

## Potential of *Brongkos* as Yogyakarta Culinary Tourism Attraction

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**Abstract:** Food and tourism are two inseparable things. Wherever a person travels, he will always need food to fill his stomach. However, the culinary tourism trend, which has been developed since the early 2000s, has positioned food as more than just a hunger pang. Traditional typical food in a specific area can be an attraction that creates tourists' motivation to visit. Yogyakarta as a special area that is never deserted from tourist visits, both domestic and foreign, has a lot of culinary potentials which can be a tourist attraction. The culinary delights of Yogyakarta also do not seem strong enough to be an attractive factor that motivates tourists to come. This research was conducted to analyze the potential of one of Yogyakarta's traditional foods, namely *Brongkos*, to become a culinary tourism attraction in Yogyakarta. *Brongkos* is a unique dish because it is a combination of acculturation from the Netherlands and Indonesia, where the combination is seen in the ingredients and the way of processing. The research method used is descriptive qualitative by using the theory of tourist attraction proposed by Damanik and Weber, (uniqueness, originality, authenticity, and diversity). The data were collected by observation and interviews. The results show that *Brongkos* traditional food has a potential tourist attraction, where this food uses special Javanese spices such as *kluwak*, *tolo beans*, and beef as the main ingredients. Acculturation is created from food processing. This is what makes *Brongkos* an icon of Yogyakarta's traditional food.

**Keywords:** *brongkos*; culinary tourism; tourist attraction.

### INTRODUCTION

The richness of traditional cuisine can be the main attraction for tourists. Of course, with the diversity of flavors from each processed traditional dish, it can make tourists curious about the taste and enjoyment of the traditional culinary, so that tourists will taste the delicacy of the food and see how the process of making these preparations can create an authentic taste. The tourism industry which is experiencing a fairly rapid development at this time is the culinary field where this tourism is related to the provision of food and beverages. Culinary tourism is one type of supporting tourism for marine, natural, cultural, and historical tourism. Although as supporting tourism, this culinary tour can attract tourists to visit tourist destinations to just

taste the culinary delights in the area. Although culinary tourism is often considered as a complementary tourism product, culinary tourism has the potential to be developed because tourists who come are usually interested in trying the local specialties. Currently, many tourists come to a tourist area just to look for the food they want even though in enjoying the food they get sometimes they have to pay a lot to enjoy it (Nugroho & Hardani, 2020).

Food and culture cannot be separated, tourists' interest in cultural wealth is a strong reason that encourages the development of culinary tourism trends based on the concept of cultural food (Lila Muliani, 2019). According to Long (1998), culinary tourism is a form of tourist exploration of the taste of food and the eating habits of certain areas. Therefore, traditional food must be packaged as attractively as possible so that it can be enjoyed by tourists. That way tourists who enjoy these dishes not only to fill the stomach but to understand the culture of a region which can be reflected in its traditional food. Thus, the concept of culinary tourism has been able to elevate the image of traditional food into a tourist attraction. With this potential, Indonesia which has a cultural diversity with more than 900 ethnicities spread across various islands in Indonesia can be a big capital to develop the potential of culinary tourism as a tourist attraction. tourist.

Yogyakarta, as a Special Region, is certainly one of the most popular tourist destinations for tourists. Bill Clinton (2018) wrote that of the 10 most searched cities in Indonesia on Google, Yogyakarta was ranked third. The existence of various choices of shopping centers makes this city a lucrative shopping destination, including the diversity of traditional culinary delights which are the main attraction for tourists. Various choices of places to eat, ranging from five-star to five-star classes, in Yogyakarta also become the target of many tourists. There are many types of traditional food available from light snacks to heavy meals that have an authentic taste. The richness of Yogyakarta's culinary specialties is very diverse with a unique appearance to delicious taste, so tourists will not miss tasting traditional food in Yogyakarta. There are many choices of traditional Yogyakarta food that have the potential to be promoted as a tourist attraction. One of them is *Brongkos*.

*Brongkos* is a traditional food that has an appeal that is favored by the public, including tourists who come to Yogyakarta because the taste of the blend of spices is very distinctive from spices such as shallots, garlic, candlenut, coriander and kluwak, and other basic ingredients. The taste is completed by a fairly high nutritional content, and the historical and philosophical values are also interesting (Vivin & Nugroho, 2021). Many *brongkos* menus are served in stalls or restaurants in Yogyakarta. One of the famous *Brongkos* stalls in Yogyakarta is the *Brongkos* Handayani food stall which has been established since 1978 until now managed by the second generation located on Jl. Gading No.2, Patehan, Kraton District, Yogyakarta City, Special Region of Yogyakarta 55133.

That way, the potential of *brongkos* as a culinary tourism attraction in Yogyakarta will certainly continue over time, so that *Brongkos* can coexist with other famous Yogyakarta culinary delights and can be the main choice in the reason why tourists visit to eat Yogyakarta's traditional culinary specialties. To preserve *Brongkos* as a culinary specialty of Yogyakarta which is one of the important assets in culinary tourism, the author conducted a study to examine the potential of *Brongkos* as a tourist attraction in Yogyakarta.

## LITERATURE REVIEW

## Culinary Tourism

Culinary tourism trends are relatively new in the world of tourism. The term culinary tourism itself was first raised by an assistant Professor of Food and Culture from Bowling Green State University, Ohio, named Lucy Long in 1998. According to Lila Muliani (2019) culinary tourism is defined as tourists' exploration of the taste of food and eating habits of certain areas. Furthermore, Eric Wolf further popularized culinary tourism by establishing The International Culinary Tourism Association in 2003. According to Wolf, the definition of culinary tourism or culinary tourism is about food, exploring and discovering culture and history through food and food-related activities in creating memorable experiences.

The term culinary tourism is also increasingly popular. With the enthusiasm to further develop the culinary aspect in tourism, various definitions and interpretations of culinary tourism have emerged through various studies and studies. Culinary tourism includes any tourism experience in which one learns about, appreciates, and/or consumes food and drink that reflects the local, regional, or national cuisine, heritage, culture, tradition, or culinary techniques (Culinary tourism in Ontario, Strategy and Action Plans, 2005-2015). Seeing the various definitions above, simply enjoying the food served during a trip to a certain area cannot be classified as culinary tourism. In the motivation theory which groups tourist motivations into 4 groups, a culinary tourist is in a cultural motivation group, where a tourist comes to an area to find out the traditions, customs, culture, or arts of the area. This includes an interest in historical heritage objects (Al Akbar, W., 2014).

Based on his motivation, Hall, C.M, Sharples, L (in Nugroho, 2021) divides food tourism above the level of tourist interest in visiting a tourist destination into 3 levels, namely:

1. Gastronomic Tourism. This type of tourism is carried out by tourists with very high motivation for 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. The type of tourism that views food as part of the necessities of life. Tourists' interest is not in the food, but if they feel the bad taste, they are still interested in trying.
1. In Indonesia, the trend of culinary tourism began to develop rapidly since Bondan Winarno hosted an event about culinary tourism that was broadcast on a private television station. It is undeniable since then that food has often become an object that tourists deliberately seek and pursue when visiting an area.

## Tourist Attraction

Tourism Attraction according to the Law of the Republic of Indonesia Number 10 of 2009 is "everything that has uniqueness, beauty, and value in the form of a diversity of natural, cultural and man-made wealth that is the target or purpose of tourist visits. According to Zaenuri in (Nugroho, et. Al 2021) said that a tourist attraction is something that has an attraction to be seen and enjoyed that is worthy of being sold to the tourist market. Tourist attractions can be in the form of tourist objects and tourist attractions. A tourist attraction is a tourist attraction that is static and tangible and without the need for any prior preparation to enjoy it. A tourist attraction is a tourist attraction that can be seen through performances and requires preparation and even sacrifices to enjoy it. The term tourist attraction in foreign literature is known as a tourist attraction which means everything that is an attraction for someone to travel to visit a certain area.

Damanik and Weber (2006) say that a good tourist attraction is closely related to four things, namely having uniqueness, originality, authenticity, and diversity. Uniqueness can be interpreted as a combination of scarcity and uniqueness inherent in a tourist attraction. Originality reflects authenticity or purity, namely how far a product is not contaminated or does not adopt a value different from its original value. Authenticity refers to authenticity. The difference with originality, authenticity is more often associated with the level of beauty or cultural exoticism as a tourist attraction. Authenticity is a value category that combines natural, exotic, and earthy traits.

### **Traditional food**

According to Nugroho, et. al (2021) Food is a tradition, because at first food had a role in various rituals and traditional ceremonies and was made from generation to generation. In food processing, both methods and raw materials are passed down from generation to generation continuously. Food is not just for consumption but is a medium in establishing a relationship between humans and God or ancestral spirits, fellow humans, and with nature. Food can also be seen as a form of mixing more than one culture. Furthermore, traditional food is food and drink that is usually consumed by certain people, with a distinctive taste that is accepted by that community. In making traditional food, the role of culture is very important, namely in the form of skills, creativity, a touch of art, tradition, and taste. The higher the culture of a community, the wider the variety of forms of food and the more complex the way it is made and the more complicated the way it is served.

According to Soekarto in (Nugroho, et. al 2021) the attractiveness of food such as taste, color, shape, and texture play an important role in assessing ready-to-serve food. The traditional food found in the Special Region of Yogyakarta is the original food of the Special Region of Yogyakarta. From various parts of the region, various kinds of food appear with various variations, which is a fairly large wealth that is owned by the Special Region of Yogyakarta. With the development of traditional food, it is hoped that it will provide opportunities for traditional food to compete in the free-market era, including to support the Special Region of Yogyakarta as a world-class tourist destination. The special area of Yogyakarta as a tourist destination has a variety of traditional foods. The diversity of traditional food strongly supports the realization of traditional food as a culinary tourism attraction. In this study, what is meant by traditional food is all types of food and traditional snacks that use local raw materials, packaging and serving with local materials, produced by local communities, as home industries, and reflecting the identity of the local community, one of which is *Brongkos*.

### **RESEARCH METHOD**

This research method is carried out by determining the object of research that explores the meaning of traditional culinary as a potential culinary tourism attraction, then by determining the formulation of the problem based on the problems that have been determined in the introduction, namely how to describe *brongkos* traditional culinary and how to interpret *brongkos* as a traditional culinary that has potential as a culinary tourism attraction in Yogyakarta. Based on the formulation of the problem, it was determined that the research method used was a qualitative descriptive method based on the study of Damanik and Weber's theory (Nugroho, et. Al, 2021) which explained that a good tourist attraction is closely related to four things, namely having uniqueness, originality, authenticity, and diversity. In the context of this research, traditional culinary which has uniqueness, originality, authenticity, and diversity, is culinary that has a tourist attraction. Another theory that supports this research is

the theory of gastronomy which is the art or science of the enjoyment of food and drink, Scarpato in (Nugroho, et. al, 2021).

## RESULT AND DISCUSSION

### 1. *Brongkos* as Traditional Food

*Brongkos* or called *brongkos* by the Javanese people is one of the processed vegetables made from beef. The hallmark of this dish is the use of *kluwek* in Javanese as a dark vegetable seasoning with a distinctive aroma. The combination of ingredients and spices such as beef, tolo beans, tofu, coconut milk, cayenne pepper, bay leaf, kaffir lime leaves, and lemongrass make this *brongkos* dish a delight. From the results of interviews with informants, it was found that the word *Brongkos* comes from the word "Brownhorst" from a mixture of English and French which means brown meat dishes, and because Javanese people cannot pronounce the name, it is called *Brongkos*. *Brongkos* itself has been a luxury Indische-style Rijsttafel dish since colonial times.

*Brongkos* is a dish that has a brownish black sauce color derived from a spice known as *kluwak*. There are still many people who think that *brongkos* and *rawon* are similar foods because they have the same brownish-black sauce, even though these two types of food have differences that lie in the taste and ingredients contained in them, among others *brongkos* can contain beef but can be replaced with tofu or boiled chicken eggs as the contents and the *brongkos* sauce is thicker and savorier because it uses additional coconut milk in the cooking process. Meanwhile, *rawon* generally only uses beef and the sauce tends to be thinner because it doesn't use coconut milk.

The *brongkos* processing process is a bit complicated and requires special skills in the process of making spices so that it produces a distinctive taste. There are various kinds of ingredients including coconut milk, cayenne pepper, bay leaf, kaffir lime leaves, lemongrass, and other additional ingredients in the process of making spices from *brongkos* which will later be sauteed and can take up to 4 to 5 hours to cook. Later the seasoning will be used to boil the beef. It took as much as two times the process of boiling the meat until the spices can seep. The first process is that the beef is cut to a medium size and then boiled with the spices for about two hours, then after that, the meat is cut back into smaller sizes and then boiled with the spices for the second time for one hour of boiling. This is done to get a soft meat texture and spices that seep into the meat and also other ingredients such as tofu or boiled chicken eggs.



Image 1. Beef *Brongkos*  
Source : Field Obsevation, 2022

In Yogyakarta, there are lots of food stalls or restaurants that sell *brongkos* menus. One of the legendary stalls that is famous for its delicious and friendly *brongkos* taste on the tongue of the Indonesian people, especially the city of Yogyakarta, namely the Handayani *brongkos* stall. According to Tri Suparmi, the second generation of the *brongkos* stall Handayani said that the shop had been established since 1975 which was a legacy from his parents. The location of the handayani *brongkos* food stall itself is located on Jl. Gading No.2, Patehan, Kraton District, Yogyakarta City, Special Region of Yogyakarta which is very close to the south square area. There are many kinds of processed *brongkos* menus at the Handayani stall, namely beef *brongkos*, *koyorbrongkos*, boiled chicken egg *brongkos*, chicken *brongkos*, and tofu *brongkos*. Suparmi said that every day he and his employees can sell 100 to 200 portions of *brongkos* per day or more than 3,100 portions per month. Tri Suparmi said that in the process of making *brongkos*, there are several stages, namely 1) cutting the meat into cubes, 2) grinding the ingredients for making spices such as coriander, onion, garlic, candlenut, kluwek, and other ingredients until smooth, 3) saute the spices by adding bay leaves, galangal, ginger, and lemongrass until the spices are evenly mixed, 4) add the meat and coconut milk then cook until the meat is tender and boils, 5) add tofu and boiled chicken eggs along with cayenne pepper. *Brongkos* meat that is cooked evenly can produce a soft texture with a thick spice sauce. Mrs. Tri Suparmi as a person who maintains the distinctive taste and tradition of making *brongkos* can support her family until now.

Image 2. *Brongkos* Presentation

Source : Field Obsevation, 2022

The existence of *brongkos* is now much favored by the wider community both from within and outside the city of Yogyakarta who comes to Handayani's *brongkos* stall to enjoy the delicious *brongkos* made by Tri Suparmi and his family. There are many types of *brongkos* provided as menu variations with different side dishes, but many customers like beef *brongkos* because the texture and taste of the meat is very tender and tasty when eaten. This proves that beef *brongkos* or *koyor* can be said to be the flagship menu at the Handayani *brongkos* stall.

## 2. *Brongkos* Traditional Culinary as Yogyakarta Culinary Tourist Attraction

The Special Region of Yogyakarta is a province that has just adapted to the development of the lifestyle of the urban community. However, as a predicate city of culture more or less able to reduce the rate of development. The current cultural diversity is shown through the diversity of works, both in the form of values, customary norms and in the form of works of art (Harsana et al. 2019). One of the cultures that are still developing is in the culinary field, be it traditional, modern, and a mixture of the two. Culinary is a type of tourism that emphasizes traditional food, and has an important role and will be a new experience for tourists. This new experience can be obtained by tourists in the form of unique tastes, the use of traditional spices, traditional processing, and packaging methods. The food and beverage facilities provided, of course, cannot be separated from the needs of tourists as part of tourism products. In fulfilling tourist satisfaction, the reason why entrepreneurs engaged in the provision of food and beverages make various efforts to provide a variety of dishes that suit the "taste" of tourists who come from various countries. By introducing traditional food and beverage businesses continuously, foreign tourists begin to adjust and like the typical food and drinks from the tourist attractions they visit (Prasiasa, 2013).

Yogyakarta has a population of 3,677,446 people in 2021 (Statistical Data for 2020). Meanwhile, the number of tourist visits to the Special Region of Yogyakarta, namely for foreign tourists as many as 40,570 people and Domestic tourists as many as 1,344,211 people, for a total number of 1,385,781 people (Department of Culture and Tourism of the Special

Region of Yogyakarta, 2020). Yogyakarta is developing tourism potential as an attraction, including culinary tourism. However, the readiness of the people of Yogyakarta in providing services, especially in the aspect of food and drink, is still not balanced, compared to the number of tourists visiting. This certainly provides an opportunity for other Yogyakarta people to open new businesses, especially in the culinary business. One of these businesses is the business of making traditional food. Several types of culinary products in Yogyakarta are foods that are usually used as staple foods and snacks. One of Yogyakarta's traditional foods is *brongkos*. *Brongkos* has variations in its preparations, which include *brongkos koyor*, *eggs brongkos*, *chicken brongkos*, *beef brongkos*, and *tofu brongkos*.

*Brongkos* is a simple food that has a luxury value because it is one of Sri Sultan Hamengkubuwono IX and Sri Sultan Hamengkubuwono X's favorite. In addition, the simplicity value of *brongkos* can be seen in terms of ingredients and appearance. The main ingredient for making *brongkos* lies in the use of *kluwek* and coconut milk which produces a thick gravy with a rich flavor of spices. In the process of making *brongkos*, there are several secret ingredients or spices that only Tri Suparmi and his family know to maintain the delicious taste of *brongkos*. Different from the first generation of Tri Suparmi's parents, namely Mr. Adityo Utomo and Mrs. Sapiyem, who still use traditional tools such as stoves and firewood, in making *brongkos*, nowadays they use modern tools such as gas stoves and meat presses to simplify and speed up the cooking process. processed *brongkos*. This cooking process is usually done in the afternoon, which later *brongkos* will be ready to be served the next day by taking eight hours starting from the process of making spices using *kluwek* and other ingredients with four to five hours, and the process of cooking the meat until it is soft until finally mixed with the spices took three hours. After the *brongkos* is finished cooking, it is usually left to stand in the afternoon until it is heated again in the morning. This is done to strengthen the flavor of the spices in the meat and other side dishes so that they have a strong spice taste.



Image 3. Making *Brongkos* Spices  
Source : Field Obsevation, 2022

*Brongkos Handayani* has a popular taste loved by the residents as well as visitors or tourists from outside Yogyakarta. The taste of *brongkos* is indeed the main attraction for the tourist. *Brongkos Handayani* stall is never empty of visitors because in a day it can be crowded with



visitors and it can sell more than a hundred plates every day. The weekend break is a day when the brongkos stall is very crowded with visitors, so many have to patiently wait for an empty table to take turns eating the brongkos. Although the process of selling brongkos currently uses food delivery services such as Go food, Grab food, and Shopee food, many visitors still prefer to enjoy food at the Handayani brongkos stall.

The form of originality and authenticity that you want to show to the public is the specificity of the use of the main ingredients used. The beauty of the exotic appearance and the authenticity of the use of the main ingredients, the process of making spices with these spices shows their authenticity. This stimulates potential buyers to taste and enjoy the delicious taste. The use of kluwek and koyor meat gives *brongkos* a unique appearance. This beauty cannot be separated from the ability of the makers who have artistic skills. The artistic value, beauty and exoticism of *brongkos* are part of the management's efforts to bring this product closer to the wishes of its buyers. This is following the opinion expressed by Miner (1998), that the adaptation of product development menus or restaurant menu creations should begin or end based on consumer desires. Cooper (1995) says that one of the four demands on a destination is that it must be attractive and of artistic value. In addition to *brongkos* as a product, the location of its manufacture can also be visited. The artistic value of *brongkos* cannot be separated from the culinary arts applied by the producers. Culinary art is an art that studies food and beverages as well as various things related to food and beverages, starting from their preparation, processing, presentation, and storage. These things mean that they have become part of the maximum efforts that have been made which can then attract tourists to come and enjoy them, as stated by Didin Syarifuddin in (Saputra, Vernaldi AD. et. al. 2021) that the attraction of food such as taste, color, shape, and texture play an important role in assessing ready-to-serve food. In addition, the International Culinary Tourism Association (ICTA) stated that culinary tourism is not a new thing. Associated with agro-tourism, but more focused on how a food or drink can attract tourists to enjoy it.



Image 4. Marinating Beef In Spices  
Source : Field Obsevation, 2022

From the explanation above, it can be illustrated that *brongkos* is a traditional culinary product

that can understand consumer desires by reaching all levels of consumers who want taste, color, shape, and texture. This is expressed by Damanik and Weber (2006) as a tourist attraction, in terms of diversity and uniqueness. It can be understood that a good tourist attraction is closely related to four things, namely an attraction that has uniqueness, originality, authenticity, and diversity. The unique aspect of *brongkos* is illustrated in the manufacturing process, namely, *brongkos* that have been cooked in the afternoon are not served immediately, but are allowed to stand and heated the next day so that the spices in the *brongkos* sauce can seep into the meat and make the texture of the meat softer. While the originality aspect can be seen from the use of local ingredients, namely kluwek and coconut milk as the main ingredients. While authenticity is seen in its appearance and exoticism. While the diversity lies in the way of processing *brongkos* into four variants by making spices and other additional ingredients, making *brongkos* has a flavor that is rich in spices. These four aspects are what support the success of *brongkos* traditional culinary so that it is very close to the wishes of its customers and has a tourist attraction, in Yogyakarta. As stated by Damanik and Weber (2006) that a good tourist attraction is closely related to four things, namely uniqueness, originality, authenticity, and diversity.

## CONCLUSION

Based on the results of the discussion, it can be concluded that *brongkos* is a type of traditional food in the category of traditional culinary that has a tourist attraction. The tourist attraction of *brongkos* is illustrated by its uniqueness, where the process of making *brongkos*, which is *brongkos* that has been cooked in the afternoon, is not served immediately but is left to stand and heated the next day so that the spices in *brongkos* sauce can seep into the meat and make the texture of the meat. it gets softer. Originality is seen in the use of local raw materials kluwek as the main ingredient. The variety of flavors in processed *brongkos* makes this *brongkos* delicious and rich in spices because of the addition of spices, tolo beans, and koyor meat as a form of diversity and authenticity that is shown through the value and exoticism of the final appearance of processed *brongkos*. That way, *brongkos* can compete with other Yogyakarta specialties so that it can be known as traditional food with a delicious spice taste.

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