as "*tolpit*". "*Tolpit*" cake is people's food which is often served at various celebrations or as a side dish for tea and coffee when relaxing. The purpose of this study is to describe the history or philosophy, the method of its processing and the equipment used in processing it and to find out the role of MSMEs in preserving the traditional "*tolpit*" cake. This study was carried out by using a descriptive research method with a qualitative approach. The data collection techniques are by implementing in-depth interviews, observation, documentation and literature study. Meanwhile, the key informants in this study were historians or gastronomy experts who understood the existence of the traditional "*tolpit*" cake, whilst, additional informants in this study were traders or MSMEs who make it. Furthermore, the analysis technique of this study uses Milles and Huberman (2006) approach which includes data reduction, data presentation, data presentation and drawing conclusions. The results of the study show that the processing of traditional "*tolpit*" food is quite simple by using tools and materials which are easy to find. In addition, the role of MSMEs in preserving the traditional "*tolpit*" cake is much taken into account, because they can boost the name of this traditional "*tolpit*" cake to be well known in Yogyakarta and surrounding areas. Also, by participating in traditional snack festivals, MSME of traditional "*tolpit*" cake producers can also continue to preserve these traditional cakes, so that they will always exist.

**Keywords:** culinary tourism, gastronomic tourism, *tolpit*, traditional food

### **RESEARCH BACKGROUND**

Tourism is an industry in which there are components, namely tourist attractions, accessibility, amenities or facilities and ancillaries or organizations that manage tourism (Cooper in Prasiassa, 2013: 52). Of the four components, tourists spend quite a lot on amenities related to food and beverage. One of the attractions in traveling is culinary tourism. Culinary tourism is tourism that focuses on culinary attractions, including food and beverage which is a segment of tourism (Long, 2014: 1). Although food has always been part of the tourism industry, it was only

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emphasized around 1990. Currently, culinary tourism exists in various formats such as culinary snacks, cooking classes, restaurants, cookbooks, food guides, and food adaptation recipes ranging from basic ingredients to appearance. Culinary tourism does not only cover the production and preparation process, but also the culture of the food, the people involved in the production process, and also access to be able to enjoy the food (Long, 2014: 1). Speaking of culinary, Bantul is one of the regencies in Yogyakarta that has a number of delicious traditional foods to be proud of, such as Mie Lethek, Mie Pentil, Geplak and others. However, there is one traditional food that is quite unique because it has a name that seems odd, this snack is called kue adrem or “Tolpit”.

“Tolpit” cake or more called Adrem cake is a light food made from a mixture of rice flour, grated coconut, Javanese sugar and vanilla. The taste of the "Tolpit" cake is not much different from the cucur cake which is still commonly found today, which has a sweet and legit taste. The unique shape of the "Tolpit" cake is obtained during the frying process, namely by clamping it with bamboo slats. Due to the development of the times, "Tolpit" began to be forgotten by today's modern society. Lack of knowledge and promotional media makes adrem or "topit" cakes less popular among the people of the city of Yogyakarta. UMKM or tolpit cake producers and the government of Bantul Regency always try to keep this snack sustainable by always displaying it at bazaars or food exhibitions.

## **REVIEW OF RELATED LITERATURE**

### **Gastronomy Tourism**

According to Taqwani (2012) Gastronomy is the study of the relationship between culture and food, where gastronomy studies the cultural components of food as its center in the form of culture. Cultural and gastronomic relations are formed because gastronomy is a cultural product in agricultural activities so that the color, aroma and taste of a food can be traced back to the environment where the raw materials are produced.

Meanwhile, according to Eni (2021) says that gastronomy is everything related to art, practice, and studies regarding the selection, preparation, production, presentation and enjoyment of various foods and drinks. As for the gastronomic corridor, according to Ketaren (2017), gastronomic studies generally emphasize 4 (four) elements consisting of 1) history, which relates to the origin of raw materials, how and where they are cultivated. 2) Cooking methods that emphasize the cooking process in general. 3) Culture regarding the factors that influence the local community to consume the food. 4) Geographical Landscape which focuses on environmental factors (nature & ethnicity which influence the people to cook the food. These four elements are benchmarks for western society when talking about gastronomy because these things are said to be tangible (real, clear and tangible).

### **Culinary tour**

Culinary tourism is a relatively new tour in the world of tourism. The term culinary tourism itself was first put forward by an assistant Professor of Food and Culture from Bowling Green State University, Ohio, named Lucy Long in 1998. According to her, culinary tourism is defined as tourists' exploration of the taste of food and food habits of certain regions (Muliani, 2019).

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Based on his motivation, Hall, C.M, Sharples, L., et al (in Muliani, L., 2019) divides food tourism into 3 levels, namely:

1. Gastronomic Tourism. This type of tourism is carried out by tourists with very high motivation towards certain foods and drinks in certain areas. The desire to visit is usually associated with high food prices, categories of five-star restaurants, 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.

Culinary tourism can play an important role in increasing the tourist attractiveness of an area such as increasing tourist visits, strengthening the identity of a region and enhancing the tourist experience when visiting an area.

### **Traditional food**

Traditional food is food that is influenced by food habits that exist in the community in an area and is integrated into the socio-cultural system in Indonesian regions in various ethnic groups within it. The food is consumed and liked by the people, because the taste, texture and aroma are in accordance with the tastes of the people in the area. Generally, regional specialties have not changed from their taste and uniqueness.

According to Murdijati (2017), this traditional food can be categorized into three groups, including:

#### **1. Almost Extinct Traditional Food**

This traditional food which is almost extinct is rare and almost rarely can be found, maybe because the availability of basic ingredients is starting to be difficult or the people who make it are starting to stop working on it or are being pressured by other food products.

#### **2. Less Popular Traditional Foods**

The less popular traditional food group is traditional food which is still easy to find, but is increasingly unknown and tends to have less fans, considered to have a lower social status in society.

#### **3. Popular Traditional Food (Still Existing).**

Popular traditional food groups are traditional foods that are still liked by the community with evidence of being sold, sold, and bought by consumers, and some have even become regional icons.

## **RESEARCH METHOD**

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This research is a qualitative descriptive study using a purposive sampling technique. According to Burhan Bungin (2012), the most important sampling procedure is how to determine key informants or certain social situations that are full of information. This consideration, for example, is the person who is considered to know best about what the researcher hopes for or he is the manager so that it makes it easier for the researcher to explore the object to be studied. The reason the researcher used a purposive sampling technique at Parilah's Tolpit Cake production house was because the Tolpit Cake production house was the most famous in Bantul. Data collection techniques with observation, in-depth interviews, documentation and literature studies. Sources of data in this study were primary and secondary data, where the primary data was obtained through interviews with producers and gastronomy experts. While secondary data is processed through literature studies. Data analysis techniques in research are data reduction, data presentation, decision making and verification (Sugiyono, 2018).

## **RESULT AND DISCUSSION**

### **Adrem cake**

Adrem is one of the traditional snacks or cakes that has a very deep philosophical meaning in the life of the Javanese people, especially in the Bantul area of Yogyakarta. Adrem or often referred to as "Tolpit" or "Clamped Dick" this can be said to be so because it can be seen from the shape of adrem which resembles male genitalia in Javanese or "Dick". The name adrem or tolpit appears because it comes from the way the snack is made, namely by clamping it with 3 bamboo sticks when the cake batter is fried. According to Redy (2018) in his book adrem snacks have existed since the ancient Mataram era. In addition, adrem is often made and presented at important community events, such as celebrations, salvation, or other village activities. This snack is usually served as a companion to plain/bitter tea or other warm drinks.

Adrem is made from rice flour mixed with grated coconut and palm sugar. The color of adrem is dark brown. According to Satini, there are two colors for adrem snacks, namely white and dark brown. The white color comes from the sugar used, namely using granulated sugar, while the dark brown color uses brown sugar. Apart from that, Satini also added that the main ingredient for good rice flour is using rice which is soaked overnight and then milled compared to using instant rice flour. This will affect the texture of the adrem cake. Usually adrem is served as a snack for tea or coffee.

The adrem processing process is a bit complicated because the risk of it breaking when fried is very high. Satini said that the spell (in Javanese: condensed sugar) must be completely cold when mixed with rice flour. Stir until smooth so as not to break when fried. Good adrem is dark brown in color and has a smooth texture, floats and doesn't break when fried. If the frying process takes too long, the adrem color will become blackish brown or burnt and the taste will be bitter.

In Yogyakarta adrem can be found in many traditional markets spread across Yogyakarta. However, many adrem production can be found in the Bantul area, Yogyakarta, especially Pundong and Srandakan. According to Satini, who is an adrem cake entrepreneur, said that this production has been running for decades, which is a legacy from the family. The production of adrem cakes has been established since 2015. The production of adrem cakes is

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in the village of Murtigading, Sanden, Bantul. Satini said that every day she produces up to 50 kilograms of adrem or the equivalent of 3,000 adrem cakes. Their products are sold at the Sorobyhan Market and entrusted to stalls. Satini also accepts adrem orders for celebrations and other events. The packaging of the adrem Satini cake has developed every year, starting with wrapped in banana leaves, plastic, then with a besek made of bamboo, which adapts to the traditional impression of the adrem cake product.

The following are materials, tools and how to process adrem cakes.

Table 1. Bantul Culinary of Adrem Cake

Bahan	Alat	Cara Mengolah
Rice	Basin	Soak the rice for 12 hours. Then drain, and grind it into flour
Palm sugar, Granted coconut, Water	Wok	Cook brown sugar and grated coconut, then add water on it. Stir constantly and cook until it becomes thick (juruh). Then leave it cool.
Rice Flour, Vanilli, <b>yuh, banana leaf</b>	Basin	Mix the milled rice and vanilla with the cold mixture then knead until smooth. Let the dough rest ± 15 minutes. After that, round the dough and flatten the dough on the banana leaf.
Coconut Oil	Wok, Stove, 3 bamboos	Heat the oil until hot, add the dough that has been flattened and fry until half cooked then clamp it with bamboo until it is crumpled. Cook until done.

Source: Field Observation, 2023

### The Role of MSMEs in Preserving Traditional Culinary Tourism Traditional Adrem Cakes, Bantul, Yogyakarta

Now adrem cakes are sold commercially in traditional markets across Yogyakarta. Adrem cake is one of the icons which is a traditional snack in Bantul because the biggest production of adrem cake comes from Bantul, Special Region of Yogyakarta. However, the lack of information about adrem cakes as a traditional culinary tour makes adrem cakes less well known to foreign tourists visiting Yogyakarta. So that there are efforts by the people of Bantul to preserve adrem cakes as culinary tourism in Yogyakarta, especially the Bantul area. The head of the Cooperative and MSME Office of Bantul Regency always provides training to

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advance MSMEs in Bantul, one of which is the adrem cake which has developed so that adrem cakes remain sustainable as traditional culinary tourism through marketing using social media, as well as developing packaging to attract tourists without losing the traditional impression from the adrem cake itself.

From the results of observations and interviews, it can be seen that adrem Satini cake products in the village of Murtigading, Sanden, Bantul, have been producing adrem cakes, a family heritage for dozens of years. However, the marketing of the products is only done at the Sorobyan Market and entrusted to the stalls. This proves that the existence of the preservation of adrem cake culinary tourism is not that extensive. Strengthening the image of adrem cake is one way to preserve traditional cakes and maintain the existence of adrem cakes as a traditional culinary tour typical of Bantul, Yogyakarta. Apart from that, the preservation of adrem cake culinary tourism is usually highlighted through culinary events or festivals organized by the Yogyakarta Provincial Tourism Office or the Bantul Regency Tourism Office.

## CONCLUSION

The land of Java has a lot of culture that must be preserved, one of which is culinary or food culture. Adrem cake or Tolpit is a traditional snack that has existed since the 8th century of Ancient Mataram. Adrem is often made and presented at important events such as celebrations, salvation, or other village activities. Referred to as adrem or "Tolpit" or "Clamped Dick" this can be said to be so because it can be seen from the shape of the adrem which resembles male genitalia in Javanese or "Contol". The name adrem or tolpit appears because it comes from the way the snack is made, namely by clamping it with 3 bamboo sticks when the cake batter is fried. Adrem is a traditional culinary tour typical of Bantul, Yogyakarta. Adrem is sold commercially and is preserved by bringing adrem cakes to a culinary festival held by the Tourism Office and needs to be maintained until now. So that the preservation of adrem cakes makes it easier for tourists to get to know one of the traditional snacks, namely adrem or tolpit, which is one of the culinary delights that must be tried when visiting Yogyakarta, especially in the Bantul area.

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